

श्रीमद्भगवद्गीता भाष्यम्

Introduction

In our tradition any system of philosophy is known by the name दर्शनम्, any philosophical system is known by the name दर्शनम्, the word दर्शनम् meaning a vision. A vision given out by the propounder of philosophy, a particular thinker or a particular sage. And the one who gives out this दर्शनम् is called a दार्शनिकः or an आचार्यः. Because not only has he given out a vision but there are followers who accept and follow that particular teaching. And any दर्शनम् especially in our tradition will have to talk about six topics. They are

- 1) जीव स्वरूपम्, the nature of the individual,
- 2) जगत् स्वरूपम्, the nature of the world,
- 3) ईश्वर स्वरूपम्, the nature of God. Even an atheistic philosopher will have to discuss the nature of God and establish there is no God. So non-existence will become the nature of God, असत्स्वरूपः. That means ईश्वर has to be discussed even to say there is no God.
- 4) बन्ध स्वरूपम्, the nature of human bondage, human problem, human suffering which includes the cause of this बन्ध otherwise called संसारः. बन्ध and संसारः are synonymous.
- 5) मोक्ष स्वरूपम्, the nature of liberation which includes the cause – whether liberation is here itself or whether the liberation requires going to another लोक etc.
- 6) साधन स्वरूपम्, what are the disciplines a जीव should follow to go from bondage to liberation, the path, the means which take a बद्ध जीव to मुक्त जीवः, the transformation process.

These six topics all the दार्शनिकs should clearly propound in all their दर्शनम्s. And in our tradition, we have mainly twelve दर्शनs or twelve systems of philosophy. द्वादश दर्शनानि. Even though there are more than twelve, these are the main, prominent twelve दर्शनम्s classified. I had talked about this in my ब्रह्मसूत्र introduction. I am not going to the details, I am only just enumerating them.

1) चार्वाक,	7) साङ्ख्य,	11) पूर्व मीमांसा,
2) जैन,	8) योग,	12) उत्तर मीमांसा or
3 - 6) चतुर्विध बौद्ध दर्शनानि.	9) न्याय,	वेदान्त दर्शनम्.
	10) वैशेषिक,	

These are the twelve दर्शनम्s. And of these twelve, based on the approach, we can classify them into three groups.

The first six दर्शनम्s form one group; we can call them तर्क based दर्शनम्s. They all believe in perception and reasoning and purely based on perception and reasoning only they have arrived at the system. They never accepted any revealed scriptures, even the वेदs they don't accept. In fact, their own discoveries are the scriptures. They are not discovered based on scriptures but their propositions are taken as the scriptures. And I call all of them as तर्क based दर्शनम्s. तर्क जन्य दर्शनानि.

Then we have got the next group of four systems which are तर्क dominant systems. तर्क प्रधान दर्शनानि. These are साङ्ख्य दर्शनम्, योग दर्शनम्, न्याय दर्शनम् and वैशेषिक.

What does it mean? They accept the revealed scriptures i.e., वेदs. But even though they accept the वेदs they don't give importance to वेदs, importance is only to तर्क. That why I call it तर्क प्रधान, and वेद they accommodate as a subservient, additional source of knowledge. So वेद is accepted, they are all आस्तिक दर्शनम्s but वेद is given a step-motherly treatment, whenever convenient taken and often it is rejected when it is inconvenient. They are तर्क प्रधान दर्शनानि.

And the last two, पूर्व मीमांसा and उत्तर मीमांसा, are तर्क supported दर्शनम्s; not तर्क dominant but reasoning supported दर्शनम्s. That तर्क or reasoning is taken only as a support but it is purely based on these scriptures or the वेदs. वेद becomes prominent for पूर्व मीमांसा and वेद is prominent for उत्तर मीमांसा also. तर्क is accepted and तर्क is only used to support the interpretation of the वेदs. For properly interpreting the वेदs, तर्क is used as one of the filters. श्रुति युक्ति अनुभव. युक्ति is the filter. अनुभव is the filter. Both are only filters of knowledge and not sources of knowledge. तर्क is not used as a source of knowledge, प्रत्यक्ष is not used as a source of knowledge but शास्त्र is used as a source of knowledge. And for using the शास्त्र these two serve as filters in understanding the शास्त्र properly. Therefore these two are तर्क सम्मत दर्शने.

So तर्क जन्य दर्शनानि, तर्क प्रधान दर्शनानि and तर्क सम्मत दर्शने. And of these two पूर्व मीमांसा is also based on the वेदs and उत्तर मीमांसा is also based on the वेदs but with a difference. पूर्व मीमांसा is based on the वेद पूर्व, the ritualistic portion of the वेद. The कर्मकाण्ड portion of the वेद is the source

of knowledge for पूर्व मीमांसा. Therefore their मोक्ष will be स्वर्ग only. For पूर्व मीमांसा दर्शनम् the highest possible is स्वर्ग. And they will say eternal heaven reached after death and that becomes मोक्ष for them. And of course, they don't give importance to the final part the ज्ञानकाण्डम् of the वेद. They take it more as an appendix or a dessert (either as an after-meal dish or as a dry land), वेदोपराः वेदान्तः. So this is पूर्व मीमांसा दर्शनम्.

The उत्तर मीमांसा दर्शनम् is based on the वेद अन्तर्भाग. Therefore it is called वेदान्त दर्शनम् also. It is the वेदान्त दर्शनम् or उत्तर मीमांसा दर्शनम् that we are studying in all our classes. For the study of वेदान्त we have got several text books, several scriptures are available – primary scriptures called श्रुति, secondary scriptures called स्मृति and introductory treatises called प्रकरण ग्रन्थs. Innumerable texts are there, of them three are considered to be important known as प्रस्थान त्रयम्.

➤ Of them first one is called श्रुति प्रस्थानम् i.e., the उपनिषत्s which are the primary sources of knowledge, अपौरुषेय प्रमाणम्. It is not a product of human intellect, we look upon them as revealed scriptures. So श्रुति प्रस्थानम् is otherwise called वेदान्त otherwise called the उपनिषत्s.

➤ The second one is called स्मृति प्रस्थानम् and भगवद्गीता is the most prominent one. Therefore गीता i.e., भगवद्गीता (there are so many गीताs – उद्भव गीता, उत्तर गीता; twenty-eight to thirty गीताs they enumerate). So when we say गीता without

adjective it means the भगवद्गीता occurring in महाभारतम् written by व्यास. So this is स्मृति प्रस्थानम्.

➤ The third one is न्याय प्रस्थानम् giving the तर्क support, logical support. And that is the well known ब्रह्मसूत्रs.

So these are the three cardinal textbooks. प्रस्थानम् means a path or a मार्ग. Three मार्गs leading you to ज्ञाननिष्ठा. It is a figurative मार्ग taking you to ज्ञाननिष्ठा. And therefore a serious *Vedantic* seeker tries to study these three essentially. And if a person cannot study then the first preference is given to भगवद्गीता. Our advice is at least study भगवद्गीता thoroughly. And if a person survives that and willing we say it will be nice to go to the उपनिषत्s also at least ten or a selected few. We suggest to add the उपनिषत्s also later. And thereafter if that person still survives and is intellectually intact then we introduce the ब्रह्मसूत्रs also. This is the प्रस्थान त्रय अध्ययनम् or विचारः.

This study of प्रस्थान त्रयम् is of two types. We can study the प्रस्थान त्रयम् in two different ways. One way is studying the मूलम् of प्रस्थान त्रयम् where the original text is studied under a गुरु of course. So गुरु reads the text and गुरु explains the meaning of the text. This is मूल अध्ययनम् or मूल study. And the second method is the study of the मूलम् along with a traditional commentary called भाष्यम्. प्रस्थान त्रय भाष्यम् अध्ययनम् or प्रस्थान त्रय मूल अध्ययनम् are two different types. What is the difference between them?

➤ Simple difference is one is मूल अध्ययनम् and another is भाष्य अध्ययनम्. There are some other differences also. In मूल

study the teacher gives out the extracted meaning of the text. He never says how he arrived at the extracted meaning. So the meaning extraction is not done by the teacher. The process of extracting the meaning is not explained. Even all the words are not covered, just the मन्त्र or श्लोक is read and thereafter the teacher concentrates on the meaning. It is an अर्थ प्रधान study where the text goes to the background. The text goes to the background, the teacher explains the meaning, he focuses on the concepts, the ideas, and he gives modern examples or quotes some other modern texts. Thus all the time the focus is on the ideas, the text is in the background. In fact many students even won't bother which श्लोक is covered. The text is given a secondary position and the meaning is given the primary position. It is an अर्थ प्रधान study, शब्द is secondary, शास्त्र is secondary. And sometimes some गुरुs give the meaning which is not there in the text also and the listeners, poor listeners they won't even know whether there is any सम्बन्ध between the श्लोक and the talk. But in this the greatest advantage is that we save a lot of time because we don't bother how the meaning is derived we focus only on the extracted version. Therefore it is like a fast food restaurant, ready-made food or like a Nescafe mix, eat and walk away. It is the easiest method and also suits the fast life style of modern people.

➤ Then the second one is भाष्य study where the teacher goes through any traditional commentary which doesn't give the extracted meaning but which extracts the meaning out of the text. How did a such a meaning come out of the text therefore text becomes highly important. It is शास्त्र प्रधानम्, it is शब्द

प्रधानम्, *Shastric* words are showcased, *Shastric* words are focused, शास्त्र is elevated to the level of God himself because they are the words of God श्रुतिस्मृती ममैव आझे. पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं. Therefore शास्त्रम् is elevated to the high pedestal and the गुरु, with the help of the commentary, points out how this meaning is derived. Various other meanings are also considered and the appropriate meaning is established. And if there are other people giving a different meaning, why that will not fit in is also analyzed. So thus शास्त्र becomes alive in भाष्य study.

➤ The greatest advantage of भाष्य study is शास्त्र becomes alive and therefore the impact the शास्त्र gives is much much more than the मूलम् study. In the मूलम् study we don't dwell on the मूलम्, we dwell on the अर्थ, therefore मूलम् when you study later it won't give that much impact. But in भाष्यम् study we stay in the मूलम् and something like क्षेत्रज्ञं चापि माम् ॥ गीता १३-२ ॥ भाष्यम् when we were studying in the आश्रम it took fifteen days of classes just to cover only that one. Here while studying मूलम् in fifteen days we cover the whole thirteenth chapter. But only क्षेत्रज्ञं चापि माम् you dwell for fifteen hours. That means शास्त्र becomes alive and alive शास्त्र means भगवान् as गुरु himself. Therefore even when the गुरु is not available I never miss my गुरु because in the form of the शास्त्रम् the गुरु is always present with me. So this is the greatest advantage - शास्त्र becomes alive.

➤ Then the second advantage is it is highly useful for निदिध्यासनम्. Because every मन्त्र is so alive and powerful

that even after fifteen years as even I say those मन्त्रs the difference is like touching an ordinary wire and a live wire. Like that every मन्त्र is like a live wire as even I read, the meaning instantaneously comes, the teaching instantaneously comes, निदिध्यासनम् becomes powerful in भाष्यम् study. This is the second advantage.

➤ Thirdly, once I have learned to extract the meaning, then later any other text I study I get the capacity to see the meaning, discern the meaning. Therefore I get the skill to study other books also. And not only that, if I choose to teach, for teaching also it becomes highly useful because every मन्त्र is a live person standing. Therefore it is possible to communicate explanations like demonstrations. In fact such a person alone becomes श्रोत्रिय ब्रह्मनिष्ठ गुरु. For him शास्त्र is alive and he makes the शास्त्र alive for others also.

Because of these reasons the भाष्यम् study is given importance in tradition especially by committed seekers. But the only problem here is it is time consuming. For filter coffee the seeds have to be purchased and roasted and then crushed and filtered before consuming which is a tedious process. But even now there are people who do that instead of using ready-made coffee because only they know the difference in the flavor. There are some people who are happy with ready-made and there are some other people who don't mind to go to any extent of effort because they get the benefit. Therefore मूलम् study has its benefit and भाष्यम् study has its benefit, but भाष्यम् study requires time, patience, lot of thinking, etc. And when the

commentator extracts the meaning he uses different शास्त्रs as a tool to extract the meaning. Just as the sugarcane juice is extracted with the help of the appropriate machine, similarly शास्त्र has to be put into the appropriate machine to extract the meaning. Three different sciences are used, each science is a powerful tool to extract the meaning. And each one is a tool telling us how to think. In fact one of the by-products of भाष्यम् study is we learn how to think which is useful in any field. Three शास्त्रम्s are used – 1) व्याकरण शास्त्रम्, 2) मीमांसा शास्त्रम् and 3) तर्क शास्त्रम्.

➤ व्याकरण is how to look at a word without taking for granted how to look at a word to extract the meaning. And that is why व्याकरण शास्त्रम् is called पद शास्त्रम्. Otherwise we will take the words for granted or we won't see the words at all. भाष्यकार's job is not to ignore the words, but he focuses on every word. In तैत्तिरीय भाष्यम् the word ज्ञानम् is analyzed so elaborately. Four different derivations are taken कर्तृ व्युत्पत्ति, कर्म व्युत्पत्ति, करण व्युत्पत्ति, भाव व्युत्पत्ति and after elaborate commentary we arrive at the meaning of the word ज्ञानम्. Thereafter in meditation when I say the word ज्ञानम् it straight away takes me to my स्वरूपम्. It is not an ordinary word, it just puts me back to my स्वरूपम्. Thus पद शास्त्रम् is how to look at a word.

➤ मीमांसा शास्त्रम् is how to look at a sentence. It is not the same, sentence after all is a group of words. No. Looking at a sentence is a separate exercise. So total cannot be taken as a simple addition of individual. That is mob psychology is

different from individual psychology. You cannot say ‘after all a mob is a group of individuals, why should you study separately?’ Totality gains an additional power which the individual doesn’t have. Thus we have got a मीमांसा शास्त्रम् called वाक्य शास्त्रम्.

➤ Then there is तर्क शास्त्रम् which is the science of integration of different sources of knowledge. Scriptural knowledge will have to be integrated with our perceptual knowledge, it should not contradict. Scriptural knowledge should be integrated with modern science otherwise there will be contradiction. Like the intelligent design theory of Christianity. In Christianity they have a peculiar theory of creation which they call intelligent design theory and they have arrived at the age of earth as a few thousand years. दयानन्द स्वामिजि used to tell some of the houses in our village are older than that. So if a religion loudly proclaims that earth is a few thousand years old when the scientists are every other day unearthing skeletons from Ethiopia which are millions of years old. If you go on telling शास्त्र is प्रमाणम् that earth is a few thousand years old then nobody will accept the शास्त्र, religion will be thrown out and science will be showcased. No youngster will accept. If शास्त्रम् is taken as a source of knowledge then it should be integrated with the sources like तर्क, science, perception etc. This integration process, प्रमाण integration is called तर्क, reasoning. So that there is no contradiction between श्रुति, युक्ति, modern science and our sensory perception. अद्वैतम् should not contradict my perception. अद्वैतम् should not contradict the modern science also. We take care of that through

भाष्यम्. We raise these questions - science says like this, reasoning says like this, how do you say this is the meaning, how do you say you are the whole when I am full of holes! So thus we give enough room for thinking also. In other religions, thinking is suppressed. In many other systems thinking is discouraged whereas in भाष्यम् studies thinking is encouraged. And if the student doesn't know how to raise the questions the teacher himself tells to ask such and such a question. In ब्रह्मसूत्र second chapter the whole chapter is dedicated for defending अद्वैतम् logically. Because the whole teaching is in the form of knowledge. Knowledge must be free from doubt or vagueness. And therefore questions will have to be raised and all the other sources of knowledge should be integrated and that is done through तर्क शास्त्रम् or प्रमाण शास्त्रम्.

Thus the भाष्यम् analyzes revealed scriptures, i.e., अपौरुषेय प्रमाणम् integrating it through three filters – पद शास्त्र, वाक्य शास्त्र, प्रमाण शास्त्र or तर्क शास्त्र. And we have got commentaries written by so many आचार्यs and the pioneering commentator of प्रस्थान त्रयम् is आदि शङ्कराचार्य. And therefore शङ्कराचार्य's भाष्यम् is very famous. Even now it is studied by many people. And for शङ्कराचार्य's भाष्यम् itself there is commentary and sub commentary, sub commentary sub commentary..., it is a very huge system. And शङ्कराचार्य is not the first commentator, you should remember. Perhaps his commentaries are the first written commentaries. The previous ones may be oral or they may not be that powerful and therefore शङ्कराचार्य's भाष्यम्s survived the test of time. But शङ्कराचार्य says I am not the first

commentator, several आचार्यs have done this before me. In our ध्यानश्लोक we chant

यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः । व्याख्याताः
सर्ववेदान्तास्तान्नित्यं प्रणतोऽस्म्यहम् ॥ तैत्तिरीय भाष्यम् २ ॥

शङ्कराचार्य never wants to take a credit where he doesn't have. He says many आचार्यs before me have commented upon the scriptures by using three शास्त्रs – पदवाक्यप्रमाणतः. पद – व्याकरण शास्त्रम्, वाक्य – मीमांसा शास्त्रम्, प्रमाण – तर्क शास्त्रम्. Through these three filters or tools व्याख्याताः वेदान्ताः. That means the भाष्यम् tradition is also as old as the मूलम् tradition. So we can say मूलम् also is नारायणम् पद्मभुवम् वशिष्ठम्, and भाष्यम् is also नारायणम् पद्मभुवम् वशिष्ठम्. सर्ववेदान्ताः व्याख्याताः तान् नित्यम् प्रणतोऽस्मि. I worship them and with their grace I want to extract the meaning of the scriptures. And thus शङ्कराचार्य makes the प्रस्थान त्रयम् alive. And it will become alive whoever studies the भाष्यम्. But only thing is, disadvantage if you can call it, it requires a mental makeup because you have to look in to every word, every sentence. It requires patience, it requires intellectual sharpness; it pays but we should be prepared for that. And generally people are busy and not prepared, I was never interested in teaching the भाष्यम् before. I confined to the मूलम्. But later I thought perhaps some may be interested, why should I reject all the students as mediocre. Why can't I assume that at least there will be a few who will have that love, care and interest to make गीता alive, उपनिषत् alive. And therefore I have started this new project – teaching the भाष्यम् also and I have a selfish motive

also – it becomes more live for me also as I studied all these things twenty-seven years before. If I have to teach I have to explore and go into that. Therefore out of that selfish motive also I thought I will teach some of the भाष्यम्. I will enter into the भाष्यम् introduction from the next class onwards.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

As I said in our last session, I will be taking up आदि शङ्कराचार्य's भगवद्गीता भाष्यम् in these sessions. And आदि शङ्कराचार्य begins his गीता भाष्यम् with an introduction known as अवतारिका भाष्यम् or उपोद्घात भाष्यम्. अवतारिका or उपोद्घात means introduction. And this is शङ्कराचार्य's style and the style of any traditional आचार्य is starting with an introduction. And शङ्कराचार्य's introductions are very significant and very important and very famous also. Among his introductions, three of them are considered very significant. One is his अध्यास भाष्यम् of ब्रह्मसूत्र which is an introduction to ब्रह्मसूत्र. And the second is the सम्बन्ध भाष्यम् which is an introduction to बृहदारण्यकोपनिषत्. And the third is the गीता अवतारिका भाष्यम्. All these three are classic introductions. And in this गीता अवतारिका भाष्यम् शङ्कराचार्य deals with three topics.

1) The first topic is that गीता being a स्मृति ग्रन्थ, it has got वेद as its source of knowledge. This should never be forgotten while we study गीता. गीता is a स्मृति ग्रन्थ and a स्मृति doesn't have a validity by itself. Any स्मृति ग्रन्थ is a secondary scripture and it doesn't have a प्रामाण्यम् of its own. Its validity is borrowed from श्रुति. The वेद प्रमाणम् alone gets transferred to स्मृति प्रमाणम्. And the moment the स्मृति contradicts the वेद, that sentence is either removed or it is reinterpreted in such a way that it doesn't contradict श्रुति. श्रुतिस्मृत्योः परं बाधे श्रुतिरेव गरीयसी । When there is a contradiction between श्रुति and

स्मृति, श्रुति is stronger. Therefore स्मृति will get displaced or it will be reinterpreted to suit the श्रुति. And often we will face this problem and therefore we will have to use our interpretation skills as we are seeing in the fifteenth chapter of उद्भव गीता where it talks about three योगs – कर्म, भक्ति and ज्ञानयोग. Now the moment we hear these three words we have to link them with the Vedic teaching appropriately. कर्मयोग we can safely link without problem, कर्मकाण्ड of the वेद is there. ज्ञानयोग we can safely link, ज्ञानकाण्ड is there. What to do with भक्तियोग. It is an आगम प्रधान word. A word, a teaching borrowed from the आगम शास्त्र and even that should be based on the वेद. Because even आगमs do not have a validity of their own. Whether it is वैष्णव आगम, शैव आगम or शाक्त आगम or वैष्णव तन्त्र, शैव तन्त्र or शाक्त तन्त्र, none of them exist independent of the वेद. Since भक्ति stands out and we have to connect it to the वेद, we find out what is there in the वेद other than कर्म and ज्ञान because भक्तियोग has been placed as the third one. Then searching the वेद we find there is a topic called सगुण उपासन and therefore we safely link भक्तियोग with उपासन. And whenever the स्मृति ग्रन्थs says भक्ति gives मोक्ष, we are very alert because वेदs says ज्ञानम् alone gives मोक्ष whereas भागवतम् or any other ग्रन्थ says भक्ति gives मोक्ष, then we are alert and our interpretative skills will have to be used in full steam. And how do we manage? We say उपासन also can give मुक्ति, i.e. भक्ति gives मोक्ष. Therefore भक्ति gives मोक्ष means सगुण उपासन gives मोक्ष. We are comfortable because वेदs support is there. And thereafter we add an additional note, which alone makes us वैदिकः. What is that additional note?

सगुण उपासन will not give मोक्ष directly सगुण उपासन will take to निर्गुण ज्ञानम् either in this जन्म or ब्रह्मलोक. And when it takes you to ज्ञानम् in this जन्म and gives मोक्ष, it is called सद्योमुक्तिः. when it takes you to ब्रह्मलोक or वैकुण्ठलोक, in वैकुण्ठलोक विष्णु will teach, in कैलासलोक शिव will teach. You can choose your faculty – Prof विष्णु or Prof शिव. And both professors will teach तत् त्वम् असि. And from वैकुण्ठ you get liberation, from कैलास you get liberation which is called क्रममुक्ति. Thus भक्तियोग of the fifteenth chapter is सगुण ईश्वर उपासनया क्रममुक्ति. Why do we interpret like that? Because भागवतम् is स्मृति and भागवतम् cannot afford to contradict the Vedic teaching. Therefore we should remember a स्मृति as a स्मृति. And भगवद्गीता शङ्कराचार्य points out is not a श्रुति because it is written by व्यासाचार्य. कृष्ण taught अर्जुन but भगवद्गीता is a work of व्यासाचार्य, like any other पुराणम् or ब्रह्मसूत्र व्यासाचार्य's work, therefore it is a स्मृति. Therefore it has to align with the वेद. And this is reconfirmed by कृष्ण himself, it is not शङ्कराचार्य's view because कृष्ण himself says

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् । ॥ गीता ४-१ ॥

I have taught the same teaching in the form of वेद to विवस्वान्, सूर्य भगवान्. And

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः । ॥ गीता ४-३ ॥

And the very same Vedic teaching alone is taught by Me here. Therefore it should not go against वेद. If गीता says there are four paths to मोक्ष we won't accept because that is not Vedic teaching. Vedic teaching is one path to मोक्ष which is not a path!

It is an understanding. Therefore let any number of स्मृतिs talk about any number of paths, they all will be interpreted – one is direct path and all others are indirect ones leading to the direct one. So this is the first point established – गीता is वेद, being a स्मृति. This is point number one शङ्कराचार्य reveals in the अवतारिक भाष्यम्.

2) The second point he highlights is गीता is a मोक्षशास्त्रम्, it is meant for liberation. We may utilize गीता for management courses, nothing wrong in it, we don't criticize because गीता does talk about other disciplines also. And भगवद्गीता can give materialistic benefits also including blood pressure reduction. May be in the process of the reduction of शिष्य's blood pressure गुरु's blood pressure may go up! Just joking. So गीता can give all those results but we should remember they are all called by-products, अवान्तर फलम्. We should know what is by-product and what is the main theme. So शङ्कराचार्य clearly establishes गीता is a मोक्षशास्त्रम्.

3) Then the third point that he highlights is मोक्ष is possible only through ज्ञानम्. केवल ज्ञानात् मोक्षः. And ज्ञानात् एव मोक्षः. Knowledge is the only means of liberation. And he adds an adjective केवल ज्ञानात्, केवलम् means without requiring the support of कर्म. कर्म need not support ज्ञानम् to give liberation. कर्म has to play the role only to purify the mind. Once the कर्म has done the job of purification, कर्म's role is over. In 'producing' liberation, कर्म does not play any role at all just as the oil does not play any role in removing the darkness of the room. In removing the darkness, oil doesn't play any role, even

the oil holder does not play any role. Light by itself is capable of removing the darkness. So the third point is केवल ज्ञानात् एव मोक्षः.

So गीता is वेद – point one, गीता is a मोक्षशास्त्रम् – point two and गीता teaches knowledge as the means of liberation – point three. These are the three significant topics of the अवतारिक भाष्यम्.

And in keeping with the tradition शङ्कराचार्य starts his अवतारिक भाष्यम् with a मङ्गल श्लोक. And we will also start out study with this मङ्गल श्लोक.

अवतारिक भाष्यम्

ॐ नारायणः परोऽव्यक्तादण्डमव्यक्तसम्भवम् ।

अण्डस्यान्तरित्वमे लोकाः सप्तद्वीपा च मेदिनी ॥

As I have often said, the मङ्गल श्लोक is supposed to be of three types. One is called आशीर्वाद रूप मङ्गलम्, the second is नमस्कार रूप मङ्गलम् and third one is वस्तु निर्देश रूप मङ्गलम्. First two you can understand. आशीर्वाद रूपम् is a benediction, let there be happiness in the world. काले वर्षतु पर्जन्यः. लोकाः समस्ताः सुखिनो भवन्तु. The second type of मङ्गलम् is नमस्कारः, the author invokes the grace of the Lord by offering नमस्कारः. The third one is just the statement of a fact. वस्तु means fact. निर्देशः means mention or a statement. Just a revelation of a fact. Of these three types of मङ्गलम्, this मङ्गलम् नारायणः परोऽव्यक्तात् is the third type known as वस्तु निर्देश रूप मङ्गलम्. And here what is the fact revealed? नारायण, the निर्गुणब्रह्म, is the highest reality beyond the three-

fold universe. **नारायण** the निर्गुणब्रह्म, the साक्षिचैतन्यम् ब्रह्म is the highest reality which transcends the three universes or the three worlds. What are the three worlds? कारण प्रपञ्च, सूक्ष्म प्रपञ्च and स्थूल प्रपञ्च. These three worlds have got cause effect relationship also. कारण प्रपञ्च produces सूक्ष्म प्रपञ्च, सूक्ष्म प्रपञ्च produces स्थूल प्रपञ्च. Thus these three प्रपञ्चs are कार्यकारणात्मकः प्रपञ्चः. And all these three are जडरूपः, they are all जडम्, inert material principle. And in matter there is always कार्यकारण भेदः. Because matter exists within time and wherever there is time there कार्यकारण is there. Who is **नारायणः**? **नारायणः** is the witness of this कार्यकारणात्मकः प्रपञ्चः. He is the साक्षिचैतन्यम्. And therefore only He is चेतनतत्त्वम्, because कार्यकारण प्रपञ्च is जडतत्त्वम्. And therefore only **नारायण** is beyond कार्यकारण.

कार्यकारणविलक्षणं स्वयं ब्रह्म तत्त्वमसि भावयात्मनि ॥
विवेकचूडामणिः २६१ ॥

And therefore only He is beyond

काल-देश-अवधिभ्यां निर्मुक्तं ॥ नारायणीयम् १॥

Time and space. And therefore the absolute reality. So **नारायण**, the जगत् साक्षि is the परतत्त्वम्. The essence of this श्लोक is **नारायण**, the जगत् साक्षि is the परतत्त्वम्. And by remembering this truth, this fact, in this juncture शङ्कराचार्य indirectly reveals that that is the subject matter of the गीता. This **नारायणः** who is कार्यकारणविलक्षण पुरुषोत्तमः, in the fifteenth chapter, the name of this **नारायण** is पुरुषोत्तमः. क्षर पुरुष is कार्यप्रपञ्च, अक्षर पुरुष is कारणप्रपञ्च, उत्तम पुरुष is कार्यकारणविलक्षण चैतन्यम्. Therefore **नारायण** is equal to पुरुषोत्तमः is equal to

निर्गुणब्रह्म is the subject matter of the भगवद्गीता. It is ब्रह्मविद्या. It is वेद अन्त भागः. We are entering into अथातो ब्रह्मजिज्ञासा. This is the gist of this verse. Now we will see the meaning of the words occurring here. Incidentally this verse is not शङ्कराचार्य's verse, it is borrowed from ब्रह्माण्ड पुराणम्.

Now the first word is नारायणः. The word नारायणः itself is derived in several ways. One way of derivation is this. One of the meanings of नरः is भगवान्. नरः means मनुष्यः also. That is why in विष्णुसहस्रनाम

साधुर्जह्नुर्नारायणो नरः ॥ २६ ॥ असङ्ख्येयोऽप्रमेयात्मा विशिष्टः
शिष्टकृच्छुचिः । ॥ विष्णुसहस्रनामस्तोत्रम् २७ ॥

नरः is one word. This is derived from the √नृ, to take. नृ ninth conjugation नृणाति, नयति. Therefore नरः means the one who takes. भगवान् is that taker. Taking whom to what? He takes the जीवs to their कर्मफलम्. He takes the कर्ता जीवs to their own कर्मफलम्. Or He takes the कर्मफलम् to कर्ता जीवs. Either He will take you to your destiny or He will bring your destiny to you. Either way He connects the कर्ता and कर्मफलम्. Therefore he is called the connector, नरः. The word नारम् means that which is created by नरः. नरस्य ईश्वरस्य कार्यम् नारम्. What is that? The entire universe, प्रपञ्चः. त्रिविध प्रपञ्चः. So नरः means ईश्वरः. नारम् means जगत्, ईश्वर कार्यम् जगत्. अयणः means साक्षि. एति, जानाति इति अयणः. The √इ has several meanings, one of the meanings is to witness. एति, इतः, यन्ति. मध्यम पुरुषः, एषि, इथः, इथ. इ (to go, to know), second conjugation परस्मैपदि. Therefore the word अयणः means the Seer, the Witness. So नारम् is equal to त्रिविध प्रपञ्चः, अयणः is equal to

साक्षि, so **नारायणः** means त्रिविध प्रपञ्चः साक्षि, त्रिविध प्रपञ्चः विलक्षणः, विश्व तैजस प्राज्ञ त्रिपाद विलक्षणः तुरीयपादः आत्मतत्त्वम्. And this साक्षिचैतन्य परमात्मा is **अव्यक्तात् परः**. अव्यक्तम् means कारण प्रपञ्चः. Literally the word अव्यक्तम् means the whole universe in seed form, in unmanifest form, in latent form, in dormant form, potential form, बीजप्रपञ्चः. व्यक्तम् means manifest. And compared to that कारण प्रपञ्चः **नारायणः परः**. And what came from the कारणप्रपञ्च? **अण्डम्**. **अण्डम्** means the सूक्ष्म प्रपञ्चः, the subtle universe consisting of the five subtle elements and all its products in the form of the subtle bodies, subtle universes, everything in subtle form. And from what this सूक्ष्म प्रपञ्च came out? **अव्यक्तसम्भवम्**. This सूक्ष्म प्रपञ्च is born out of कारण प्रपञ्चः. This is a separate sentence. **नारायणः अव्यक्तात् परः अस्ति. अण्डम् अव्यक्तसम्भवम् अस्ति.** सूक्ष्म प्रपञ्च is born out of कारण प्रपञ्चः. **अव्यक्तसम्भवम्** is बहुव्रीहि. अव्यक्तात् सम्भवः उत्पत्तिः यस्य तत्. And if नारायण is beyond कारण प्रपञ्च itself you need not wonder नारायण is beyond सूक्ष्म प्रपञ्च also. This we have to supply नारायणः सूक्ष्म प्रपञ्चात् अपि परः अस्ति. **अण्डस्य अन्तः तु इमे लोकाः. इमे लोकाः** all these fourteen लोकs which includes this भूलोक also, **च** means including. **मेदिनी** means भूलोक. What type of भूलोक? **सप्तद्वीपाः मेदिनी** the भूलोक with seven continents or seven द्वीपs. द्वीप means island or continent. So including this भूलोक with its seven continents. In the शास्त्रs they enumerate during श्रावणी पूर्णिमा जम्बू-प्लक्ष-शाक-शात्मलि-कुश-क्रौञ्च-पुष्कराख्येषु सप्तद्वीपानां मध्ये जम्बूद्वीपे. Normally on other days we say जम्बूद्वीपे भारतवर्षे भरतखण्डे but श्रावणी पूर्णिमा being a special day they enumerate all the

द्वीपस and they say among them I am in जम्बूद्वीप and there I am in भारतवर्ष. Thus the fourteen लोकs including भूलोक exist in अण्डस्य अन्तः. They exist within the सूक्ष्म प्रपञ्च. अण्डस्य is equal to सूक्ष्म प्रपञ्चस्य. अन्तः – within, is the स्थूल प्रपञ्चः. How to understand the fourteen लोकs? The स्थूल प्रपञ्चः. Why is स्थूल प्रपञ्च within सूक्ष्म प्रपञ्च? Because it is the product of सूक्ष्म. कार्य स्थूल प्रपञ्च exists within the कारण सूक्ष्म प्रपञ्च. So स्थूल प्रपञ्च is the कार्यम् is not said in the श्लोक, that we have to supply. It exists within and it is a product of सूक्ष्म प्रपञ्च. And here also we have to add a corollary. If नारायणः is beyond the कारण प्रपञ्च and सूक्ष्म प्रपञ्च, certainly he is beyond स्थूल प्रपञ्च also. Therefore नारायणः त्रिविध प्रपञ्चः अतीतः त्रिविध प्रपञ्चः विलक्षणः, त्रिविध प्रपञ्चः साक्षि, त्रिविध प्रपञ्चः अधिष्ठानम् ब्रह्मचैतन्यम् अस्ति. Incidentally we should note that when we say नारायण is beyond or transcends we should not think that नारायण is spatially, physically away. The word beyond means असङ्गः, अस्पृष्टः, untouchable. ब्रह्मन् cannot be touched by, polluted by, contaminated by त्रिविध प्रपञ्चः. It is in and through त्रिविध प्रपञ्चः but unaffected.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ गीता ९-६ ॥

Just as space is everywhere but uncontaminated, like that नारायण is everywhere but uncontaminated. And this असङ्गः नारायणः is the subject matter of भगवद्गीता. So thus he very discreetly borrows from ब्रह्माण्ड पुराणम् and places it here.

Now we will go to the भाष्यम् proper. We will read.

स भगवान् सृष्ट्वा इदं जगत्, तस्य च स्थितिं विकीर्षुः, मरीच्यादीन् अग्रे सृष्ट्वा प्रजापतीन्, प्रवृत्तिलक्षणं धर्मं ग्राहयामास वेदोक्तम्।

स भगवान् इदम् जगत् सृष्ट्वा. स भगवान् that Lord नारायणः, मङ्गलश्लोकोक्त नारायणः भगवान् who is त्रिविध प्रपञ्चः अधिष्ठानम् सः भगवान् इदम् जगत् सृष्ट्वा created this universe. So with the help of कारण प्रपञ्च which has got another name माया, which is called अव्यक्तम् in the मङ्गल श्लोक; so सः भगवान् नारायणः did not create the कारण प्रपञ्च, very careful, निर्गुणब्रह्म does not create कारण प्रपञ्च, कारण प्रपञ्च is माया is प्रकृति is अव्यक्तम् is अविद्या. That कारण प्रपञ्च is with भगवान् from अनादि.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि । ॥ गीता १३-१९ ॥

कारण प्रपञ्च, the प्रकृति is there with भगवान् all the time. So with the help of that कारण प्रपञ्च भगवान् created the सूक्ष्म and स्थूल प्रपञ्च. So कारण प्रपञ्चात् सूक्ष्म स्थूल प्रपञ्च द्वयम् सृष्ट्वान्, he created. Why did भगवान् create? Because nobody else was there to do the job! So

आत्मा वा इदमेक एवाग्र आसीत् । ॥ ऐतरेयोपनिषत् १-१-१ ॥

भगवान् alone was there. Therefore he alone can create also. He created because our कर्म's have to fructify. The सञ्चित कर्म can fructify only in the creation. During प्रलय काल कर्म cannot fructify. कर्म fructification requires प्रपञ्च. Whose कर्म fructification? Not भगवान्'s कर्म fructification; He doesn't have कर्म. जीव's कर्म fructification requires प्रपञ्च. Therefore भगवान् created the world for the fructification of जीव's कर्म.

Who created the जीवs? Nobody created the जीवs. जीवs are अनादि. Therefore भगवान् creates the universe for the fructification of the अनादि जीव's कर्म. अनादि means beginningless and therefore भगवान् will have to create the world again and again and again because अनादि जीवs require that. Therefore इदम् जगत् सृष्ट्वा. Thereafter what did He do? मरीच्यादीनग्रे सृष्ट्वा. So He created certain ऋषिs like मरीचि, the great seven ऋषिs like अत्रि, भृगु, मरीचि etc. So मरीच्यादीन् सप्तऋषीन् अग्रे सृष्ट्वा He created them. प्रजापतीन्. प्रजापतीन् is adjective to मरीचि. So मरीच्यादीन् प्रजापतीन्. So these मरीच्यादि ऋषिs are called प्रजापतिs because from them alone later प्रजs were born.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मूढावा मानसा जाता येषां लोक इमाः प्रजाः ॥ गीता १०-६ ॥

So these मरीच्यादि ऋषिs are called प्रजापतिs because they are the progenitors of the later जीवs. Therefore मरीच्यादीन् प्रजापतीन् अग्रे सृष्ट्वान् He created first in the world. And what did He do? Before they go out and do something भगवान् called all of them and told 'I will teach you the art of living.' वेद is that art of living. Therefore वेदोक्तम् प्रवृत्तिलक्षणं धर्मं ब्राह्मणमास. भगवान् taught मरीच्यादीन् ऋषीन् the प्रवृत्तिलक्षण धर्मः which means the कर्मकाण्ड of the वेदs which is meant for धर्म अर्थ काम पुरुषार्थः. Thus for धर्म अर्थ काम पुरुषार्थ सिद्ध्यर्थम् otherwise in कठोपनिषत् language प्रेयः पुरुषार्थ सिद्ध्यर्थम् otherwise called अभ्युदय पुरुषार्थ सिद्ध्यर्थम् प्रवृत्तिलक्षणं धर्मं the lifestyle called materialistic lifestyle, a lifestyle meant for the fulfillment of materialistic

goals. That means भगवान् himself has prescribed a materialistic lifestyle also. Even though भगवान् wants everyone to become spiritual ultimately, भगवान् himself voluntarily prescribes materialistic lifestyle not because भगवान् wants but because people are materialistic in the beginning stages. So we want money, shelter, entertainment. Who asks for मोक्ष? Nobody tells I want मोक्ष. Therefore, since people are materialistic, respecting people's wishes भगवान् comes and the entire कर्मकाण्ड is for money, wife, children, house, sense organs, shining skin, etc. And भगवान् taught मरीच्यादीन्. मरीच्यादीन् represents the गृहस्थ परम्पर. Because generally गृहस्थs are predominantly materialistic because they have to run the family show. And that lifestyle through which materialistic goals are accomplished that lifestyle is called प्रवृत्तिलक्षण धर्मः. प्रवृत्ति means materialistic pursuits. लक्षण means characterized by. धर्म means lifestyle. So a lifestyle or a teaching which is characterized by materialistic pursuits. Why is that called धर्मः? वेदोक्तम्. That is taught by the वेद. From this we know the definition of धर्म. Any instruction given by the वेद or the scriptures, by the scriptures in general and by the वेद in particular, any instruction given is called धर्मः.

चोदना लक्षणोऽर्थो धर्मः । ॥ पूर्व मीमांसासूत्रम् १-१-२ ॥

This is the definition given by the जैमिनि महर्षि in his पूर्व मीमांसासूत्रम्. Anything, even the most mundane pursuit is called धर्मः once it is taught by the वेद. Suppose we are taking food. It is not called धर्मः. But the moment you convert the eating into a यज्ञ by doing भूर्भुवस्सुव परिषेवनम्, and saying

प्राणाय स्वाहा, अपानाय स्वाहा, when we convert the eating into an offering to the Lord who is within the stomach अहम् वैश्वानरो भूत्वा, then we won't call it eating, we call it धर्मः. Why? Because this is taught by the वेद. Without वेद we cannot convert eating into a यज्ञ. So thus धर्म need not be charity alone. Suppose a person gives money in charity, that is not called धर्मः. Charity by itself is not called धर्मः but when दानम् is done as an offering to the Lord who is in the form of receiver and convert it into a यज्ञ, that दानम् is also called धर्मः. Thus धर्म is anything that you do backed up by *Vedic* instructions. Therefore वेदोक्तम् धर्मम् which is प्रवृत्तिलक्षणम् materialistic pursuit ग्राहयामास. He taught, imparted this teaching. It means बोधयामास. √ग्रह् causal form, ग्राहयति means to teach, पाठयति, बोधयति. Made them understand. ग्राहयामास means make them grasp the *Vedic* teaching. ग्राहयामास is अनुप्रयोगः लिट्. ग्राहयामास ग्राहयामासतुः ग्राहयामासुः. Why did He teach the method of materialistic pursuit? After all people are materialistic in nature and everyone will naturally pursue materialistic ends. Why should भगवान् teach what is natural? भगवान् taught because if this teaching is not there, we will exploit the universe and destroy which is called ecological destruction, environmental destruction, therefore how to use the world without exploiting. He taught about that method. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

नारायणः परोऽव्यक्तादण्डमव्यक्तसम्भवम् ।

अण्डस्यान्तरित्वमे लोकाः सप्तद्वीपा च मेदिनी ॥

स भगवान् सृष्ट्वा इदं जगत्, तस्य च स्थितिं विकीर्षुः,
मरीच्यादीन् अग्रे सृष्ट्वा प्रजापतीन्, प्रवृत्तिलक्षणं धर्मं ब्राह्मणमास
वेदोक्तम् ।

In this introductory portion शङ्कराचार्य establishes that भगवद्गीता is वेदसारः. And वेद is our ultimate प्रमाणम्. According to our tradition, वेद is as eternal as God Himself. वेद is also व्यावहारिक सत्यम्, ईश्वर is also व्यावहारिक सत्यम् and both ईश्वर and वेद have व्यावहारिक सत्यम् and व्यावहारिक eternity. Therefore at the time of creation भगवान् does not produce the वेदs, He does not create the वेदs, He does not even intellectually invent the वेदs because it need not be created, it is already there. Therefore भगवान्'s job is while bringing out the universe, the वेद which was already there with भगवान् in potential form, that is brought to manifestation. That is why it is said अरेऽस्य महतो भूतस्य निश्चसितमेतद्यद्वेदो यजुर्वेदः ॥ बृहदारण्यकोपनिषत् २-४-१० ॥ Just as the life breath remains with a person as long as a person is alive, for भगवान् the life breath is the वेद. Therefore it has been existing even before सृष्टि. And what भगवान् does is that अव्यक्त वेद is brought to manifestation. And since it is in the form of शब्द प्रमाण, भगवान् will have to hand this over to some अधिकारीs, some people. Therefore शङ्कराचार्य says भगवान् created two groups of people – one is गृहस्थ परम्परा and another is

सन्न्यासि परम्परा, one is to carry forward the प्रवृत्ति धर्म called कर्मकाण्ड and the other is to maintain the निवृत्ति धर्म, the ज्ञानकाण्ड. Thus two streams are initiated. And then शङ्कराचार्य points out that वैदिक धर्म which was initiated in the form of two streams of परम्परा – प्रवृत्ति धर्म परम्परा and निवृत्ति धर्म परम्परा got weakened ग्लानिर्भवति. So he is keeping the third and fourth chapter of the गीता in mind. When this वैदिक धर्म weakened then it had to be revived and that revival is done through the भगवद्गीता. And therefore, 1) गीता is as good as वेद, 2) गीता is as valid as वेद, 3) गीता also has प्रवृत्ति लक्षण and निवृत्ति लक्षण धर्मद्वयम्. लोकेऽस्मिन्द्विविधा निष्ठा keeping this in mind he is speaking. Of them he is first referring to the प्रवृत्ति लक्षण धर्म initiated through the मरीचि प्रजापति परम्परा. That is said in the first paragraph which we saw in the last class. सः भगवान् इदम् जगत् सृष्ट्वा that well-known भगवान् created this universe. मरीच्यादीनग्रे सृष्ट्वा and along with the universe the मरीच्यादि प्रजापतिs also were created. मरीचि ऋषि is included as one of the सप्त ऋषिs also. मरीचि ऋषि is enumerated as one of the प्रजापतिs also. While saying महर्षयः सप्त पूर्वे he comes under सप्त ऋषि group. And here as प्रजापति group मरीचि is mentioned. That is why मरीच्यादीन् प्रजापतीन् सृष्ट्वा. These two words मरीच्यादीन् प्रजापतीन् have to be combined. The uniqueness of शङ्कराचार्य's भाष्यम् is शङ्कराचार्य's prose also requires अन्वय. Normally the poem requires अन्वय and the commentator writes in prose order. But आदि शङ्कराचार्य's भाष्यम् that also is not in prose order, so for a beginner it may appear a little bit tough, but with a little study you will get used

to that. So मरीच्यादीन् प्रजापतीन् सृष्ट्वा. And from this it is clear that the theory of evolution wherein the man coming at the end, later – after unicellular organisms, multicellular organisms then amphibians then monkeys to man. Now शङ्कराचार्य negates that theory and says अग्रे मरीच्यादीन् सृष्ट्वा. Thinking beings were created by the Lord in the beginning itself. Why did He create them? Not only did He want to be a creator, He also wanted to be a teacher. So नारायण is not only सृष्टिकर्ता, He also is आदिगुरुः. That is why in the श्लोक ‘नारायणं पद्मभुवं वसिष्ठं’ we look up on नारायण not only as a creator but also as the first गुरु. And He requires disciples Therefore he created a few disciples also and taught them प्रवृत्तिलक्षणं धर्मम्. First, He talked about healthy materialistic pursuits. Spiritual pursuits can be seen later because spiritual pursuits require spiritual desire. Spiritual desire never happens in the beginning. It happens much later. But some people require several जन्मs also.

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ॥ बृहदारण्यकोपनिषत् ४-४-२२ ॥

Therefore first भगवान् teaches healthy materialistic pursuits which is called प्रवृत्तिलक्षणं धर्मम्. A way of life which involves pursuing external things consisting of धर्म, अर्थ and काम. Even धर्म is of two types. पुण्यम् is of two types. Materialistic पुण्यम् and another is spiritual पुण्यम्. Materialistic पुण्यम् is generated by काम्यकर्म अनुष्ठानम्. Vedic काम्यकर्मs will produce materialistic पुण्यम् and later will get converted into अर्थकाम. अर्थकाम means स्वर्गलोक. स्वर्गलोक is born out of

materialistic पुण्यम्, generated by काम्यकर्म. So this will come under प्रवृत्तिलक्षण. Whereas there is a spiritual पुण्यम् which is generated by नित्यनैमित्तिक अनुष्ठानम्. That spiritual पुण्यम् will get converted into वित्तशुद्धि, गुरु प्राप्ति, श्रवण प्राप्ति, that too भाष्य श्रवण प्राप्ति. So it all requires tremendous पुण्यम्. This is called spiritual पुण्यम् which comes under निवृत्तिलक्षणम्. Because we don't want to utilize it for external gains, we want to utilize spiritual पुण्यम् for internal gain – अमानित्वादि गुणाः etc. Thus the first one is called प्रवृत्तिलक्षण धर्म which is generally called the कर्मकाण्ड of the वेदs. ब्राह्मयामास which means बोधयामास He taught. वेदोक्तम् is an adjective to धर्मम्. So वेदोक्तम् means taught in the वेदs. That means वेद was already there with भगवान्. So प्रवृत्तिलक्षणम् वेदोक्तम् धर्मम् ब्राह्मयामास. And as I said in the last class the word धर्म is a technical word which refers to any teaching of the वेद in particular and scriptures in general. Any instruction given by the वेद is called धर्म. So वेद अनुशासनम् is called धर्म. Up to this we saw in the last class.

I had left out deliberately only one word – तस्य च स्थितिं विकीर्षुः. Why should भगवान् teach human beings how to pursue materialistic goals? Because even without भगवान्'s teaching, all human beings are naturally materialistic and they are already running after so many pursuits. So why should वेद teach that which is already सिद्धम्? That materialistic pursuit is natural to human beings is very clear. Even a society where वेद is not there they are pursuing materialistic things. That means for materialistic pursuit वेद is not needed. Then why should भगवान् teach that? So भगवान् does not teach

materialistic pursuits but He teaches how to do that in a healthy manner. So the healthy method of producing money, healthy method of producing wealth, healthy method of sense pleasures. Even in sense pleasures there is healthy method. That healthy method is taught by the शास्त्रम्. What do you mean by healthy method? Healthy method consists of two criteria. One is in the pursuit of material wealth we should not disturb the setup itself. The very creation which produces the wealth should not be exploited and destroyed. And that is why in the भागवतम् there is a story through which भगवान् teaches that mother Earth is like a cow. If you respectfully treat her, you can milk everything but if you abuse and exploit her, the cow will be destroyed and she will never produce wealth for you, she will destroy you. All ecological people should read this story. So one important criterion is don't exploit the creation, use the creation respectfully and appropriately which कृष्ण tells in the third chapter

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ गीता ३-१६ ॥

The one who doesn't follow the proper method is a sensualist, he will destroy others and himself. He is called अघायुः. So first criterion for healthy material pursuit is maintenance of the creation. Therefore the adjective तस्य जगतः स्थितिं चिकीर्षुः. With an intention of maintaining the creation, भगवान् taught how to use the creation without exploitation. स्थितिः is रक्षणम्. चिकीर्षुः means desirous of maintaining the creation कर्तुम् इच्छुः.

And there is a second criterion also for healthy materialistic pursuit which is more important. Healthy materialistic pursuit will lead to spiritual desire and वैराग्यम्. Healthy materialistic pursuit will turn the mind towards spiritual pursuit.

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः
कृतेन । तद्विज्ञानार्थं ॥ मुण्डकोपनिषत् १-२-१२ ॥

Unhealthy pursuits will lead to only drug abuse. They will create only more and more problems. Therefore we require शास्त्र to tell us how to seek अर्थकाम properly. That is called here प्रवृत्तिलक्षणम् धर्मम् ग्राहयामास. So thus, परम्परा 1 headed by मरीचि प्रजापति who is a great गृहस्थ, because he is a प्रजापति responsible for the future generation of humanity. This is called गृहस्थ परम्परा. Then He wanted to create a सन्न्यासि परम्परा also.

ततः अन्यान् च सनकसनन्दनादीन् उत्पाद्य, निवृत्तिलक्षणं धर्मं
ज्ञानवैराग्यलक्षणं ग्राहयामास ।

You can understand, simple sentence. ततः thereafter. After मरीचि प्रजापत्यादि सृष्टि अनन्तरम्, अन्यान् सनकसनन्दनादीन् च उत्पाद्य. So creating सनकादि four ऋषिः, of course not directly, in-between stages are not mentioned. भगवान् creates ब्रह्मा and from ब्रह्मा's mind मानस पुत्राः सनकादयः. भगवान् creates ब्रह्मा, ब्रह्मा creates सनकादि. Therefore we have to supply ब्रह्मा द्वारा, हिरण्यगर्भ द्वारा, He created सनकादि four ऋषिः representing निवृत्तिलक्षण धर्म which is an exclusive pursuit of मोक्षमार्ग. That means a person does not pursue अर्थ, a person does not pursue काम, a person

does not pursue even materialistic पुण्यम् through काम्यकर्म. And if at all कर्म is done only नित्यनैमित्तिक कर्म meant for spiritual पुण्यम्. नित्यनैमित्तिक कर्म's will come under निवृत्तिलक्षण धर्म. नित्यनैमित्तिक कर्म even though it is a कर्म, it will come under निवृत्ति because through the कर्म's I don't seek any worldly benefit. I seek only चित्तशुद्धि ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम् ज्ञानवैराग्य सिद्ध्यर्थम् करिष्ये. After saying this one should not continue with

धान्यम् धनम् पशुम् बहुपुत्रलाभम् शत संवत्सरम् दीर्घम् आयुः ॥
ऋग्वेदसंहिता २-६-२५ ॥

When it is exclusively meant for either साधनचतुष्टय सम्पत्ति प्राप्तिः or ज्ञान प्राप्तिः, that is any pursuit wherein the motive is not अर्थ, काम, or materialistic पुण्यम्. They all will come under निवृत्तिलक्षण धर्म only. So सनकसनन्दनादीन् उत्पाद्य, after creating निवृत्तिलक्षणम् धर्मम् that teaching which consists of turning inwards. निवृत्ति means instead of trying to depend on external factors I have started wondering why can't I learn to depend on myself. Of course physically we might have to depend on external factors. वेद is not talking about that. Emotionally why can't I learn to depend on myself. The moment that question comes we have become निवृत्तः. The definition of निवृत्तिलक्षणम् धर्मम् is ज्ञानवैराग्यलक्षणम्. I work for either ज्ञानम् if I am in the higher stage of निवृत्तिमार्ग or I work for वैराग्यम् if I am in the beginning stage of निवृत्तिमार्ग. So in the beginning stage of निवृत्तिमार्ग the goal is वैराग्यम्. And once वैराग्यम्, which represents साधनचतुष्टय सम्पत्ति, has come, the pursuit is श्रवणमनननिदिध्यासनम् or ज्ञान प्राप्तिः or to put

in another language either ज्ञानयोग्यता प्राप्तिः or ज्ञान प्राप्तिः. These are the only two things which will come under निवृत्तिलक्षणम् धर्मम्. And ज्ञानवैराग्यलक्षणम् is adjective to धर्मम्. लक्षणम् means characterized by. ज्ञानवैराग्ये लक्षणम् यस्य सः धर्मः तम्. It is बहुव्रीहि समास. निवृत्तिलक्षणम् also निवृत्तिः लक्षणम् स्वरूपम् यस्य धर्मस्य सः. ग्राहयामास He taught. And thus we have a सन्न्यासि परम्परा headed by सनकादि four ऋषिःs.

Then what is the third group? शङ्कराचार्य says there are only two groups, there is no third group. Either you are in प्रवृत्ति or you are in निवृत्ति. Remember even नित्यनैमित्तिक कर्म will come under निवृत्ति only. That is why throughout the गीता wherever the word कर्मयोग comes, शङ्कराचार्य mentions only नित्यनैमित्तिक कर्मःs. He doesn't mention any कर्मःs because नित्यनैमित्तिक कर्म alone will come under निवृत्तिमार्गः.

द्विविधो हि वेदोक्तो धर्मः, प्रवृत्तिलक्षणो निवृत्तिलक्षणः च ।

शङ्कराचार्य points out these are the only two teachings of the वेद. प्रवृत्तिलक्षण धर्म is generally called कर्मकाण्डम् and वेदपूर्वभागः. निवृत्तिलक्षण धर्म is ज्ञानकाण्डम् and वेद अन्तभागः. प्रवृत्तिलक्षण धर्म is analyzed through अथातो धर्म जिज्ञासा. The entire पूर्वमीमांसाशास्त्रम् is प्रवृत्तिलक्षण धर्मः. निवृत्तिलक्षण धर्म, the वेदान्त is analyzed by व्यासाचार्य through अथातो ब्रह्म जिज्ञासा. So धर्म ब्रह्म जिज्ञासारूप धर्मद्वयम्. And here we have not only one aside point. Normally we use the word धर्म for the पूर्वभागः and we use the word ज्ञानम् for the अन्तभागः. Because जैमिनि starts the teaching with अथातो धर्म जिज्ञासा and because of that the word धर्म is generally

associated with पूर्वमीमांसा. This is the convention. But here शङ्कराचार्य is using the word धर्म for the both the पूर्वभागः teaching as well as अन्तभागः also. Therefore in this place धर्म means both कर्म and ज्ञानम्. Both पूर्वभागः and अन्तभागः put together is called धर्म. So here the word धर्म should be translated as the teaching of the वेदs which includes पूर्वभागः teaching as well as अन्तभागः. How do you know that? See this sentence. वेदोक्तो धर्मः the Vedic teaching is द्विविधः, is of two types. प्रवृत्तिलक्षणः in the form of कर्म given in the पूर्वभागः and निवृत्तिलक्षणः in the form of abidance in the आत्मा, नैष्कर्म्यसिद्धिः, which is withdrawal from अनात्मा. Therefore it is called निवृत्तिलक्षणः धर्मः. आत्मनिष्ठा is called निवृत्तिलक्षणः, that is also Vedic teaching. Both together are called धर्मः in this context. These are the two. And what is the glory of this Vedic teaching. He says this Vedic teaching is extremely important for humanity. Why? He talks about the glory of that, a very important paragraph.

जगतः स्थितिकारणम् । प्राणिनां साक्षात् अभ्युदयनिःश्रेयसहेतुः
यः स धर्मो ब्राह्मणार्थैः वर्णिभिः आश्रमिभिः च श्रेयार्थिभिः
अनुष्ठीयमानः ।

So here शङ्कराचार्य says don't take the Vedic teaching as a time pass. When we have nothing else to do and we have to spend time then let me take the वेदs to read. No. That should not be the approach. It is useful for the entire humanity both at the individual level as well as at the society level, समष्टि level, macro level. A healthy individual and a healthy society is possible through the Vedic teaching. And this is not available

for पौरुषेय प्रमाणः. प्रत्यक्ष प्रमाण cannot give you this knowledge and all other extended प्रमाणs like अनुमानम् अर्थापत्ति etc., which is otherwise called modern science all of them will not give you this knowledge. And therefore this knowledge will complement your worldly knowledge, लौकिक ज्ञानम्. So if you combine the लौकिक ज्ञानम् and वैदिक ज्ञानम्, life and society will be healthy. As we saw in उद्धव गीता, लौकिक ज्ञानम् is like the ordinary two eyes. वैदिक ज्ञानम् is like the third eye of wisdom. You use both of them. We don't say you throw out modern science. वेद never asks us to replace modern science with the *Vedic* teaching. We only say let them be complementary. Like eyes and ears they are not mutually exclusive, they are complementary. Through ears we hear and through eyes we see and read or write. So for class we require both the eyes and ears. What the eyes do that the ears don't and what the ears do that the eyes don't because both the प्रमाणम्s have got different fields. Similarly पौरुषेय प्रमाणम् and अपौरुषेय प्रमाणम् function in two different fields. They are not contradictory but complementary. Use them both and make your life पुरुषार्थ योग्यः. All the four पुरुषार्थs you can attain. That is what शङ्कराचार्य says यः सः धर्मः. यः means यः पूर्वोक्तः धर्मः, the teaching which was given in the previous three paragraphs प्रवृत्तिलक्षणः निवृत्तिलक्षणश्च वेदोक्तो धर्मः; सः धर्मः, that *Vedic* teaching consisting of two-fold धर्मs is जगतः स्थितिकारणम्, it is good for a healthy society. Sociologically it is a sound teaching. Many people think that वेद is talking about मोक्ष. मोक्ष is individual happiness and therefore वेद is giving a selfish teaching for individual

happiness. So for that शङ्कराचार्य gives the answer in one word – जगतः स्थितिकारणम्. वेद never asks anyone to neglect the present world or their own body. As we saw in the New Year talk, it talks about healthy environment, harmony, healthy body, healthy society. Therefore वेद prescribes a healthy present life also. It talks about the harmonious way of living.

मधुवाता ऋतायते मधुक्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः ।
मधु नक्तमुतोषसि मधुमत्पार्थिवं रजः । मधुद्यौरस्तु नः पिता ।
मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः ।

This is a regular मन्त्र chanted. It says let everything around me be मधु. मधु means sweet honey. So let the rivers be sweet, let trees be sweet, and let the वायु, which is very important because of pollution, that is blowing be all sweet. That means we are very particular about everything around us also being a sweet source of happiness. And माध्वीः गावः भवन्तु माध्वीः वनस्पतयः भवन्तु. How can we say a Vedic teaching neglects either society or nature. Therefore वैदिक धर्म protects both the nature and society. That is why भगवान् is in-charge of not only creation, but भगवान् is in-charge of protection also. And भगवान् knows Vedic teaching protects the creation. Therefore भगवान् gives the Vedic teaching to humanity for जगतः चिकीर्षुः. So जगतः स्थितिकारणम् means cause for the sustenance of the world. Then one may argue 'It is only useful for society and not for me.' For this शङ्कराचार्य says 'It is not only useful at the macro level, but it is good for individual growth also.' Through the वर्ण scheme it takes care of society, through the आश्रम scheme it takes care of the individual. It is a healthy वर्ण-आश्रम,

society-individual supportive scheme. Therefore he says प्राणिनां साक्षादभ्युदयनिःश्रेयसहेतुः. हेतुः means a cause of, a producer of. अभ्युदयम् means material goals consisting of अर्थ, काम, and materialistic पुण्यम्. धर्मार्थकामाः अभ्युदयः. To use कठोपनिषत् language अभ्युदयः is प्रेयः. And निःश्रेयसम् means मोक्षः. Otherwise called in कठोपनिषत् as श्रेयः. निश्चयेन श्रेयः निःश्रेयसम्. That means वैदिक धर्म can give both प्रेयस् and श्रेयस्, materialistic benefit and spiritual benefit साक्षात् directly. साक्षात् हेतुः. What do you mean by directly? प्रवृत्तिमार्ग directly gives अभ्युदयम्. निवृत्तिमार्ग directly gives निःश्रेयसम्. पूर्वभागः gives materialistic goals, अन्तभागः gives spiritual goals. When you read वेदान्त it criticizes the materialistic thing and it wants to generate वैराग्यम्, everything is perishable, it has got दुःखमिश्रितत्व दोष etc. But if you read that alone it is improper. Balanced idea you will get if you read वेद पूर्वभाग, it will talk about money, children, house, health. So it is unfair to read only one portion and criticize the वेदसः. That is why शङ्कराचार्य takes both of them and says अभ्युदयनिःश्रेयसहेतुः for प्राणिनाम्, for all the living beings. प्रवृत्तिलक्षण धर्म benefits animals indirectly because when human beings follow it animals and plants are safe. And therefore प्राणिनाम्. So directly to the human beings and indirectly to all other living beings this धर्म is अभ्युदयनिःश्रेयसहेतुः. In this paragraph the word धर्मः refers to both प्रवृत्तिलक्षण and निवृत्तिलक्षण. So सः द्विविधः अपि वेदोक्तो धर्मः both धर्मसः are not only useful individually but useful socially also. But शङ्कराचार्य puts a condition. Vedic teaching will bless you only when it is followed. Very important principle. Somebody said that this

particular medicine will help me and one month over the medicine has not at all helped. ‘When did you take it?’ ‘I haven’t taken it. Just kept it in the cupboard.’ Remember, तर्कशास्त्र will always say never say medicine cures, you should always add an adjective consumed medicine cures. Like that शङ्कराचार्य says telling that this धर्मम् is there in the वेद, books or in electronic gadgets won’t help, you have to follow. Therefore he says श्रेयार्थिभिः अनुष्ठीयमानः सन्. When it is followed diligently, committedly, sincerely, regularly. अनुष्ठीयमानः adjective to धर्मः. Present passive participle. So when it is followed by the people who are श्रेयार्थिभिः who seek these two-fold results. Here the word श्रेयः means अभ्युदयनिःश्रेयस अर्थिभिः. अर्थि means seekers. Seekers of both अभ्युदयः – धर्मार्थकामाः and निःश्रेयस – the मोक्ष. Otherwise called चतुर्विधपुरुषार्थ अर्थिभिः. The seekers of the four पुरुषार्थs by them, कर्तारि तृतीया, as अनुष्ठीयमानः is in passive voice श्रेयार्थिभिः – followed by the श्रेयार्थिs. And if you have decided to follow the वेद then you have to follow the Vedic scheme consisting of वर्ण and आश्रम. He says Vedic scheme has to be followed only by the वर्ण and आश्रम designation. Therefore he says through the proper वर्णs and through the proper आश्रमs when the प्रवृत्ति and निवृत्ति are followed it is guaranteed that you will get all the four पुरुषार्थs, follow and see. This is the guarantee given by the वेद. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

जगतः स्थितिकारणम् । प्राणिनां साक्षात् अभ्युदयनिःश्रेयसहेतुः
यः स धर्मो ब्राह्मणाद्यैः वर्णिभिः आश्रमिभिः च श्रेयोर्थिभिः
अनुष्ठीयमानः ।

In this introductory भाष्यम् of the गीता, शङ्कराचार्य first establishes that भगवद्गीता is the same as the *Vedic* teaching and therefore as valid as the वेदs and that is why भगवद्गीता is called स्मृति. स्मृति always follows वेदs. And स्मृति always derives validity and authority from the वेदs. And as a part of that, first शङ्कराचार्य establishes वेद has got two parts of teaching – वेद पूर्वभाग and वेद अन्तभाग and this *Vedic* teaching is technically known by the name धर्मः. The word धर्मः is exclusively retained for the teaching of the वेद. And वेद पूर्वभाग teaching is called प्रवृत्ति धर्मः, वेद अन्तभाग teaching is called निवृत्ति धर्मः. First one is materialistic pursuit and the second one is spiritual pursuit. And therefore he called द्विविधो हि वेदोक्तो धर्मः. And having said this much in the last paragraph which we were seeing in the last class, शङ्कराचार्य points out that द्विविधः धर्मः the two-fold teaching is useful to humanity both at the individual level as well as समष्टि, social level. It is a very important paragraph we have to note – वेद blesses the individual and वेद blesses the society also. How does it bless the society? By maintaining the harmony of the society which is a precondition for peace in the society. And how does it bless the individual? By giving both पुरुषार्थs – materialistic पुरुषार्थ called अभ्युदय and spiritual पुरुषार्थ

called निःश्रेयस. And शङ्कराचार्य says under one condition – the lifestyle prescribed there must be implemented or followed. Mere scholarship will not bless, knowledge will not bless, especially in कर्मकाण्ड it has to be implemented. Therefore he put अनुष्ठीयमानः धर्मः श्रेयो हेतुः भवति. And if one has to do the अनुष्ठानम्, implementation in day-to-day life it has to be done by following a particular scheme that वेद itself has designed and that scheme is called वर्ण-आश्रम धर्म, because all Vedic instructions are directed towards human beings based on two-fold designations. Duties are directed towards a designation. Duties are never directed towards a person. It is always the duties of managing director, duties of research analysis, duties of economic consultant. Duties are prescribed not for people but duties are prescribed for designation. And when designation changes through promotion or rarely demotion, rights and responsibilities change. And वेद's prescription of duties is based on two-fold designation called वर्ण and आश्रम. So if I have to know my duty then I have to know my designation. So the first question the वेद will ask is first tell me the designation then I will tell you about the duty. Now we have duty confusion, why? Designation confusion. We do not know or we are not clear about our designation. Therefore शङ्कराचार्य says based on the Vedic designation people are called वर्णिस and आश्रमिस. वर्ण is the name of the designation and वर्णि is the designated human being. आश्रम is the name of the designation and आश्रमि is the designated human being. Thus all those human beings, वैदिक human beings, following the Vedic धर्म based on the two-fold designation will certainly find the benefit. This is the meaning

of the sentence. So the अन्वय should be properly understood. यः पूर्वोक्तः वेदोक्तो धर्मः the two-fold Vedic धर्म is that ब्राह्मणाद्यैर्वर्णिभिराश्रमिभिः अनुष्ठीयमानः. When it is followed by वर्णिस and आश्रमिस, i.e., properly designated human beings अनुष्ठीयमानः सन्, when it is followed जगतः स्थितिकारणम् भवति predicate number one, सः धर्मः जगतः स्थितिकारणम् भवति, it will sustain the society and the world and it includes not only society, but it will sustain the environment also because Vedic पञ्चमहायज्ञ includes the protection of even flora and fauna. Therefore जगतः स्थितिकारणम् means not only human beings but even animals and environment are protected. So जगतः स्थितिकारणम् भवति not only that प्राणिनाम् अभ्युदयनिःश्रेयसहेतुः च भवति. It becomes the cause of अभ्युदयम् material wellbeing; अभितः उदयः. उदयः means prosperity, growth, upswing. Like सूर्योदय. अभि उदयः means intimate and total prosperity, material wellbeing. And निःश्रेयसम्, this is most important because generally those who enter into material field get sucked into that, they can never escape and come to spirituality.

कृति महोदधौ पतनकारणम् । फलमशाश्वतम् गतिनिरोधकम् ॥
उपदेश सारम् २ ॥

Whereas Vedic lifestyle will help in initial material prosperity and gradually you can break the gravitational pull. As the rocket requires extra thrust to escape the gravitational pull, Vedic lifestyle gives that extra thrust so that the human being can gradually turn from materialism to spirituality. So निःश्रेयस हेतुः च भवति. And साक्षात् means directly. And there we have to put

respectively प्रवृत्तिमार्गः साक्षात् अभ्युदयः हेतुः निवृत्तिमार्गः साक्षात् निःश्रेयस हेतुः. प्रवृत्तिमार्गः is not साक्षात् निःश्रेयस हेतुः. Material pursuit will not directly give spiritual wellbeing, प्रवृत्तिमार्गः साक्षात् अभ्युदयः हेतुः परम्परया निःश्रेयस हेतुः. Whereas निवृत्तिमार्गः is साक्षात् निःश्रेयस हेतुः. And this is the Vedic teaching which is revived by कृष्ण in the भगवद्गीता. Why should कृष्ण do that? When is revival required? So when people forget and all the time want entertainment then they require a little bit of this teaching. That is going to be said.

दीर्घेण कालेन अनुष्ठातॄणां कामोद्भवात्
 हीयमानविवेकविज्ञानहेतुकेन अधर्मेण अभिभूयमाने धर्मे,
 प्रवर्धमाने च अधर्मे, जगतः स्थितिं परिपिपालयिषुः स आदिकर्ता
 नारायणाख्यो विष्णुः भौमस्य ब्रह्मणो ब्राह्मणत्वस्य रक्षणार्थं
 देवक्यांवसुदेवाद् अंशेन कृष्णः किल सम्बभूव ।

So what happened? If the humanity had been following the वेदोक्तो धर्मः smoothly, कृष्णावतार would not have been required. But unfortunately something else happened. Materialism, human desires for external things gradually increased. कामः उद्भवः. कामः means desire and desire for materialistic things, consumerism. And as वेद says nothing wrong in काम because काम is accepted as a पुरुषार्थ. Desire by itself is not wrong but when the desire gradually gets converted into greed and when that greed takes away a person from धर्म and when काम leads to अधार्मिक pursuits, it destroys both social harmony as well as individual harmony. धर्म विरुद्ध कामः दोषाय भवति. So when the desire is also अधार्मिक and the means adopted to fulfil the desire is also अधार्मिक, the काम has

become toxic. And it is this toxification of काम that happened. How? Gradual poisoning. दीर्घेण कालेन after the passage of long time. अनुष्ठातॄणां कामोद्भवात्. उद्भवः means increase. कामः means worldly desire. For अनुष्ठातॄणां the Vedic followers, the वैदिकs. अनुष्ठाता is the name of a वैदिक who implements the वैदिक धर्म. अनुष्ठाता अनुष्ठातारौ अनुष्ठातारः. ऋकारान्त पुल्लिङ्गः षष्ठी बहुवचनम्. So for these वैदिक people desires increased. And then naturally what happened? हीयमानविवेकविज्ञानहेतुकेन अधर्मेण. So अधर्मः also उद्भवत्. Gradually when the काम increases, it clouds the discriminative power. It clouds our conscience. It clouds our natural sense of value. It clouds our honesty etc. As कृष्ण said in the third chapter of the गीता

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ गीता ३-३९ ॥

When worldly desires increase then it leads to पापम्.

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ गीता ३-३७ ॥

So काम covers विवेक. विवेक with regard to धर्म and अधर्म. Natural sense of fairness is forgotten. And once ज्ञानम् is covered, then in the place of धर्म, अधर्म rises. And therefore he gives a beautiful adjective अधर्म is described as हीयमानविवेकविज्ञानहेतुकेन. हेतुकम् means caused by. अधर्म is caused by हीयमानम्. हीयमानम् means the weakening of विवेकविज्ञानम्, the natural sense of justice and fairness. We all have a natural sense of justice and fairness. And that sense of fairness which is called as धर्म-अधर्म विवेक, that fairness is

clouded. And therefore our aim is how to get more by giving less. Even when I know my servant deserves better salary, my natural sense of justice tells me that the other person deserves but still I try to give the minimum because of काम. And therefore हीयमानम् विवेकविज्ञानम् एव हेतुः यस्य अधर्मस्य. Beautiful बहुव्रीहि compound. Can you see the cause-effect motion? काम produces धर्म-अधर्म अविवेक. And अविवेक produces अधर्म, injustice. In short corruption, which is the curse of our country. Where वेद is there, where वैदिक धर्म is there, there corruption is the king! Corruption is nothing but अधर्म. And is it ignorance? No, everybody knows it is wrong. But knowingly they do, why? काम. So काम to अविवेक to अधर्म: उद्भवत्. Here it is सति सप्तमी. And when this happens what will be the next consequence? अभिभूयमाने धर्मे. We have got into vicious cycle. धर्मे अभिभूयमाने धर्म is suppressed more and more. अभिभूयमानम् is present passive participle सति सप्तमी. So धर्म is gradually overshadowed. In front of the traffic signal when you stand and all other people violate the red signal and look at you 'thinking what happened to you, you are following red signal, what is wrong with you.' Most of them violate the signal and when one follows, that person becomes a black sheep. So धार्मिक persons will become black sheep and अधार्मिक ones become white ones, natural. What does it indicate? It is high time for भगवान् to descend. Therefore धर्मे अभिभूयमाने धर्म is overpowered. And once धर्म is overpowered what will happen? प्रवर्धमाने च अधर्मे. अधर्म increases still more. So अधर्म suppresses धर्म. And धर्म suppression leads to more अधर्म. And more अधर्म again destroys धर्म. Thus we get into

gradual increase of अधर्म and gradual decrease of धर्म. And when शङ्कराचार्य writes this what is the verse he is remembering? In the fourth chapter

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानम् अधर्मस्य तदात्मानं सृजाम्यहम् ॥ गीता ४-७ ॥

अभ्युत्थानम् means प्रवर्धमाने. So अधर्मे प्रवर्धमाने सति. Again another सति सप्तमी. And initially when अधर्म is to a limited extent, when it is feeble, human beings themselves can handle it. Like small sickness we try to handle through Grandma's remedies with our own homely medicines without going to doctor. So when it is in the beginning stages we ourselves try. Similarly when अधर्म is in the beginning stage it can be cured by either the rulers through judiciary, i.e., क्षत्रिय protecting धर्म by punishment, by law and order. And on the other side ब्राह्मण has to create awareness with regard to values. Thus ब्राह्मण through education and क्षत्रिय through judiciary, they themselves can change the society when अधर्म is in the beginning stages. But when अधर्म has reached its peak the rulers will not help, why? Because they themselves are corrupt. Those who have to protect धर्म, they are अधार्मिक. And you go to police there also something wrong. So when the 'fox guarding the henhouse/ fence eating the crop', protectors become the violators. And the ब्राह्मण community has to teach धर्म to the society and they don't take to the scriptural teaching profession, then भगवान् has to consult लक्ष्मीदेवि for a temporary outing from वैकुण्ठ. Sometimes लक्ष्मीदेवि says that she too will accompany. Now look at this. जगतः स्थितिं परिपिपालयिषुः.

भगवान् who has to maintain the धर्म. Why should भगवान् have to maintain the धर्म? Because धर्म alone maintains the creation. Just as health alone sustains a human being, ill-health leads to the destruction of a human being. अधर्म is the ill-health of the creation. When creation is unhealthy, that creation cannot survive for long. A nuclear war at a very big scale can destroy earth some one hundred and twenty times they say. Therefore जगत् रक्षणम् and धर्म रक्षणम् are synonyms.

धर्मो विश्वस्य जगतः प्रतिष्ठा ॥ महानारायणोपनिषत् ७९-७ ॥

And therefore भगवान् being सृष्टिकर्ता, भगवान् being स्थितिकर्ता, He is interested in sustaining the universe. And for sustaining the universe, He is interested in sustaining धर्म. Therefore he says जगतः स्थितिं परिपिपालयिषुः. Desirous of sustaining the creation. Desiderative परिपिपालयितुम् इच्छुः. And who is that? स आदिकर्ता. That आदिकर्ता who is नारायणः परोऽव्यक्तादण्डमव्यक्तसम्भवम् नारायणाख्यो विष्णुः who is called नारायणः in the ध्यानश्लोक. Why do we call Him आदिकर्ता? Because ब्रह्माजि is also the creator. ब्रह्माजि is कर्ता.

विश्वस्य कर्ता ॥ मुण्डकोपनिषत् १-१-१ ॥

ब्रह्माजि is called विश्वस्य कर्ता. But even though ब्रह्मा is the creator, ब्रह्मा is not the first creator because ब्रह्मा himself is created by विष्णुः. Therefore विष्णु was the creator of the creator. Therefore विष्णु becomes आदिकर्ता. ब्रह्मा becomes मध्यकर्ता. Therefore to differentiate from हिरण्यगर्भ, the adjective आदि is given. So that आदिकर्ता who is विष्णुः means the all-pervading one. नारायणाख्यः आख्यः means named. Named नारायणः. What did that विष्णुः do? He thought I should take an अवतारम्.

अवतारम् means शरीरग्रहणम्, taking a body deliberately. What is जन्म? जन्म is also taking a body. Then what is the difference between जन्म and अवतार? We saw in the fourth chapter and later we will see. So when a body is taken deliberately out of compassion, it is called अवतार. And when body is taken helplessly because of passion, it is called जन्म. Compassion-based, deliberate assumption of body is अवतार. Passion-based, helpless assumption of body is जन्म. So भगवान् decided to take the body. And for taking the body some निमित्तम् is required. Therefore वसुदेवात्, निमित्त पञ्चमी. So keeping वसुदेव as the father, the निमित्त कारणम्, देवव्याम् in the womb of देवकी, the mother, कृष्णः अंशेन किल सम्बभूव. सम्बभूव means deliberately took birth. We are all बभूव but भगवान् is सम्बभूव. The significance of this word 'सम्' we saw in मुण्डकोपनिषत् भाष्यम्,

ब्रह्मा देवानाम् प्रथमः सम्बभूव ॥ मुण्डकोपनिषत् १-१-१ ॥

We have to take the भाष्यम् in मुण्डकोपनिषत् for the word सम्बभूव and add here. It is all very interesting study correlation of different मन्त्रs, different भाष्यम्s, it is a separate field together but the thing is we require time. Now time is the problem. Coming to class itself is a big thing, what to talk of homework! And how did He take? अंशेन. अंशेन means मायया. Here अंश means माया. So through मायाशक्ति सम्भवामि आत्ममायया. I take a body. That is why we say भगवान्'s body is मायिक शरीरम्, किल. किल is शास्त्र प्रसिद्धि. As we learn from the पुराणs. This is important because how do we decide who is अवतार and who is not? Because several people claim

they are अवतार. Either some people claim that they are अवतार or some शिष्यs claim that their गुरु is an अवतार. Even if the गुरु refutes the claim शिष्यs won't leave. In such a case is there any benchmark to decide that this person is an अवतार? How do we prove? So our contention is whomever शास्त्र calls as अवतार we accept as अवतार. So in tradition whoever शास्त्र designates as अवतार we accept as अवतार. राम is an अवतार. How do we know? शास्त्र says. And whomever शास्त्र does not designate, we leave to individual choice to believe as अवतार. If you don't want to believe then also it is ok. So whether you accept somebody as अवतार or not, follow the scriptural teaching and attain the पुरुषार्थ. I am telling all this because शङ्कराचार्य uses the word किल. किल means शास्त्र प्रसिद्धि. As certified by शास्त्र कृष्ण is an अवतार. We don't have any other proof, we don't require any other proof. So through अवतार what does भगवान् want to achieve? Of course जगतः स्थितिं परिपिपातयिषुः, it is for the sustenance of the creation. And for the sustenance of the creation, धर्म has to be sustained. And now for the sustenance of धर्म, what should we do? शङ्कराचार्य says धर्म propagators must be sustained. Who are the धर्म propagators? वेद propagators. What is the definition of धर्म? Vedic teaching. So धर्म propagators means वेद propagators, वेद propagators means scripture propagators, scripture propagators means those who preserve and teach the scriptures. We require an exclusive community. Because the world is too vast. It is not sufficient if there are one or two teachers. We require an exclusive community whose function is only to study the scriptures thoroughly. In other religions you can study the

scriptures in one week. But in Hinduism अनन्तशास्त्रं बहु वेदितव्यम् ॥ श्रुति, सूत्र, स्मृति, पुराण, इतिहास, then commentary, sub commentary, sub sub commentary; literature is such an ocean that the teaching community should not have any other job. So we the humanity should preserve a community, we should not give them any other mundane jobs, we should tell them that they should study the scriptures thoroughly and that their basic needs will be taken care of by us. So other people who are business people, who are politicians, who do not have time for study they should maintain this community and encourage them to study well and also spread this scriptural teaching to the entire humanity. And this teaching is two-fold. One is communication through language and greater teaching is communication through living. They must be able to live with simple possession, simple living, high thinking and their basic needs must be provided. कृष्ण talks about this ब्राह्मण कर्म in the eighteen chapter

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तित्वयं ब्रह्मकर्म स्वभावजम् ॥ गीता १८-४२ ॥

Such a profession of study, research, teach, live and propagate the scriptures is called ब्राह्मण कर्म. Whoever follows this occupation is called a ब्राह्मण, scriptural teachers. And शङ्कराचार्य says भगवान् wants to protect the ब्राह्मण कर्म. He is not partial to a particular person, He is partial to a particular profession, a धर्म propagation profession. And whoever takes up that profession कृष्ण wants to support them. गोब्राह्मणेभ्यः शुभमस्तु नित्यम्. ब्राह्मणेभ्यः means ब्राह्मण कर्म. The advantage

is लोकाः समस्ताः सुखिनो भवन्तु ॥ when they teach and follow धर्म, क्षत्रियः will also be धार्मिक because these people will teach them. वैश्यः will be धार्मिक, no adulteration will be there. So भगवान् is partial to ब्राह्मण profession because ब्राह्मण profession is धर्म propagation. Therefore शङ्कराचार्य says भौमस्य ब्रह्मणः भौम ब्रह्मन् means the ब्राह्मणाः. It has also the meaning of वेद. Both meanings are there. We will भौमस्य ब्रह्मणः as the ब्राह्मणः. And protection of what ब्राह्मणः? Very careful. Not जाति ब्राह्मणाः but he adds ब्राह्मणत्वस्य the ब्राह्मण धर्म of ब्राह्मणः. What is ब्राह्मण धर्म? ब्राह्मण कर्म. What is ब्राह्मण कर्म? धर्म रक्षणम् and शिक्षणम्. रक्षणम् means preservation and शिक्षणम् means propagation. And he should not be occupied with other jobs and he should not make this commercial also, he cannot charge scriptural teaching else he will come under वैश्य कर्म. And once वैश्य कर्म comes, it will get compromised. So whoever gives more दक्षिण they will get special class etc. No, he cannot use this as an earning method but he teaches purely as a स्वधर्म and it is the society's duty to provide him with the basic needs. And thus what he gets is a by-product not an earning. With that by-product he sustains and his life is dedicated, भगवान् wants to protect them. भौमस्य ब्रह्मणो, i.e., ब्राह्मणस्य ब्राह्मणत्वस्य रक्षणार्थम् ब्राह्मणत्व means the ब्राह्मण कर्म, धर्म propagation. So to protect the धर्म propagation by the ब्राह्मणः भगवान् रक्षणार्थम् नारायणारूढो विष्णुः किल सम्बभूव. So here ब्रह्मणः is सम्बन्धि षष्ठी. ब्रह्मणः ब्राह्मणत्वम्. ब्राह्मणत्व should be connected with रक्षणार्थम्. To protect the ब्राह्मण कर्म of the ब्राह्मणः. Now ब्राह्मणः are there in our society but ब्राह्मण कर्म is not there. And you can see once the ब्राह्मणः dropped the

ब्राह्मण कर्म and took to either क्षत्रिय कर्म or वैश्य कर्म or शूद्र कर्म, you find *Vedic* teaching is going away, forgotten. And as even *Vedic* teaching goes religion disappears, our youth do not want do not want to be religious. Religion will disappear, spirituality will disappear, because ब्राह्मणIs did not do their exclusive profession of preserving and propagating the scriptural teaching. So the result we are seeing अन्वय व्यतिरेक, even now the present ब्राह्मणIs also whoever take to *Vedic* study, they don't want to put their children into *Vedic* study. And we also will give money to वेदपाठशाला and suppose our son asks that he wants to go to वेदपाठशाला, we discourage him and say to study some professional course. This is where वेद goes, धर्म goes, मोक्ष goes, and discos, MacDonald, and all those things come. We will see more in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

दीर्घेण कालेन अनुष्ठातृणां कामोद्भवात्
हीयमानविवेकविज्ञानहेतुकेन अधर्मेण अभिभूयमाने धर्मे,
प्रवर्धमाने च अधर्मे, जगतः स्थितिं परिपिपालयिषुः स आदिकर्ता
नारायणाख्यो विष्णुः भौमस्य ब्रह्मणो ब्राह्मणत्वस्य रक्षणार्थं
देवक्यांवसुदेवाद् अंशेन कृष्णः किल सम्बभूव ।

शङ्कराचार्य points out in the introduction that after creating the universe, भगवान् created the वेद also consisting of प्रवृत्ति धर्मः and निवृत्ति धर्मः, i.e., कर्मयोग and ज्ञानयोग and also initiated two traditions of आचार्यs. One beginning with मरीच्यादि ऋषिs, another beginning with सनकादि ऋषिs. So two आचार्य परम्परा s also and two types of धर्मs also – प्रवृत्ति and निवृत्ति. Both of them are meant for the individual well-being अभ्युदयनिःश्रेयस as universal well-being, जगतः स्थितिः. So वैदिक धर्म sustains both the individual and society. Thus even though this वैदिक धर्म is useful, because of the passage of time, दीर्घेण कालेन, the काम or desires of human beings increase and when काम increased विवेक decreased. And when विवेक decreased, then अधर्म increased. So when काम increases विवेक decreases and when विवेक decreases then अधर्म increases and when अधर्म increases धर्म decreases. So when there is a decrease of धर्म then the world is in trouble because धर्मो विश्वस्य जगतः प्रतिष्ठा ॥ महानारायणोपनिषत् ७३-७ ॥

धर्म alone sustains the world. The very definition of धर्म is धारणात् धर्मः. And when there is trouble for स्थिति, भगवान् being स्थितिकारणम् also, He has to take some appropriate

action. Of course धर्म is already given in the वेदs. So what भगवान् has to do is he need not create धर्म or वेद because it is already there in the वेद, He has to only revive the वेद and वैदिक धर्म which is already there. Therefore for the revival of वैदिक धर्म, भगवान् takes अवतार and one of the most prominent अवतारs is वसुदेवात् अंशेन कृष्णः किल सम्बभूव. वसुदेवात् वसुदेवम् निमित्तकृत्य, and the word अंशेन in this context indicates माया अंशेन with the help of माया भगवान् took the अवतार for the protection of धर्म. Here शङ्कराचार्य uses an idiom भौमस्य ब्रह्मणः. Literally speaking भौम ब्रह्म means the ब्रह्मन् which is in the भूमि. भूमौ भवम् भौमम्, ब्रह्म means the ब्रह्मन्. So भौम ब्रह्म means ब्रह्मन् which is there in the भूमि. And this does not convey any idea because ब्रह्मन् is not in भूमि only, it is all-pervading. Then what is this idiom? शङ्कराचार्य has borrowed this idiom from महाभारत itself. It is not शङ्कराचार्य's expression. भौम ब्रह्म occurs in शान्तिपर्व of महाभारत where कृष्ण's अवतार is described. There a श्लोक says in

भौमस्य ब्रह्मणो गुप्त्यै वसुदेवादजीजनत् ॥ महाभारत शान्तिपर्व
४७-२९ ॥

कृष्ण was born to वसुदेव for गुप्त्यै, the protection of भौम ब्रह्म. So he has quietly inserted व्यासाचार्य's word itself. And in the commentary to that शान्तिपर्व श्लोक, the भौम ब्रह्म is commented as three things. “भौमं ब्रह्म वेदा ब्राह्मणा यज्ञाश्च.” भौम ब्रह्म is an idiomatic expression which conveys three meanings – वेदाः, ब्राह्मणाः, यज्ञाः च. And कृष्ण was born to protect these three. So naturally the question will come why should भगवान्

protect these three. शङ्कराचार्य himself explains that in the next paragraph.

ब्राह्मणत्वस्य हि रक्षणेन रक्षितः स्याद् वैदिको धर्मः, तदधीनत्वाद् वर्णाश्रमभेदानाम् ॥

So how does protecting these three help, you can easily infer. Protection of ब्राह्मणाः means protection of ब्राह्मण कर्म. ब्राह्मण here refers to the ब्राह्मण's duty which is वेद अध्ययनम् and more than वेद अध्ययनम् it is वेद अध्यापनम्. Education of the society with regard to scriptural धर्म. So value education, scripture-based value education was the department of the ब्राह्मणाः. Therefore when ब्राह्मण कर्म is protected वेद will be protected, because they will be teaching. And when I say वेद it is not only वेद but it includes the गीता also, there will be teachers in the society who follow धर्म and who teach धर्म. Therefore ब्राह्मण protection is equal to scriptural value protection and once scriptural values are protected then यज्ञाः are also protected because scriptures alone ask the human being to convert the life itself into a यज्ञः. As we will see in the fourth chapter देव यज्ञः, पितृ यज्ञः, मनुष्य यज्ञः, आहारनियम यज्ञः, eating is an यज्ञः, bathing is an यज्ञः, walking is an यज्ञः, यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥ शिवमानस पूजा ४ ॥

Conversion of life into यज्ञः is required for the survival of the human beings and the world. Therefore ब्राह्मण's protection is equal to वेद protection is equal to यज्ञः protection is equal to धर्म protection is equal to प्रपञ्च protection. Therefore the beginning is ब्राह्मणाः. And therefore शङ्कराचार्य says ब्राह्मणत्वस्य हि

रक्षणेन, by protecting the scriptural teaching community which is exclusively dedicated to living the scriptures and propagating the scriptures, that ब्राह्मणत्वस्य ब्राह्मण कर्मणः रक्षणेन रक्षितः स्याद्वैदिको धर्मः, the वैदिक धर्म, i.e., both प्रवृत्तिलक्षण and निवृत्तिलक्षण. And प्रवृत्तिलक्षण धर्म will take care of two पुरुषार्थs – अर्थ and काम. निवृत्तिलक्षण धर्म will take care of two पुरुषार्थs – धर्म and मोक्ष. Thus all the four पुरुषार्थs will be valued by society. A society which values all the पुरुषार्थs is a spiritual society. A society which values only the first two पुरुषार्थs – अर्थ and काम is a materialistic society. Therefore all the पुरुषार्थs will be valued, therefore वैदिकः धर्मः रक्षितः स्यात्. Then the question will come how can protecting the ब्राह्मणs protect the वैदिक धर्मः? Because तदधीनत्वाद्गुणश्रमभेदानाम् the maintenance of वर्ण-आश्रम धर्म or वैदिक धर्म is dependent on the ब्राह्मणs. तत् अधीनत्वात् ब्राह्मणत्व अधीनत्वात् वर्ण-आश्रम भेदः, वर्ण-आश्रम धर्म, वर्ण-आश्रम classification. And how do you say it is under the protection of the ब्राह्मणs? We are not talking about जाति ब्राह्मण, ब्राह्मण by birth cannot protect the धर्म, ब्राह्मण by गुण also cannot protect but we are talking about ब्राह्मण by कर्म, कर्म-ब्राह्मण are important to the society. कर्म-ब्राह्मणs are the community which is dedicated to live the scriptural teaching and propagate the scriptural teaching. This is very important which I told in the last class also. तत् अधीनत्वात् ब्राह्मणत्व अधीनत्वात्, अधीन means under their control is वर्ण-आश्रम भेदानाम्. And what about the क्षत्रियs? क्षत्रियs can study the वेदs but they are not in-charge of teaching scriptures. Therefore क्षत्रियs do not form the teaching community, वैश्यs do not form the teaching community, शूद्रs

are also not the teaching community; ब्राह्मण means the teaching community or vice versa whoever is the scriptural teacher is called a कर्म-ब्राह्मणः. They become important. And therefore भगवान् took अवतार for भौम ब्रह्म रक्षण, i.e., वेदाः ब्राह्मणाः यज्ञाश्च रक्षणार्थम्. Continuing;

स च भगवान् ज्ञानैश्वर्य-शक्ति-बल-वीर्य-तेजोभिः सदा सम्पन्नः त्रिगुणात्मिकां वैष्णवीं स्वां मायां मूलप्रकृतिं वशीकृत्य, अजः अव्ययो भूतानाम् ईश्वरो नित्य-शुद्ध-बुद्ध-मुक्त-स्वभावोऽपि सन्, स्वमायया देहवान् इव जात इव च लोकानुग्रहं कुर्वन् इव लक्ष्यते ।

So in the previous two paragraphs it was said that भगवान् takes जन्म, वसुदेवात् सम्बभूव will take जन्म. शङ्कराचार्य wants to remind us भगवान्'s जन्म is different from मनुष्य जन्म otherwise भगवान् also will be considered a संसारि. Because पुनरपि जननम् पुनरपि मरणम् is संसार. If भगवान् also repeatedly takes जन्म he will also be संसारि. Therefore he says भगवान् takes जन्म out of compassion and not out of ignorance, not out of passion. One has passion and another has compassion. Therefore he reminds us अजः अव्ययः भूतानाम् ईश्वरः नित्यशुद्धबुद्धमुक्तस्वभावः सन्. भगवान् knows that He is birthless, पराप्रकृति, आत्मा. अजः means जन्मरहितः. अव्ययः means मरणरहितः. भूतानाम् ईश्वरः means the master of all the जीवराशिस including all the देवताs. Therefore you cannot say that He has got शनि दशा, राहु दशा etc. When a child is born we immediately draw the chart and put a person under the control of नवग्रहs. Birth means control of नवग्रहs. And once the son-in-law comes then जामाता दशमो ग्रहः the tenth ग्रह also comes. So remember birth means control of planets. That is

why whenever problem comes, they take the जातकम् to find out which planet is controlling now. So here शङ्कराचार्य says भगवान् takes birth but He is not under the control of anyone including the ब्रह्म. Therefore भूतानाम् नवग्रहानाम् देवतानाम् अपि ईश्वरः is the master. And नित्यशुद्धबुद्धमुक्तस्वभावः. So नित्य means सत्यः, that which cannot be negated, अबाध्यः नित्यः. So He is सत्यः, the ultimate truth ब्रह्मन् by nature. Then शुद्धः means pure, अज्ञानरहितः. And बुद्धः means चैतन्यस्वरूपः. मुक्तः means स्वतन्त्रः, बन्धरहितः. This is an idiom often used, He is सत्यः, He is अज्ञानरहितः, He is चैतन्यरूपः and ever free. अपि सन् even though birthless, He appears to have जन्म. That means भगवान्'s birth is not real birth, it is either व्यावहारिक सत्यम् or even maybe प्रातिभासिक सत्यम्, it is not पारमार्थिकम्. Ok, we need not bother whether it is व्यावहारिकम् or प्रातिभासिकम् because that is a very big discussion. It is non-पारमार्थिकम्, it is not absolute reality. So therefore स्वमायया देहवान् इव He is as though born. देहवान् means as though embodied. Therefore कृष्ण embodiment, राम embodiment etc., are seeming ones. That is why for पूजा also we can use those forms as a stepping stone, we cannot look upon it as the absolute truth, we have to know the one which is the formless reality. How do you know? इव as though endowed with body. जातः इव as though taking birth and also लोकानुग्रहं कुर्वन् इव even blessing the world which is nothing but doing कर्म, He doesn't have कर्म also. Therefore लोकानुग्रहं कुर्वन् इव. Therefore later He says

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ गीता ४-१३ ॥

भगवान् Himself tells that He doesn't do anything. Therefore लोकानुग्रहं कुर्वन् इव as though doing varieties of लीलाs. इव लक्ष्यते. लक्ष्यते means it appears, it seems. None of them is the absolute truth. And because He is aware of this, He has माया under his control, His knowledge is never restricted by माया. Therefore He continues to be ज्ञानैश्वर्यशक्तिबलवीर्यतेजोभिः सदा सम्पन्नः. His glory is never restricted by माया. All these words are adjectives to ईश्वर. So the word भगवान् he uses and he wants us to remember the meaning. The word भगः consists of six-fold wealth

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।

ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥ विष्णु पुराण ६-७-७४ ॥

That six-fold wealth is called भगः. शङ्कराचार्य is reminding us of that भगः here.

1) So he has got ज्ञानम् omniscience. So earlier when we translated the word बुद्ध there we said चैतन्यस्वरूपः. Here we are not talking about चैतन्यम् we are talking about knowledge. So He has got ज्ञानम् omniscience.

2) ऐश्वर्यम् He has got omnipotence. As I have often said the word ऐश्वर्यम् in संस्कृत means power and not prosperity. ईश्वरस्य भावः rulerhood is called ऐश्वर्यम्.

3) So knowledge, power, शक्तिः; शक्तिः means skill. To create the universe and to sustain the universe, skill is required.

4) Then बलम्; बलम् means all the resources. Creating anything requires resources. Physical strength is required, money is required, material is required, man power is required, so many resources are required. All the resources to generate

this whole universe He has got within माया itself. Therefore बलम्. Resource युक्तः. You should not ask ‘where is man power?’ He doesn’t require man power, He can do everything single-handedly.

5) Then वीर्यम्; वीर्यम् means courage.

6) Then तेजः; तेजः means the majesty. All these glories or virtues are there not in limited measure but in total measure. Whoever has these virtues is called भगवान्.

When does He have these virtues? We also have some money which increases or decreases as per the stock market. He says सदा सम्पन्नः. भगवान् is not affected by the stock market crash. Such a भगवान् takes this अवतार.

Then comes the question – if भगवान् is पराप्रकृति, the absolute चैतन्यस्वरूपः, then how can that absolute reality takes जन्म? Because absolute reality is कार्यकारण विलक्षणम्, it is beyond cause and effect. So how can the पारमार्थिक सत्यम् ब्रह्म take जन्म? ब्रह्मन् of Itself can never take अवतार, ब्रह्मन् requires मायाशक्तिः. Therefore he says त्रिगुणात्मिकां वैष्णवीं स्वां मायां मूलप्रकृतिं वशीकृत्य. All glory of माया. माया means the magical power which creates an apparent universe. Just as a magician creates apparent things by the sleight of hand, magician never creates anything really. Similarly भगवान् has got that magical power called माया. What type of माया it is? स्वां वैष्णवीं मायाम्. A power which is dependent on the Lord for its very existence and which has got the name मूलप्रकृतिम्. प्रकृति means the material cause or the raw material. This word is important because a carpenter requires wood as the raw

material, a goldsmith requires gold as the raw material. भगवान् requires some raw material for the universe. What is that raw material? मूलप्रकृति is the raw material. Where is that raw material located? You require a location, you cannot talk about any part of space because even space itself is not created. So before पञ्चभूतसृष्टि the raw material must be kept somewhere, before even space arrives where will भगवान् keep मूलप्रकृति? So स्वाम् He kept in चैतन्य अधिष्ठानम्, in His own चैतन्यस्वरूप, माया is located. And it is called मूलप्रकृति, the basic raw material out of which even आकाश is created later. So it is mind-boggling to talk about location before the arrival of space. Only after the space concept has come, the location concept can be talked about. But before space arrives we are talking about the location of matter and that is only one location, Consciousness is the locus of matter. Matter is not the locus of Consciousness, Consciousness is the locus of matter. Such a मूलप्रकृति which is called वैष्णवी. वैष्णवी means under the control of विष्णु. So विष्णोः इयम्. {वैष्णवी, स्त्री, (विष्णोरियम् । विष्णु + अण् । स्त्रियां ङीप् ।) विष्णुशक्तिः ।} and under विष्णु means वैष्णवी's very existence is borrowed from विष्णु. And that माया has got त्रिगुणात्मिकाम् which has got three गुणः called सत्त्व, रजस् and तमस्. सत्त्व representing the ज्ञानशक्ति which is there in all the living beings and is expressed through ज्ञानेन्द्रियः, रजस् stands for the क्रियाशक्ति which is there in all the living beings and is expressed through कर्मेन्द्रियः, and तमस् represents inertia which suppresses both the other शक्तिस. So ज्ञानशक्ति and क्रियाशक्ति suppressing inertia is called तमोगुण. And this तमोगुण is there in all inert things of the

creation like this desk, etc., which doesn't have ज्ञानशक्ति, which doesn't have क्रियाशक्ति also thank god, else it will start walking; it is suppressed by तमोगुण. In भागवतम् it is called द्रव्यशक्तिः, inertia. So with the help of these three गुणसु भगवान् created living beings as well as inert objects. So त्रिगुणात्मिकां वैष्णवीं स्वां मायां मूलप्रकृतिं वशीकृत्य keeping them under His control. And that is why it is called अवतारः. In the case of मनुष्य he is not born with the control of माया, he is controlled by माया, therefore it is called जन्म. One is descending and another is falling. That is the difference. So वशीकृत्य keeping them under control अजः अव्ययः भूतानाम् ईश्वरः नित्यशुद्धबुद्धमुक्तस्वभावोऽपि सन् स्वमायया again the word स्वमायया is said. Why should शङ्कराचार्य repeat that? Already मायां वशीकृत्य has been said, again why should he say स्वमायया? For that a significance is given that I have talked about in the fourth chapter. भगवान् also takes a शरीरम् and जीवसु also take a शरीरम्, both are born out of प्रकृति or matter only. मूलप्रकृति or matter is responsible for मनुष्य शरीर as well as ईश्वर शरीर but there is a difference between these two शरीरम्s. In the case of मनुष्य शरीर, माया does not directly produce the body, there is an intermediary stage called पञ्चभूतसृष्टिः. Thus there is no direct connection, there is only indirect connection, in-between भूतानि is there. That is why our body is called भौतिकशरीरम्. Even though it is a product of माया, it is not a direct product therefore it is called भौतिकशरीरम्. Whereas in the case of भगवान् the intervention of पञ्चभूतसु is not required, भगवान् can convert माया into शरीरम् directly. Therefore it is a direct conversion, therefore

instantaneous conversion also, it doesn't require time as we see in नरसिंह अवतार, there is no गर्भवास, no ten months, twelve months nothing is required, He can directly appear out of a pillar. How come that body comes into existence? माया is converted. Even in the case of रामावतार, कृष्णावतार even though there is seeming गर्भवास, it is not through the intervention of the पञ्चभूतs but it is a direct conversion only. Therefore अवतार शरीरम् is called not भौतिकशरीरम् but मायिक शरीरम्. Therefore स्वमायया means directly through माया. And if you want an example, in science we read normally an object vaporize, a solid object will get converted into liquid before becoming vapor. Ice won't become directly into gaseous form, but it gets converted into water and then vapor. So normal procedure is solid to liquid state. But in science we have studied sublimation that in some cases solid directly gets converted to vapor. Because it is its nature. Similarly भगवान्, thus the sublime अवतार by converting माया into शरीरम्. Therefore स्वमायया देहवान् इव जात इव च लक्ष्यते. लक्ष्यते means appears. Which श्लोक of the गीता शङ्कराचार्य is remembering when he writes this sentence?

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ गीता ४-६ ॥

Therefore nobody can question शङ्कराचार्य, he will say this is not my idea, I have taken this from गीता. Continuing;

स्वप्रयोजन-अभावे-अपि भूत-अनुजिघृक्षाया वैदिकं हि धर्म-द्वयम्
अर्जुनाय शोक-मोह-महोदधौ निमग्नाय उपदिदेश, गुणाधिकैः हि
गृहीतः अनुष्ठीयमानः च धर्मः प्रवयं गमिष्यति इति ।

So between भगवान्'s अवतार and जीव's जन्म, cause is different: in the case of जीव, ignorance is the cause and in the case of भगवान्, compassion, दया is the cause. Not only is the cause different, but the purpose also is different, the expected benefit is also different. In the case of the जीव what is the purpose of जन्म? Why has भगवान् created us and makes us go through this ordeal? Every other day people will ask, 'why does He create the world, why does He put us all into that and give us problem also?' भगवान् does not create because He wants to put us in trouble. If भगवान् creates to put us in trouble then He will not be भगवान्, He will not be compassionate. Therefore let it be clear, we are born, भगवान् creates us helplessly, even भगवान् doesn't have freedom or choice, भगवान् has to helplessly create. That is why in पञ्चदशी it is said,

ईक्ष्णादिप्रवेशान्ता सृष्टिरीशेन कल्पिता ।

जाग्रदादिविमोक्षान्तः संसारो जीवकल्पितः ॥ पञ्चदशी ६-२१३॥

Just as we don't have a choice, भगवान् also doesn't have a choice, He has to create us. Why? Our creation is कर्म exhaustion. कर्मक्षय requires creation. Therefore exhaustion of our कर्म is the purpose of our जन्म. In the case of भगवान् it is not कर्मक्षय. Of course, when I say our birth is for the sake of exhausting the कर्म, then you will ask the question when did the कर्म come? Of course, because of the previous सृष्टि. And why did the previous सृष्टि come? For the sake of exhaustion of the कर्म. Then how did that कर्म come? Because of the previous सृष्टि. Then everybody will raise the hand. I have a question. How did the first सृष्टि come? Because for the first creation

there is no कर्म. We never talk about the first creation, creation is an eternal process.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा । ॥
गीता १७-३ ॥

And the purpose of the creation is कर्मक्षय. And कर्म is there because of the beginningless creation. So कर्मक्षय is our purpose. And why should भगवान् take जन्म? There it is not कर्मक्षय, but लोक अनुग्रहार्थम्. Therefore शङ्कराचार्य says स्वप्रयोजनाभावेऽपि. भगवान् doesn't have anything to be accomplished through अवतार. He need not attain any one of the four पुरुषार्थs by मनुष्य अवतार. Why doesn't He require any four पुरुषार्थs. Because he is already पूर्णः. And he doesn't have to exhaust कर्म because he doesn't have कर्म. कर्मक्षय is also not required, पुरुषार्थ प्राप्ति is also not required. In the case of animals कर्मक्षय is the purpose, in the case of human beings कर्मक्षय and पुरुषार्थ प्राप्ति is the purpose, in the case of भगवान् neither कर्मक्षय purpose is there nor पुरुषार्थ प्राप्ति purpose is there. Then why should He come when He doesn't require both of them? शङ्कराचार्य says स्वप्रयोजन अभावे अपि even though He doesn't have any प्रयोजनम् either in the form of कर्मक्षय or पुरुषार्थ प्राप्ति भूतानुजिघृक्षया. अनुजिघृक्षा means अनुग्रह इच्छा. अनुग्रह means blessing. इच्छा means desire. अनुग्रहितुम् इच्छा अनुजिघृक्षा desiderative form of √अनुग्रह्. And भूत means living beings. And भगवान् does two-fold अनुग्रह. One is superficial and another is real. Superficial अनुग्रह is called साधु परित्राणम् and दुष्ट नाशनम्, विनाशाय च दुष्कृताम् परित्राणाय साधूनाम्. So protecting the noble people and destroying the

असुर is the superficial benefit. Why it is called as superficial benefit? Because that will bless only that generation. कंस वध or रावण वध will be beneficial to which युग? In त्रेता युग रावण वध is useful because he was creating problem only in त्रेता युग. Therefore राक्षस संहार can bless only the current society in which he exists. Whereas the real purpose is to teach the शास्त्रम्. So गीता उपदेश or as राम also he taught वेदान्त to लक्ष्मण, we learnt in रामगीता in अध्यात्मरामायण. So रामगीता or भगवद्गीता teaching helps not only त्रेता युग, not only द्वापर युग, but also कलि युग. In the twenty-first century that अवतार is still useful. Therefore the main blessing is शास्त्र teaching. Many people don't recognize the value of *Shastric* education. शङ्कराचार्य here says भगवान् wants to be a teacher of the गीता. शङ्कराचार्य says कृष्ण's primary role as अवतार is not कंस वध, not even शबरी मोक्ष in रामावतार which helped only शबरी. They are all secondary benefits. Teaching blesses all the society in the future also. Therefore he says with a desire to bless the society, He took the role of a teacher. He became गीताचार्य and taught अर्जुनाय धर्मद्वयम् उपदिदेश. उपदिदेश means उपदेशम् कृतवान् He taught. *We should know how important is the scriptural study. Because now you find religion and spirituality, people have all types of religious exercises, all types of spiritual exercises but when it comes to Shastric study they have an aversion. Book knowledge and intellectual trip are the only two things they use. But here शङ्कराचार्य says teaching and learning is very important, ब्रह्मयज्ञ is included, स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ तैत्तिरीयोपनिषत् १-११-१॥*

You need not stop other exercises, you can continue them, SKY – simplified कुण्डलिनी योग, सहज समाधि, सुदर्शन क्रिया, whatever you want you can do, we don't stop, but study the scriptures. Then even the other exercises will be beneficial, we will draw better benefit. At least minimum भगवद्गीता properly, thoroughly you have to study. Study is very very important so says कृष्ण. अर्जुनाय उपदिदेश. उपदिदेश is लिट्. √उपदिश् परस्मैपदि, लिट्. And लिट् is used when an action takes place very very long before called परोक्षभूतकाल. Because it happened thousands of years before. Therefore उपदिदेश. And what is भगवद्गीता? He doesn't use the word भगवद्गीता, he says वैदिकं हि धर्मद्वयम्. Again वैदिक प्रवृत्तिमार्ग and वैदिक निवृत्तिमार्ग He taught. And what type of अर्जुन? Who became miserable because of forgetting the teaching. Life itself became a crisis because of the simple reason, he forgot the शास्त्र. Therefore शोकमोहमहोदधौ निमग्नाय who was immersed in depression and taking pills and running from counsellor to counsellor, to that depressed अर्जुन He taught भगवद्गीता. Why did He teach अर्जुन? That we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

स्वप्रयोजन-अभावे-अपि भूत-अनुजिघृक्षाया वैदिकं हि धर्म-द्वयम् अर्जुनाय शोक-मोह-महोदधौ निमग्नाय उपदिदेश, गुणाधिकैः हि गृहीतः अनुष्ठीयमानः च धर्मः प्रचयं गमिष्यति इति ।

In the introduction to भगवद्गीता first शङ्कराचार्य introduced the *Vedic* scriptures as given out by ईश्वर himself for helping humanity in the preservation of the universe as well as their own prosperity. A वैदिक धर्मः consisting of प्रवृत्ति and निवृत्ति. And thereafter शङ्कराचार्य pointed out that because of extrovertedness and worldly desires, human beings forgot the importance of the two-fold वैदिक धर्म. And because of that there is a threat to the very survival of the very creation. And therefore to teach humanity once again and to revive वैदिक धर्मः, भगवान् takes अवतार. And the purpose of अवतार is clearly mentioned परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् धर्मसंस्थापनार्थाय. साधु परित्राणम् and also दुष्कृत नाशनम् are only incidental benefits of अवतार but the primary purpose of अवतार is धर्मसंस्थापनम् which means धर्मद्वयसंस्थापनम् which means वैदिक-प्रवृत्तिनिवृत्ति-धर्मद्वयसंस्थापनम्. So when in the गीता we read धर्मसंस्थापनम् we have to read it as प्रवृत्तिनिवृत्तिरूप वैदिकधर्मद्वयसंस्थापनम्. And this भगवान् has achieved through the teaching of the भगवद्गीता and अर्जुन is the direct receiver of this teaching and through अर्जुन, the entire humanity benefits. And शङ्कराचार्य mentions in this sentence that भगवान् does not get any benefit through his अवतार. He does not get and He need not get because He is नित्यपूर्णः. And

therefore it was said we were seeing the statement **स्वप्रयोजनाभावेऽपि**. भगवान् doesn't have any प्रयोजनम् through His अवतार. Then if doesn't have any प्रयोजनम् why should He take अवतार? **भूतानुजिघृक्षया**. With an intention to bless the all living beings especially the human beings. Because if human beings are alright, it will not only be useful to human beings but it will also be useful to other living beings because they are all suffering in human hands only. Therefore भूत अनुजिघृक्षा means direct blessings to human beings and indirect blessing to all living beings. **वैदिकं हि धर्मद्वयम् उपदिदेश**. भगवान् once again taught in the name of the भगवद्गीता the two-fold वैदिक धर्म, प्रवृत्ति and निवृत्ति. Up to this we saw in the last class. And the sentence continues 'what type of अर्जुन He taught?' **शोकमोहमहोदधौ निमग्नाय अर्जुनाय**. अर्जुन who was submerged, immersed in two-fold problems of संसार. One is called शोकः. शोकः means sorrow. And the second one is मोहः, delusion. What is delusion in this context? धर्म-अधर्म अविवेकः मोहः. Non-discrimination between what is duty and what is non-duty, what is to be done and what is not to be done. This कार्य-अकार्य अविवेक is called मोहः. This मोहः is of two types. One type of मोह is caused through ignorance, illiteracy, lack of धर्मशास्त्र education. When I am not scripturally educated I do not know what is to be done and what is not to be done which is ignorance-based मोह. But in the case of अर्जुन the धर्म-अधर्म अविवेक was not ignorance-based. Because अर्जुन was an educated person, scripturally educated person, he had the clear knowledge that the महाभारतम् युद्धम् is valid, legitimate, it is proper for me. Therefore अर्जुन's problem was not ignorance

but temporary suppression of knowledge caused by grief. Ignorance suppresses the knowledge permanently, sorrow suppresses the knowledge temporarily. And whether it is permanent suppression through ignorance or temporary suppression through sorrow मोह is the same, delusion is the same. And शास्त्र considers delusion deadly. Why is delusion deadly? It will lead to अधर्म, पापम्, पुनर्जन्म, संसारः. And अर्जुन faced this temporary delusion caused by sorrow. That is why he did not use अज्ञानमोहौ निमग्नाय but used शोकमोहौ. It is not ignorance-caused delusion but sorrow-caused delusion. Therefore sorrow has got a temporary danger and it also has got a long-term problem – suppressing our intellect, विवेकशक्ति. And शास्त्र studies sorrow as a cause of the intelligence suppression or discrimination suppression is a dangerous consequence of sorrow. We will be seeing those details later. So शोकमोह. And what type of शोकमोह? महोदधौ. It is the vast ocean of delusion, indicating its depth and his incapacity to get out of it, the शोकमोह is compared to an ocean. So that अर्जुन उपदिदेश He taught the वैदिक धर्म in the name of the गीता.

Now the question is why did कृष्ण chose अर्जुन? One direct reason is this, which I have told you in the class very often. One direct and simple and simple reason is कृष्ण taught अर्जुन because अर्जुन asked for the teaching, very simple. He said शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्. I am your disciple, please teach me. भीष्म did not say that, द्रोण did not say that, धर्मपुत्र did not say that, दुर्योधन did not say. If दुर्योधन had asked, कृष्ण would certainly would have taught him also.

परिप्रश्न is a condition to become a student. This is the direct reason.

And there is another added reason also. शङ्कराचार्य says कृष्ण is a great marketing person. So when a new product is to be marketed, what do they do? They look for brand ambassadors for endorsing the product. It may be a simple drink. But when it comes from Tendulkar or Kapil Dev and when they say, “Boost is the secret of my energy” all the children will start consuming it, because he is the hero for them. For everything we require models, brand ambassadors to endorse the product. कृष्ण knows that. And Tendulkar of those days was अर्जुन. अर्जुन was a hero, a very famous person. So if he receives the गीता and says

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाव्युत । ॥ गीता १८-७३ ॥

then many people will come to the class. So I don't say that, शङ्कराचार्य says अर्जुन was the best brand ambassador. धर्मः – a teaching, गुणाधिकैः हि गृहीतः – which is received by noble people, great people, well-known people. गुण अधिकैः गुणैः अधिकः. अधिकः means superior, गुणैः अधिकः means superior by virtue. Now the available brand ambassadors are not superior by virtue, they are superior because of some other reasons, but अर्जुन's superiority is in all respects in terms of his virtues. गुणैः हेतौ तृतीया तत्पुरुषः. गुणैः अधिकः superior by virtue. By such people when a teaching is received and अनुष्ठीयमानः च धर्मः – when it is endorsed by अनुष्ठानम्. Not only do they receive the teaching, but they also follow the teaching and declare to the world that ‘I am benefitted by this

teaching'. So when this is done प्रचयं गमिष्यति – that धर्म will be resorted to by all the other people also. So प्रचय means popularity, wide support, a wide market. प्रचय means अभिवृद्धि, popularity. गमिष्यति इति मत्वा – with this intention also कृष्ण happily gave this teaching to अर्जुन. And कृष्ण's strategy has worked, that is why after five thousand years now also we are studying the गीता, even for गीता भाष्यम् there are people because of the glory only. So how do you do the अन्वय? गुणाधिकैः हि गृहीतः अनुष्ठीयमानः च धर्मः प्रचयं गमिष्यति इति मत्वा भूतानुजिघृक्षया अर्जुनाय धर्मद्वयम् उपदिदेश. Continuing;

तं धर्मं भगवता यथा उपदिष्टम् वेदव्यासः सर्वज्ञो भगवान् गीताख्यैः सप्तभिः श्लोक-शतैः उपनिबबन्ध ॥

So no doubt कृष्ण gave the teaching to अर्जुन. But there was only one student, then how will the humanity come to know? Either अर्जुन himself should have disciples and if there is a गुरुशिष्य परम्परा beginning with अर्जुन it would have reached. But अर्जुन did not teach others. So how do we come to know if you ask, शङ्कराचार्य says व्यासाचार्य because of his ज्ञानदृष्टि he came to know of this dialogue and he has given the very same dialogue in गीता language. Therefore the words that we get are not कृष्ण's words. Let it be very clear. The भगवद्गीता verses are not कृष्ण's verses. The content is कृष्ण's teaching but the verses are not कृष्ण's composition. व्यासाचार्य has composed in his own language. Therefore he says तं भगवता यथोपदिष्टं धर्मम् – so this धर्म, i.e., प्रवृत्तिनिवृत्तिलक्षणद्विविध धर्मः, कर्मयोगज्ञानयोगलक्षणद्विविध धर्मः. So here the word धर्म should not be translated as the धर्म

of one of the four पुरुषार्थs. Here the word धर्म means teaching and teaching consisting of कर्मयोग and ज्ञानयोग. So कर्मयोग plus ज्ञानयोग is equal to धर्म. This योगद्वयरूपधर्मः भगवता उपदिष्टम् was taught by भगवान् to अर्जुन. वेदव्यासः उपनिबबन्ध – वेदव्यास collected, compiled and presented in श्लोक form. We don't know whether कृष्ण taught in श्लोक form and generally we don't teach in श्लोक form. Teaching should have been in prose form and again it may not be seven hundred verses, may be a few minutes or an hour or two it may be. Seven hundred verses कृष्ण did not utter in the battlefield. Many people ask the question, when कृष्ण taught seven hundred verses what were the other army members doing? They miss the गीता and ask all sorts of funny questions. So he might not have used seven hundred verses, may be in a few minutes he might have given the essence but व्यासाचार्य elaborated it – that is also possible. So शङ्कराचार्य says वेदव्यासः उपनिबबन्ध. उपनिबबन्ध means compiled. उप+नि+√बन्ध् परस्मैपदि, लिट्, प्रथम पुरुषः, एकवचनम्. Then the question, is व्यासाचार्य qualified to report? Otherwise you may get a wrong report in the name of कृष्ण's teaching. Therefore शङ्कराचार्य says व्यासाचार्य is भगवान्'s अवतार.

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे ।

नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥

ब्रह्मनिधि means वेदनिधि. कृष्ण is also an अवतार, व्यास is also an अवतार. Therefore both are सर्वज्ञ. One सर्वज्ञ अवतार will not misinterpret another सर्वज्ञ अवतार, so we can study confidently. Then what about शङ्कराचार्य's commentary? शङ्करं

शङ्कराचार्यम्. शङ्कराचार्य is शिव अवतार. Therefore all are अवतारs only, therefore the teaching is valid, genuine. Therefore he gives an adjective वेदव्यासः सर्वज्ञो भगवान् – व्यासाचार्य who is the compiler of the वेद, he is the compiler of the गीता also. So he has an experience, he is an experienced compiler. And being अवतार he is सर्वज्ञ also. And that व्यासाचार्य has composed in the form of गीताख्यैः – verses which are known as भगवद्गीता. So गीता is not the name of the whole text, really speaking गीता is the name of every single verse. That is why generally the word गीता is used in plural number, इति श्रीमत् भगवत् गीतासु, गीतासु is plural. Why do we use plural number? Because every verse is a गीता. Therefore seven hundred गीताs are there in that one text, that is why बहुवचनम् गीताख्यैः सप्तभिःश्लोकशतैः – seven hundred. श्लोकशतैः is hundreds. And सप्त means seven. Seven hundred श्लोकs उपनिबबन्ध. व्यासाचार्य composed.

तद् इदं गीता-शास्त्रं समस्त-वेदार्थ-सार-सङ्ग्रह-भूतं दुर्-विज्ञेयार्थं ।

So therefore only this गीताशास्त्रम् – this गीता teaching. The meaning of the word शास्त्रम् is that which protects a person by giving knowledge as the shield. The greatest emotional immunity comes from knowledge. No other things in life can give emotional immunity, the greatest and most powerful emotional immunity is knowledge. For physical immunity we have got injections, for financial immunity we have got LICs, for emotional immunity nothing is available. There is only one thing, i.e., ज्ञानम्. So शास्त्रम् means teaching त्र means immunity,

protector. So शासनात् त्रायते इति शास्त्रम्. So thus knowledge shield is शास्त्रम्. This knowledge comes from where? समस्तवेदार्थसारसङ्ग्रहभूतम्. वेद अर्थ means Vedic teaching. अर्थ: means teaching. What is Vedic teaching? धर्मद्वयम् or कर्मयोगज्ञानयोगद्वयम्. सार: means the essence and सङ्ग्रह: means extract. So भगवद्गीता is an extract of the essence of the teachings of the वेदs. When मधुसूदन सरस्वती wrote ध्यानश्लोकs पार्थाय प्रतिबोधितां ... there it is said सर्व उपनिषदो गावः दोग्धा गोपालनन्दनः. All the उपनिषत्s are the cows and कृष्ण has taken the milk extract from the Upanishadic cow. That means मधुसूदन सरस्वती says गीता is an extract of वेद अन्त. उपनिषत्s being the final portion of the वेदs. शङ्कराचार्य differs from मधुसूदन सरस्वती, he says गीता is not an extract of only ज्ञानकाण्ड, it is not only उपनिषत्सारः, it is not only ज्ञानकाण्ड सारः but it has got the सार of कर्मकाण्ड also. Between मधुसूदन सरस्वती and शङ्कराचार्य, I vote for शङ्कराचार्य because he says समस्तवेदार्थसार, this is a better presentation. So समस्त कर्मकाण्ड ज्ञानकाण्ड अर्थसारसङ्ग्रहभूतम्. But there is problem. दुर्विज्ञेय अर्थम् – very difficult to comprehend, whose teaching is not very easily comprehensible because too many things are said and some of them are seemingly contradictory also. Knowledge is talked about, duty is talked about, meditation is talked about, health is talked about, so the confusion is – what is the central teaching of the गीता. Even now it is a confusion not only for the lay people, but even among scholars there are differences. Some people say गीता is शरणागतिः. सर्वधर्मान्परित्यज्य is said, so lie down! So saying शरणागतिः they do not take any responsibility,

everything is in His hands so hand over to Him everything. A convenient philosophy where we can wash off responsibilities. Another person comes and says कर्मण्येवाधिकारस्ते, उद्धरेदात्मनात्मानम्, you have to take responsibility for your life. Of course दैतम् is talked about, अदैतम् is talked about, स्वधर्मे निधनं श्रेयः it is said, सर्वधर्मान्परित्यज्य also is said. So the question is गीता is कर्मप्रधान or भक्तिप्रधान or ज्ञानप्रधान or प्रपत्तिप्रधान or योगप्रधान? शङ्कराचार्य says confusion successfully continues, it is also परम्पराप्राप्तम्, not only is the teaching परम्पराप्राप्तम् but confusion also has come परम्पराप्राप्तम्. Therefore दुःखेन विज्ञेयः अर्थः विषयः यस्य तत् गीताशास्त्रम्. The teaching is not clear. And therefore I am going to attempt to write a commentary. That is how शङ्कराचार्य enters the field, I am trying my best to sort out the confusion. And शङ्कराचार्य also has hinted at the basis of sorting out. He doesn't claim that I am a superior intellect and that other people are confused, it would be tantamount to self-flattery. He doesn't claim I am great, he presented गीता is वेदसार, Therefore he says I am going to keep the वेद in the background and study the गीता and according to शङ्कराचार्य *if you keep the वेदs in the background and study the गीता then it will be a smooth travel. And those people who left the वेदs and started independent commentary either based on तर्क or based on certain आगमशास्त्रs will have confusion.* गीता should never be studied based on तर्क or based on आगमशास्त्रs because each आगम will highlight its देवता, it will talk about शिव or विष्णु, we should not take into account all that, गीता should be studied only with the background of the वेद. You can

take आगम and तर्क for support, there is no problem. Thus, based on वेद I am going to try to sort out the confusion. Why? Because there is confusion, दुर्विज्ञेयार्थम्. It is नपुंसकलिङ्ग because गीताशास्त्रम् is नपुंसकलिङ्ग.

तद्-अर्थाविष्करणाय अनेकैः विवृत-पद-पदार्थ-वाक्यार्थ-न्यायम् अपि अत्यन्त-विरुद्ध-अनेक-अर्थवत्वेन लौकिकैः गृह्यमाणम् उपलभ्य अहं विवेकतः अर्थ-निर्धारणार्थं सङ्क्षेपतो विवरणं करिष्यामि ॥

And here शङ्कराचार्य says the attempt to comment on the गीता and sorting out the prevailing confusion has been done by many आचार्यs, many people have attempted this task by writing their own commentaries. That means even during शङ्कराचार्यs time many commentaries were there. Therefore he says अनेकैर्विवृतपदपदार्थवाक्यार्थन्यायम् – it has been commented by many people by writing व्याख्यानम्, commentary. To write a commentary there is a norm. How should one write a commentary? In the मुण्डकभाष्य introduction I gave you the definition of व्याख्यानम्.

पदच्छेदः पदार्थोक्तिः विग्रहो वाक्ययोजना ।

आक्षेपस्य समाधानं व्याख्यानं पञ्चलक्षणम् ॥

A commentary should have five components.

1) The first component is called पदच्छेदः. First the words should be split and presented because in संस्कृत language words are combined together by सन्धि rules and therefore we have to resolve the words by splitting the सन्धि. It is called पदविवरणम्.

2) The second one is पद अर्थ विवरणम् explaining the meaning of the पदार्थ. And sometimes the words are combined together and compound words are there. We have to give the meaning appropriately. When you say it is pepper powder, it is powder of pepper. Turmeric powder – powder of turmeric. Chilli powder – powder of chilli. Tooth powder? All are compounds but we should not say for tooth powder that it is the powder of teeth. So where we have to use what preposition we should know. Criminal lawyer. If this compound is not properly split then it will mean a lawyer who is a criminal, कर्मधारय समास. It should be taken as विषय सप्तमि, सप्तमि तत्पुरुष and not as कर्मधारय. So therefore, meaning of the word should be given by splitting the words appropriately when there are compounds. That process is called विग्रहः. So पद विवरणम्, which includes विग्रह विवरणम्.

3) वाक्ययोजना means forming the sentence by linking the words appropriately, by connecting the words appropriately. अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ गीता १-१० ॥

So there are two words पर्याप्तम् and अपर्याप्तम्, भीष्माभिरक्षितम् and भीमाभिरक्षितम्. So the name of two armies given and पर्याप्तम् is there, अपर्याप्तम् is there, sufficient and insufficient. So where the word sufficient should be connected and where the word insufficient should be connected, if it is not properly linked syntactically then you will get wrong meaning. That is called वाक्य अर्थ विवरणम्.

आक्षेपस्य समाधानम्. For the same word different meanings are there. As I said नमो वै ब्रह्मनिधये वासिष्ठाय नमो

नमः ॥ There the word ब्रह्मनिधि is not a निधि of सत्त्वदानन्द ब्रह्मन्, there the word ब्रह्म should be taken as वेदनिधि. Thus one and the same word can be given different meanings in different contexts. Which meaning should be given we have to establish by answering the questions raised by other people. When I give a particular meaning, another person can give a very interesting portion. In भगवद्गीता third chapter

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ गीता ३-४२ ॥

There the गीता श्लोक says इन्द्रिय, sense organs are superior to sense objects, mind is superior to sense organs, बुद्धि is superior to the mind, and then it says *that one* is superior to the intellect. So in the superiority gradation the topmost one कृष्ण names as सः. सः means a pronoun, that one. So pronoun can stand for any noun. It is a पञ्चकोशविवेकश्लोक and that one is said to be superior. Now the question is what is the meaning of the word सः. Now रामानुजाचार्य studies the context and says the whole portion there comes in काम, the analysis of desire is the context. Because काम एष क्रोध एष is the beginning. Then कृष्ण defines काम and He talks about the position of काम and He says how काम clouds your discriminative power, therefore the context is काम. and therefore रामानुजाचार्य says यो बुद्धेः परतस्तु सः means that काम is the meaning of the word सः. and he has an argument. whereas शङ्कराचार्य says सः means आत्मा. Because in पञ्चकोशविवेकप्रकरणम् beyond the four कोशs the fifth and the final one is आत्मा. Now the controversy is सः means काम or आत्मा. आक्षेपः. Now we have to discuss

and establish which one is right. So commentators will have to defend that सः means आत्मा and it is not काम. So शङ्कराचार्य has to defend आत्मा अर्थ and रामानुजाचार्य will have to defend काम अर्थ and we have to read and understand. Commentators will have to do this. This is called न्यायः, logical establishment of the meaning by defending my teaching against the challenges and objections given by other scholars and commentators.

And शङ्कराचार्य says many have done this. विवृतपदपदार्थवाक्यार्थन्यायम्. So विवृत means विवरणम्, पद means पद विवरणम्, पदार्थ means पदार्थ विवरणम्, वाक्यार्थ means वाक्यार्थ विवरणम्, न्यायम् means न्याय विवरणम्. All these four explanations have been given by अनेकैः. Beautiful बहुव्रीहि compound. विवृताः पद पदार्थ वाक्यार्थ न्यायाः यस्य तत् शास्त्रम्. बहुव्रीहि नपुंसकलिङ्गम् adjective to शास्त्रम्. So for the गीताशास्त्रम् we have got पद विवरणम्, पदार्थ विवरणम्, वाक्यार्थ विवरणम्, न्याय विवरणम्, all these are available written by many. And still I choose to write a commentary because I find in spite of those commentaries, there is confusion. Therefore he says अपि. अपि means even though many commentaries are available लौकिकैः गृह्यमाणम् उपलभ्य – still it is understood by the ordinary people. लौकिकैः means those people who do not have the Vedic background. That is why the confusion. Keeping वेद if one studies the गीता, then there will not be any confusion. If one studies the गीता without the background of the वेद then there will only be confusion. Therefore लौकिकैः means वेद प्रमाण रहितैः. I heard through cassette somebody talking on गीता. There the श्लोक comes अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च । And an

example is given for that that प्रह्लाद was thrown into fire by हिरण्यकशिपु. And he was attacked by various methods. Fire did not burn him. Now it is a *Puranic* story. But in this context if you quote that what will be taken by people? That body will become indestructible. And therefore our aim will be we should get a body like प्रह्लाद so that we also will not be burnt. So daily after studying गीता we have test our hand by keeping it in fire. And you have grown spiritually only when you also get a body like प्रह्लाद's. I am not complaining about the speaker who might have said this with some good intentions, but what I am saying is when *Puranic* stories are taken as an example, we should be very very alert. There we are not talking about indestructibility of the body. There it is स्थूलसूक्ष्मकारणशरीरात् व्यतिरिक्तः. So लौकिकैः means वेद प्रमाण is not used. आगम तन्त्रशास्त्र cannot be the primary support, वेद should be primary. So लौकिकैः गृह्यमाणम् has been understood. How it has been understood? अत्यन्तविरुद्ध अनेकार्थवत्वेन – as गीता it is received with many different and contradictory meanings. So अनेक अर्थ means different meanings. That means some people say गीता teaches कर्म, some people say गीता teaches भक्ति. That is called अनेकार्थवत्वेन. And what type of अनेक अर्थ? अत्यन्तविरुद्ध – which are totally contradictory. So द्वैतम् is the तात्पर्यम् or अद्वैतम् is the तात्पर्यम्? Many people say द्वैतम् alone is the तात्पर्यम्. शङ्कराचार्य wants to say अद्वैतम् is the तात्पर्यम्. अनेक अर्थम् विरुद्ध अर्थम् लौकिकैः गृह्यमाणम् गीताशास्त्रम्. So this is also बहुव्रीहि समास, इत्थम् भावे तृतीया. So they take गीता endowed with different and contradictory meanings. उपलभ्य. उपलभ्य – I see this all over. शङ्कराचार्य says I am

experiencing this in our *Vedic* society. गीता has been misunderstood, गीता has been misinterpreted. And somebody told me that they saw in a website that गीता is a violence promoting scripture because the essence of the गीता, according to that person is कृष्ण is advising अर्जुन to kill, which is violence, and that too his own cousins. Such a dangerous scripture you should not study. Therefore शङ्कराचार्य says these all I see. Therefore लौकिकैः गृह्यमाणम् उपलभ्य. उपलभ्य means दृष्ट्वा. उपलभ् here means experiencing this wide variety, शङ्कराचार्य says, I am experiencing this, अहम् विवरणं करिष्यामि – I shall teach you whether गीता teaches violence or non-violence. So विवरणं करिष्यामि. But don't worry, संक्षेपतः – only brief commentary not like बृहदारण्यकम्. विवेकतः – distinctly, what is violence and what is non-violence, whether non-violence is an absolute rule or relative rule. So विवेकतः – distinctly I shall write a commentary. For what? अर्थनिर्धारणार्थम् – to establish the teaching of the गीता. And he uses the word निर्धारणम् means I am going to establish this with the help of श्रुति which is the primary प्रमाणम् and I won't give up reasoning, युक्ति will also be taken into account and अनुभवः our own प्रत्यक्ष प्रमाणम् will be taken into account. श्रुति प्रमाणम्, युक्ति प्रमाणम्, प्रत्यक्ष प्रमाणम्. प्रमाणम् त्रयम् स्वीकृत्य निर्धारणम्, I shall establish, I shall convince you. And if you are not convinced you need not follow it. So विवरणं करिष्यामि I shall convince you. So this is the introduction part. Now he wants to tell what is the central teaching of the गीता. Very important sentence.

तस्य अस्य गीता-शास्त्रस्य सङ्क्षेपतः प्रयोजनं परं निःश्रेयसं
सहेतुकस्य संसारस्य अत्यन्तोपरमलक्षणम् ।

So शङ्कराचार्य wants to give the अनुबन्ध चतुष्टय in this portion. From this paragraph he gives the four main अनुबन्धःs, factors connected with गीताशास्त्रम्. You must be familiar with this. The content of the गीता called विषयः. The benefit of the गीता study called प्रयोजनम्. And the targeted audience, what type of student is addressed called अधिकारी. And finally सम्बन्धः the connection between the benefit and the knowledge. So अधिकारीः, विषयः, प्रयोजनम् and सम्बन्धः.

अधिकारी च विषयः सम्बन्धश्च प्रयोजनम् ।

शास्त्रारम्भफलं प्रादुर्बन्धचतुष्टयम् ॥

And first he talks about प्रयोजनम्, the benefit so that people can decide whether they want or not. And he says the benefit is two-fold. दुःखनिवृत्तिपूर्वक सुखप्राप्तिः. So the first benefit is freedom from grief which has occupied our mind. दुःखनिवृत्तिः. And it is called शान्तिः. And there afterwards सुखप्राप्तिः. The शान्ति is further reinforced by positive आनन्द also. So first दुःखनिवृत्तिः thereafter सुखप्राप्तिः. This two-fold benefit is गीताशास्त्र प्रयोजनम्. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

तस्य अस्य गीता-शास्त्रस्य सङ्क्षेपतः प्रयोजनं परं निःश्रेयसं सहेतुकस्य संसारस्य अत्यन्तोपरमलक्षणम् । तत् च सर्व-कर्म-सन्न्यास-पूर्वकाद् आत्म-ज्ञान-निष्ठा-रूपाद् धर्माद् भवति ।

Until now शङ्कराचार्य established that the भगवद्गीता is the essence of the वेद only. And therefore just as the वेद has प्रवृत्तिनिवृत्तिधर्मद्वयम्, two-fold धर्म, भगवद्गीता also has got वैदिकधर्मद्वयम्. And since there is lot of confusion with regard to the interpretation of the गीता because they don't follow or keep the वेद as their original source. शङ्कराचार्य said I am going to attempt a commentary on the गीता closely going along with वेद then the गीता understanding becomes very very easy. And thus having introduced his intention, now he talks about the अनुबन्ध चतुष्टयम् of the गीताशास्त्रम्, which is the same as the अनुबन्ध चतुष्टयम् of वेदान्त. So अनुबन्ध चतुष्टयम् meaning अधिकारी, the candidate, is kept in mind, audience. विषयः the subject matter, प्रयोजनम् the benefit, and सम्बन्धः the connection between the knowledge as well as the benefit. How does the knowledge work in producing the benefit. And of these four-fold अनुबन्ध चतुष्टयम् शङ्कराचार्य introduces the प्रयोजनम् first in this paragraph तस्य अस्य गीताशास्त्रस्य सङ्क्षेपतः प्रयोजनम् the benefit of the गीताशास्त्रम् is परं निःश्रेयसम् the highest good of आनन्दप्राप्तिः, पूर्ण आनन्दप्राप्तिः. So निःश्रेयसम् is आनन्दप्राप्तिः. And परम् means पूर्ण आनन्दप्राप्तिः. Not only is the benefit आनन्दप्राप्तिः, but it also includes the displacement of दुःखम्,

दुःखनिवृत्तिः च. That is presented as संसारस्य अत्यन्तोपरमलक्षणम् प्रयोजनम्. संसार is the sorrow caused by transmigration, पुनरपि जननम् पुनरपि मरणम् cycle is called संसार. And अत्यन्त उपरम means total cessation. उपरम means end, अत्यन्तम् means total end. Why does शङ्कराचार्य add total end? In deep sleep state also sorrow is not there. Even our कर्मs are suspended during सुषुप्ति. Even the जीव is dissolved in सुषुप्ति. And therefore in deep sleep state also परम आनन्द प्राप्ति is there, दुःख निवृत्ति is there.

एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥
बृहदारण्यकोपनिषत् ४-३-३२ ॥

बृहदारण्यक describes सुषुप्ति सुखम् as highest सुखम्. And there is दुःख निवृत्ति also. But the problem is it is not अत्यन्तम्, it is not total cessation, when he wakes up sorrow also wakes up. And similarly in प्रलयम् also there is सुखप्राप्ति and दुःख निवृत्ति but that is not आत्यन्तिकम्, total, whereas in मोक्ष it is total cessation. So अत्यन्तः उपरमः अत्यन्त उपरम स एव लक्षणम् यस्य प्रयोजनस्य बहुव्रीहि. And how come संसार ends in मोक्ष? Why it doesn't end in सुषुप्ति and प्रलयम्? Because in सुषुप्ति and प्रलयम् the cause of संसार is not eliminated. The root is not eliminated, only we are cutting the branches. When you cut the branches of a tree it will again re-sprout. And the हेतु, the cause of संसार is अविद्या, ignorance. In सुषुप्ति, ignorance is not eliminated, in प्रलयम् also ignorance is not eliminated, therefore in both these states संसार goes to dormant condition but the root continues. And therefore it again re-sprouts. Whereas in मोक्ष we don't cut the branch of संसार, we are

uprooting the संसार. By knowledge we are removing the अज्ञानहेतु. Therefore शङ्कराचार्य adds an important adjective सहेतुकस्य संसारस्य निवृत्तिः. हेतु means the root cause, i.e., अज्ञानम्. So सहेतुक means अज्ञान सहितस्य संसारस्य; बहुव्रीहि. हेतुना सह वर्तते इति सहेतुकम्; बहुव्रीहि अर्थे ववप् प्रत्ययः. Therefore संसार goes along with the root therefore it doesn't come again. And this is the benefit of गीताशास्त्र study. And therefore in simple language दुःखनिवृत्ति पूर्वक सुखप्राप्तिः. Attainment of happiness preceded by the removal of sorrow is the प्रयोजनम्. He has to tell how this प्रयोजनम् is attained. That is said in the next sentence. तच्च सर्वकर्मसन्न्यासपूर्वकादात्मज्ञाननिष्ठारूपाद्धर्माद्भवति । तत् means that प्रयोजनम्, arises, is resulted, it is effected by धर्मात् by that lifestyle, because two धर्मः are said earlier, प्रवृत्तिलक्षणो निवृत्तिलक्षणश्च धर्मः, धर्म meaning lifestyle, so it takes place, मोक्ष takes place by following that particular lifestyle. And what is that particular lifestyle? आत्मज्ञाननिष्ठारूपात् धर्मात् – a lifestyle in which a person abides in आत्मज्ञानम् constantly. निष्ठा means commitment, constancy, steadfastness, involvement, नितराम् स्थितिः निष्ठा. ष्ठा means remaining. नि means totally. So total remaining, total commitment is called निष्ठा. निष्ठा in आत्मज्ञानम्. So a lifestyle in which one is totally committed to Self-knowledge. By such a lifestyle it comes. How is such a lifestyle accomplished? सर्वकर्मसन्न्यासपूर्वकात् – which is accomplished by the renunciation of all the other pursuits. सन्न्यास means renunciation. And कर्म means the pursuits, सर्वकर्म means all pursuits. धर्म-अर्थ-काम पुरुषार्थ सन्न्यासात्.

त्रिविध पुरुषार्थ प्रवृत्ति सन्न्यासात्. By the renunciation of all the efforts which is in pursuit of three-fold पुरुषार्थs. पूर्वकात् means preceded by that. So dropping worldly pursuits and committing to spiritual pursuits. By that भवति that happens. That happens means what happens? मोक्ष प्रयोजनम् भवति. And this statement शङ्कराचार्य will repeatedly make throughout the गीता. And the expression is सन्न्यास सहित ज्ञानम् gives liberation. This is an idiom of शङ्कराचार्य. सन्न्यास सहित ज्ञानम् knowledge along with renunciation gives मोक्ष. And since शङ्कराचार्य is going to heavily and continuously stress this, I would make a brief note on that. Because it can disturb the गृहस्थs. Because शङ्कराचार्य says instead of saying ज्ञानेन मोक्षः, he says सन्न्यास सहित ज्ञानात्, knowledge along with renunciation. It appears as though शङ्कराचार्य doesn't accept liberation for a गृहस्थ. And if गृहस्थs cannot get liberation then what is the use of studying? Therefore I want to make it very clear शङ्कराचार्य doesn't want to say गृहस्थs does not get liberation, शङ्कराचार्य does accept गृहस्थs also getting liberation. And he himself will explicitly mentions that in the later portion. We will see that he accepts liberation for गृहस्थs also. Then comes the question if गृहस्थs also can get liberation through ज्ञानम्, सन्न्यासs also can get liberation through ज्ञानम्, why should शङ्कराचार्य be obsessed with the adjective सन्न्यास सहित. So there are so many implications, I am going to mention two which will be relevant for us now and later also.

➤ The first implication is शङ्कराचार्य wants to say that सन्न्यास आश्रम is specially designed for श्रवणमनननिदिध्यासनम् ज्ञानम्. सन्न्यास आश्रम is specially

designed for the pursuit of the वेदान्त ज्ञानम् or वेदान्त श्रवणमनननिदिध्यासनम्. Because सन्न्यास आश्रम is a lifestyle in which one is asked to give up four things about which I have talked about – PORT renunciation or drastic reduction of PORT. P – possession, O – obligatory duty, R – relation, T – transaction. So PORT renunciation or PORT reduction is defined as सन्न्यास. Renunciation of these four things gives a special advantage, a three-fold advantage to the seeker, three-fold significant advantage to the seeker. The first advantage is availability of time, because PORT takes a lot of time. Possession, obligation, relation and transaction all these four take up a lot of our time. Therefore PORT renunciation gives a lot of time for श्रवणमनननिदिध्यासनम्. So first advantage is time availability. The second advantage is the availability of undistracted mind, because these four factors are causes of mental distraction and therefore renunciation of PORT is renunciation of distraction. That means the availability of undistracted mind is spiritual advantage two. And the third advantage is weakening of the अहङ्कार or ego. The ego, the empirical I, the relative I is heavily connected to these four factors. All the egos qualifications if you see which we give through our biodata, all these ego qualifications are connected to either P or O or R or T. So PORT is the qualification of the ego, therefore PORT nourishes the ego. And a well nourished and dominant ego is an obstacle to receiving the महावाक्यम्. When अहङ्कार is dominant महावाक्यम् is weaker. When अहङ्कार is dominant, I am so and so that ego is dominant and teacher says तत् त्वम् असि. What is the त्वम् standing in front?

अहङ्कार. When the student receives the तत् त्वम् असि, he tries to say अहम् ब्रह्मास्मि. And which अहम् is dominant? अहङ्कार. So when he receives the महावाक्यम् the student receives अहङ्कार ब्रह्म ऐक्यम्. And अहङ्कार ब्रह्म ऐक्यम् is the absurdest or the most absurd idea. It doesn't gel very well. Therefore, either I reject it or I make it an academic information. That is all for the notes and not useful for the life. It is naturally true because अहङ्कार and ब्रह्मन् are not identical. And अहङ्कार is dominant when PORT is dominant. And in सन्न्यास when PORT is weakened अहङ्कार is also weak, when अहङ्कार is weak, साक्षि आत्मा is dominant. And therefore when महावाक्यम् is received there is no अहङ्कार barrier and therefore without any obstacle तत् त्वम् असि, साक्षि ब्रह्म ऐक्यम् is received without any resistance, because there is no contradiction in साक्षि ब्रह्म ऐक्यम्. Therefore the third advantage is अहङ्कार thinning. About this advantage सुरेश्वराचार्य in his नैष्कर्म्यसिद्धि second chapter exclusively discusses this topic. महावाक्यम् doesn't work when अहङ्कार is dominant. महावाक्यम् is swallowed like peeled banana when अहङ्कार is behind. So the third advantage of PORT reduction is अहङ्कार weakening. Thus time availability, undistracted mind availability and weakening of the अहङ्कार are the three advantages in वेदान्त श्रवणमनननिदिध्यासनम्. These three advantages are gained through PORT reduction, PORT reduction is called सन्न्यास, therefore सन्न्यास is a specially designed lifestyle for Vedantic purposes. And Therefore शङ्कराचार्य has to talk about सन्न्यास only in तत् त्वम् असि महावाक्य context. So if शङ्कराचार्य is not allowed to talk

about सन्न्यास in महावाक्य context, then when will he talk? So he got an opportunity here and took advantage of it. He cannot talk about that in any other worldly contexts. This is implication 1. And as I said this does not mean गृहस्थ cannot get liberation, he wants to say that सन्न्यास आश्रम is specially designed for ज्ञानम् and मोक्ष.

➤ Then there is a second technical and philosophical implication. About this I will again discuss later. शङ्कराचार्य also will discuss this topic very often in the गीता. It is a purely technical topic, I will briefly introduce that topic. One of the debates which was prevalent in those days, which was raging during शङ्कराचार्य's time is regarding the role of श्रौतस्मार्तकर्म in liberation. What is the role played by श्रौतकर्म, Vedic rituals and स्मार्तकर्म, स्मृति rituals in the context of liberation. ज्ञानम् plays a prominent role शङ्कराचार्य has already said आत्मज्ञाननिष्ठारूपात् धर्मात् भवति. ज्ञानम् gives liberation, he has said, there is no controversy. Now the debate is the role of शास्त्रीय कर्म especially. Is it accepted by all people that this कर्म plays a role in liberation? Because कर्म is taught by the शास्त्रम्. And since वेद teaches वैदिक कर्म, it is evident that कर्म is required. There is no controversy regarding the requirement of कर्म, the utility of कर्म. Now the controversy is whether कर्म has got a direct role in liberation or does it play an indirect role. Does it play a direct role or an indirect role? Our answer is कर्म does not play a direct role at all. कर्म's role stops when the mind is purified. कर्म's role is over once the mind has been washed clean. Once a person gets a pure mind he continues to be a संसारि, remember pure mind is not

liberation, he continues to be a संसारि as a pure संसारि, and this pure संसारि gets liberation merely by knowledge. Knowledge single-handedly is able to convert the संसारि into असंसारि. Whereas several other philosophers claim that कर्म not only contributes to purification, to become pure but after purity a person becomes a pure संसारि. Can a pure संसारि get liberation through knowledge alone? They say ‘no, no, even after purity knowledge alone cannot give liberation, but knowledge should be combined with *Vedic* rituals also, therefore the combination alone will give liberation even after purity.’ You should know the difference, then only the relevance of the debate is understood. Even after purity, knowledge alone cannot give liberation, कर्म and ज्ञानम् should be combined for liberation. Therefore कर्म becomes a direct cause of liberation; not only a cause of purity but it becomes a direct cause of liberation along with ज्ञानम्. This is the view of those philosophers. According to us after purification ज्ञानम् can single-handedly give liberation without the combination of वैदिक कर्म. And therefore कर्म has got a role only up to purification, it doesn’t have any role in liberation. And if at all you need an example it is like washing the plate and the hand before eating food. Washing the plate and the hand play an important role in cleaning the hand and the plate. So it has an indirect role but it doesn’t have any direct role in removing hunger. Therefore what is the debate? Is कर्म साक्षात् कारणम् or परम्परा कारणम् of मोक्ष? What is our सिद्धान्त? शङ्कराचार्य struggles to establish. He says that कर्म is only an indirect cause, it doesn’t directly play any role in generating liberation, it doesn’t have to

join ज्ञानम्. So पूर्वपक्षि's view is कर्म साक्षात् कारणम् and our view is कर्म परम्परा कारणम्. Now to prove this शङ्कराचार्य has to study the case of a सन्न्यासि's liberation. By studying the गृहस्थ's liberation this point cannot be proved. To prove that ज्ञानम् without the combination of कर्म can give liberation he has to take for case study a सन्न्यासि only. When he studies a गृहस्थ he cannot prove that. Now a गृहस्थ, suppose he becomes a ज्ञानि. In the olden days गृहस्थs will have to do शास्त्रीय कर्मs. गृहस्थs cannot give up any शास्त्रीय कर्मs because giving up of those कर्मs is प्रत्यवाय पापम्, special omission पापम् and special नरकम् also. So in those days every गृहस्थ had कर्म with him. And let us assume a गृहस्थ studies वेदान्त and gets liberation. Now by the study of वेदान्त he has got ज्ञानम् also. Now the गृहस्थ has got two things. As a गृहस्थ वैदिक कर्म he performs and by the study of वेदान्त he has got ज्ञानम् also. Both कर्म and ज्ञानम् are present in him. कृष्ण has said in the गीता 'जनकादयः.' And naturally the question will come 'the गृहस्थs liberation is caused by ज्ञानम् or कर्म or mixture, how do you know?' How do you know whether ज्ञानम् alone will give मोक्ष or the combination will give मोक्ष? We cannot prove. Like taking two systems of medicines for curing a disease. Suppose I get cough and I am taking some allopathic medicine and somebody says to take this medicine also. Then I say that I am already taking a medicine. For that they say there is no harm in taking this medicine also along with that. Now suppose I take their medicine also along with this allopathic medicine. Now after a few days or a week I get cured, then what will be the problem. I don't know which medicine cured me.

There is no proof. That person will say the medicine that he gave alone cured me. So first thing is academically we cannot prove which of these contributed to the cure. And there are practical problems also that when I get cough next time I will have to take both the medicines because I don't know which one worked. So there are practical problems and academic problems because in combination you don't know which one contributed. Therefore when we study the मोक्ष of a गृहस्थ we can never know whether ज्ञानम् alone contributed or the mixture contributed. Therefore शङ्कराचार्य doesn't want to make a case study of a गृहस्थ. गृहस्थ case study is useless with regard to the role of कर्म. Whereas when the सन्न्यासि case study is studied, सन्न्यासि cannot perform (and not *does not* perform), he is not allowed to perform any शास्त्रीय कर्मसः. Because सन्न्यास means first he has to renounce the sacred thread. And once the sacred thread goes away, he cannot even chant गायत्रि. And when he removes the tuft also he is unfit, unqualified for श्रौतस्मार्तकर्म. And when such a सन्न्यासि gains ज्ञानम् and liberation, the liberation must be caused by ज्ञानम् or ज्ञानकर्म combination? There is no ज्ञानकर्म combination in a सन्न्यासि. Therefore his liberation must be caused by ज्ञानम् only. Therefore first शङ्कराचार्य establishes by studying a सन्न्यासि, he establishes ज्ञान मात्रेण मोक्षः. And once he has proved ज्ञान मात्रेण मोक्षः, then he goes to गृहस्थ and he says no doubt a गृहस्थ has ज्ञानम् also and he performs the कर्म also. Even though both of them are there in गृहस्थ, the liberation is not caused by the mixture though the mixture is there. Liberation is not caused by the कर्म part of the गृहस्थ.

कर्म part contributed to only वित्तशुद्धि. Even in a गृहस्थ it is not the combination, it is only the ज्ञानम् part. Therefore also, शङ्कराचार्य is very particular to introduce the सन्न्यास and सन्न्यासि. What is the technical advantage? ज्ञान मात्रेण मोक्षः. This is the second implication. Then the natural question comes whether you say मोक्ष is through ज्ञान मात्र or ज्ञानकर्म combination, is it not enough that by some means we get मोक्ष! There are some other people who say why do you debate by what means you get. Similarly one may wonder why should शङ्कराचार्य hair split whether ज्ञान मात्रेण or ज्ञानकर्म मिश्रेण. This hair splitting is required because the consequences are far reaching. If it is a ज्ञान मात्रेण मोक्षः, then we get a set of corollaries. If you say ज्ञानकर्म मिश्रेण मोक्षः, then we get another set of corollaries or implications. The implications are far reaching. And only when we know the implications we will know why शङ्कराचार्य is hair splitting and say ज्ञान मात्रेण मोक्षः, सन्न्यासपूर्वक वैदिक कर्म रहित ज्ञान मात्रेण मोक्षः. What the implications are I won't enter into now, I will stop this discussion here. But what I want to add is ज्ञान मात्रेण मोक्षः is very very important for अद्वैतिन्. And he has to refute ज्ञानकर्म समुच्चय वादः. And there were so many scholars in those days like भर्तृहरिश्च and others, they were arguing and those arguments were prevalent during शङ्कराचार्य's time, therefore in the गीता भाष्यम् you will find this topic repeatedly coming. Even in the उपनिषत् it is relatively less. However, in the भगवद्गीता भाष्यम् ज्ञानकर्म समुच्चय वाद खण्डनम् is repeatedly done. Therefore we will have to spend a lot of time during our गीता भाष्यम् study. After one page in the

introduction we are going to enter into a very big debate where I will discuss this topic again. Here we will note this much सन्न्यास सहित ज्ञानम् is philosophically important for शङ्कराचार्य. So through that ज्ञानम् तत् प्रयोजनम् भवति. तत् means मोक्ष प्रयोजनम् भवति. Continuing;

तथा इमम् एव गीतार्थधर्मम् उद्दिश्य भगवता एव उक्तम् । ‘स हि धर्मः सुपर्याप्तो ब्रह्मणः पदवेदने’ [महाभारतम् १४-१६-१२] इति अनुगीतासु ।

So in the following line शङ्कराचार्य emphasises the point केवल ज्ञानमात्रेण मोक्षः. कर्म does not contribute to liberation, even in the case of a गृहस्थ who might be performing the कर्म, कर्म will not contribute to liberation and in the case of a सन्न्यासि, कर्म is not there to contribute to liberation. कर्म's job is over once the mind is purified. And शङ्कराचार्य says this is not my philosophy. कृष्ण talks about that in the भगवद्गीता also and कृष्ण talks about that in the अनुगीता also. अनुगीता is the repetition of भगवद्गीता presented again in the later portion of महाभारतम्. भगवद्गीता occurs in महाभारतम्, अनुगीता also occurs in महाभारतम्; भगवद्गीता is taught by कृष्ण to अर्जुन, अनुगीता also is taught by कृष्ण to अर्जुन. Towards the end of महाभारतम्, अर्जुन tells Lord कृष्ण, “हे कृष्ण! you taught me भगवद्गीता long ago. No doubt you taught very well because नारायणेन स्वयम्. And I know कृष्ण you are a great teacher, but I learnt the गीता in the battlefield. So with so many distractions and mental problems I listened to you, because of your efficacy I received alright but now I forgot everything. Therefore can you give me another course on

भगवद्गीता.” And कृष्ण also being a compassionate teacher, He says “I will teach you again.” Therefore he gets the whole teaching once again at the end of महाभारतम्. In आश्वमेधिकपर्व, there is अनुगीता with thirty-six chapters, from the sixteenth chapter of आश्वमेधिकपर्व up to fifty-first chapter, thirty-six chapters with one thousand forty three verses. शङ्कराचार्य says there also कृष्ण tells केवल ज्ञानेन मोक्षः. That is said here, तथा इमम् एव गीतार्थधर्मम् उक्तम् – the very same teaching गीतार्थधर्मम्, धर्मम् means teaching which is the तात्पर्य, the central theme of the भगवद्गीता, उद्दिश्य – teaching, focusing, भगवता एव उक्तम्. Not another teacher, if it is another teacher they can say there are differences of opinion. Same कृष्ण tells what I have said. इति उक्तम् अनुगीतासु. And he gives the quotation. स हि धर्मः सुपर्याप्तः. स हि धर्मः means आत्मज्ञानम्. सन्न्यासपूर्वक ज्ञानम् is called here धर्मः. सुपर्याप्तः – is more than sufficient, ब्रह्मणः पदवेदने – in attaining the nature of ब्रह्मन्. वेदनम् means प्राप्तिः. पदम् means nature, i.e., मोक्ष. So by saying knowledge alone is sufficient for मोक्ष what कृष्ण conveys is knowledge need not be combined with कर्म. One has to do कर्म up to purification. After the mind is purified, knowledge alone is enough. श्रवणमनननिदिध्यासनम् alone is sufficient. Thus it is said in the twelfth verse of the sixteenth chapter of the अनुगीता.

किं च अन्यदपि तत्रैव उक्तम् – ‘नैव धर्मी न चाधर्मी न चैव हि शुभाशुभी’ [महाभारतम् १४-१९-७] ‘यः स्यादेकासने तीनस्तूष्णीं किञ्चिदचिन्तयन्’ [महाभारतम् १४-१९-१] ॥

तत्रैव उक्तम् – in the very same अनुगीता अन्यदपि उक्तम् – another sentence is also there नैव धर्मी न चाधर्मी – this ज्ञानि

who gets liberation does not perform any वैदिक कर्म. न धर्मी. धर्मः means श्रौतस्मार्तकर्म and नैव धर्मी means he doesn't have any वैदिक कर्म, विहित कर्म and न चाधर्मी means he doesn't have निषिद्ध कर्म also. So without the help of विहित कर्म and without the help of निषिद्ध कर्म, this ज्ञानि attains liberation. That part we have to add here, it comes in अनुगीता, we have to supply “सः विमुच्यते.” This word occurs in अनुगीता and is not written here. सः विमुच्यते. Without any help of विहित कर्म and without any help of निषिद्ध कर्म the purified seeker attains liberation. Similarly, न चैव हि शुभाशुभी. शुभम् means विहित कर्म फलम् पुण्यम्. अशुभम् means निषिद्ध कर्म फलम् पापम्. So without the help of either पुण्यम् or पापम्, purely by knowledge, without the support of पुण्यम् and पापम् a person attains liberation. Therefore ज्ञानम् by itself can give liberation. कर्म is not required for liberation, it is required for purification only. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

तस्य अस्य गीता-शास्त्रस्य सङ्क्षेपतः प्रयोजनं परं निःश्रेयसं सहेतुकस्य संसारस्य अत्यन्तोपरमलक्षणम् । तत् च सर्व-कर्म-सन्न्यास-पूर्वकाद् आत्म-ज्ञान-निष्ठा-रूपाद् धर्माद् भवति ।

तथा इमम् एव गीतार्थधर्मम् उद्दिश्य भगवता एव उक्तम् । ‘स हि धर्मः सुपर्याप्तो ब्रह्मणः पदवेदने’ [महाभारतम् १४-१६-१२] इति अनुगीतासु ।

किं च अन्यदपि तत्रैव उक्तम् – ‘नैव धर्मी न चाधर्मी न चैव हि शुभाशुभी’ [महाभारतम् १४-१९-७] ‘यः स्यादेकासने तीनस्तूष्णीं किञ्चिदचिन्तयन्’ [महाभारतम् १४-१९-१] ॥ ‘ज्ञानं सन्न्यास-लक्षणम्’ [महाभारतम् १४-४३-२६] इति च ।

We are seeing शङ्कराचार्य's introduction to the भगवद्गीता and first he established that भगवद्गीता contains the teachings of the वेदs only, given by the Lord is His कृष्णावतार and compiled by व्यासाचार्य. And thereafter now he has entered into the अनुबन्ध चतुष्टयम्, the four factors which are required to introduce any text, viz., अधिकारी – the intended audience, विषयः – the subject matter, प्रयोजनम् – the benefit, and सम्बन्धः – the relationship. And first he pointed out that the प्रयोजनम् of गीताशास्त्रम् is निःश्रेयसम् which is another name for मोक्ष. And मोक्ष is defined as आत्यन्तिक दुःखनिवृत्तिपूर्वक सुखप्राप्तिः, the attainment of आनन्द preceded by the removal of दुःखम् in its totality or entirety. Thereafter he mentioned that the means for this मोक्ष is सन्न्यास सहित ज्ञानम्, ज्ञानम् reinforced by renunciation is the means of this मोक्ष. He uses the word सन्न्यास because of two reasons. One is to indicate

that सन्न्यासि is a prime candidate for मोक्ष पुरुषार्थ even though others are not barred from it. Therefore he uses the word सन्न्यास सहित ज्ञानम्. And I said there is a technical implication also, very important. The word सन्न्यास in tradition means total freedom from वैदिक कर्म. So when we read from शङ्कराचार्य भाष्यम्, every time we read the word सन्न्यास, the presence of सन्न्यास should be translated as the absence of वैदिक कर्म. Therefore सन्न्यास सहित ज्ञानम् is equal to वैदिक कर्म रहित ज्ञानम्. He is very particular about this adjective 'वैदिक कर्म रहित ज्ञानम्' because he wants confirm the idea that वैदिक कर्म does not directly contribute to liberation. And this he has to reinforce because there was a raging philosophy, a very very popular philosophy which claimed that the वैदिक कर्म also directly contributes to liberation. And शङ्कराचार्य wants to differ from those systems and establish that वैदिक कर्म does not contribute. And this शङ्कराचार्य is going to be very very insistent about because the consequences or the ramifications are far reaching. The philosophical differences are very wide depending upon these two seemingly innocuous differences whether वैदिक कर्म सहित or वैदिक कर्म रहित. Are rituals a direct cause of liberation or an indirect cause? This is a very very serious issue. The philosophical ramifications of this we will have occasions to see later but शङ्कराचार्य is putting the foundation here itself. He says I am differing from them, according to us the *Vedic* rituals do not directly contribute to liberation. And therefore later he will point out that even when a गृहस्थ attains knowledge, शङ्कराचार्य admits that, and even when a गृहस्थ

attains liberation because of this knowledge and even when a गृहस्थ continues the *Vedic* rituals because he is a गृहस्थ, in his case liberation is caused by the knowledge part only. The rituals that he continues to perform do not contribute to the liberation part. They will contribute to the चित्तशुद्धि part only. This argument he will give later but here he lays the foundation for that. वैदिक कर्म रहित ज्ञानम् or सन्न्यास सहित ज्ञानम् or केवल ज्ञानम् or ज्ञान मात्रम्. These four idioms you should be familiar with. सन्न्यास सहित ज्ञानम् = वैदिक कर्म रहित ज्ञानम् = केवल ज्ञानम् = ज्ञान मात्रम्. In support of this conclusion, शङ्कराचार्य will give various arguments later; throughout the गीता this point is going to be highlighted. And here शङ्कराचार्य gives only अनुगीता वाक्यानि as the support. As I said in the last class, अनुगीता is another गीता teaching given by the same teacher कृष्ण to the same student अर्जुन, because अर्जुन forgot the teaching, unlike you! Therefore He conducts another भगवद्गीता course and it is named अनुगीता. This comes in महाभारतम् in आश्वमेधिकपर्व, with thirty-six chapters and with one thousand forty three verses. Four quotations are given. The first one we saw in the last class स हि धर्मः सुपर्याप्तो ब्रह्मणः पदवेदने [महाभारतम् १४-१६-१२]. स हि धर्मः means केवल ज्ञानम्. Mere knowledge without the support of कर्म, कर्म रहित ज्ञानम् is called here धर्मः. And this ज्ञानम् is sufficient and capable of attaining or giving ब्रह्मणः पदम्, i.e., मोक्ष. The second quotation is नैव धर्मी न चाधर्मी न चैव हि शुभाशुभी [महाभारतम् १४.१९.७]. There is a ज्ञानि who is totally free from विहित and निषिद्ध कर्म. नैव धर्मी means विहित कर्म, वैदिक कर्म रहितः. न च अधर्मी means निषिद्ध कर्म रहितः. Join together

वैदिक कर्म रहितः. Who? This ज्ञानि who has been described in अनुगीता. So here is a ज्ञानि who is totally free from वैदिक कर्म both विहितम् and निषिद्धम्. And therefore only he doesn't have पुण्यम् and पापम् caused by both. न चैव हि शुभाशुभी. शुभम् means पुण्यम् which is विहित कर्म फलम्. अशुभम् means पापम् which is निषिद्ध कर्म फलम्. So शुभी means पुण्य रहितः, अशुभी means पाप रहितः. So what is the difference between the previous portion and this portion? Previously पुण्यपाप कर्म रहितः, later पुण्यपाप कर्मफल रहितः. Neither कर्म is there nor कर्मफल is there. Then what he has? Only ज्ञानम्. The second line of this verse is not quoted by शङ्कराचार्य and it is “सः विमुच्यते.”

नैव धर्मी न चाधर्मी पूर्वोपचितहा च यः ।

धातुक्षयप्रशान्तात्मा निर्द्वन्द्वः स विमुच्यते ॥ महाभारतम् १४-१९-७ ॥

What is relevant for us is “सः विमुच्यते.” So from this what we understand is, by mere knowledge without the support of वैदिक कर्म this person attains liberation. Then the next quotation is यः स्यादेकासने लीनस्तूष्णीं किञ्चिद् अचिन्तयन्, [महाभारतम् १४-१९-१] which is the first line of another verse. This line says एकासने लीनः. This ज्ञानि is absorbed in ब्रह्मन्. That means जीवब्रह्म ऐक्य ज्ञाननिष्ठः. So he has merged into ब्रह्मन्. That ब्रह्मन् is एकासनम्. ब्रह्मन् is called here as आसनम्. Why is ब्रह्मन् called आसनम्? Because it is the अधिष्ठानम्, the आधारम् for everything. विश्वाधारत्वात्, गगनसदृशत्वात्. And एकम् means non-dual. So एक आसनम् means अद्वैत अधिष्ठानम् ब्रह्म. So in that ब्रह्मन् the ज्ञानि is लीनः – dissolved,

merged, he abides in the ऐक्य ज्ञानम्. How does he reside?
किञ्चिद् अचिन्तयन् – without thinking of anything else.

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ गीता ६-२७ ॥

The quote is the first line and in the second line it says

यः स्यादेकाग्रो न त्रीणस्तूष्णीं किञ्चिदचिन्तयन् ।

पूर्वं परित्यज्य स तीर्णो बन्धनाद्भवेत् ॥ महाभारतम् १४-१९-१ ॥

स तीर्णो बन्धनाद्भवेत् such a ज्ञानि is liberated from bondage.

Here also what is the relevance of this quotation? This ज्ञानि remains merged in ब्रह्मन् means he does not do any वैदिक कर्म.

That is the relevant point here. तूष्णीम् means he doesn't perform any वैदिक कर्म. But still अनुगीता says वैदिक कर्म

रहित ज्ञानि बन्धनात् तीर्णः. So this is another quotation to prove

that कर्म रहित ज्ञानम् liberates. कर्म does not contribute to

liberation. This is the third quotation. Then the fourth quotation

is ज्ञानं सन्न्यासलक्षणम् [महाभारतम् १४-४३-२६]. The very

characteristic of ज्ञानम् is renunciation. That is why the entire

fourth chapter is titled ज्ञानकर्मसन्न्यासयोगः. ज्ञानम् means

renunciation. What is the significance of that? Because ज्ञानम् happens to be in the form 'I am अकर्ता आत्मा, नैष्कर्म्यसिद्धिः.'

The very meaning of ज्ञानम् is I am अकर्ता आत्मा. When am I

अकर्ता? All the time. Therefore since I am अकर्ता, I am free

from all the कर्म at all times.

कर्मणि अकर्म यः पश्येत् ॥ गीता ४-१८ ॥

न एव किञ्चित् करोमि ... पश्यन् शृण्वन् स्पृशन् जिघ्रन् ॥ गीता

७-८ ॥

Knowledge presupposes freedom from कर्म. Because अकर्ता cannot be associated with कर्म. And therefore the very meaning of the word ज्ञानम् is कर्मत्यागः. So this is also another quotation from अनुगीता.

प्रवृत्तिलक्षणोयोगो ज्ञानं सन्न्यासलक्षणम् ।

तस्माज्ज्ञानं पुरस्कृत्य सन्न्यस्येदिह बुद्धिमान् ॥ महाभारतम्
१४-४३-२६ ॥

ज्ञानम् means सन्न्यास. Therefore all those who want ज्ञानम् should take सन्न्यास if he is बुद्धिमान्. Thus the conclusion from all these अनुगीता verses is ज्ञानम् is sufficient to give liberation. Continuing;

इह अपि च अन्ते उक्तम् अर्जुनाय – ‘सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज’ [गीता १८-६६] इति ।

So इह अपि means in this भगवद्गीता also, अन्ते अर्जुनाय उक्तम्. अन्ते means at the end, eightieth chapter sixty-sixth verse भगवान् said सर्वधर्मान् परित्यज्य. धर्मः means वैदिक कर्माणि, नित्यनैमित्तिक कर्माणि. So renouncing all the कर्मस, what should you do? माम् एकम् शरणम् व्रज – may you seek shelter in अकर्तृ आत्मा, non-dual अकर्ता आत्मा. We have seen this verse elaborately during our मूलम् study. Here माम् does not refer to Mr. कृष्ण as अवतार but माम् here refers to आत्मस्वरूपम्, सत्यंज्ञानमनन्तम्, सजातीय विजातीय स्वगत भेद रहितम् अद्वितीयम् माम्. And this शरणागति means ज्ञानम्. So seeking shelter in ब्रह्मन् is through knowledge discovering oneness. Therefore शरणम् व्रज means ज्ञानम् प्राप्नुहि. शरणागति is mostly taken as full prostration. In वेदान्त

शरणागति means knowing. So thus this also reveals वैदिक कर्म रहित ज्ञान मात्रेण मोक्षः. Continuing;

अभ्युदयार्थोऽपि यः प्रवृत्ति-लक्षणो धर्मो वर्णान्-आश्रमान्-च-
उद्दिश्य विहितः स देवादि-स्थान-प्राप्ति-हेतुः अपि सन् ईश्वर-अर्पण-
बुद्ध्या-अनुष्ठीयमानः सत्त्व-शुद्धये भवति फल-अभिसन्धि-
वर्जितः ।

So here शङ्कराचार्य answers a possible doubt which is a serious doubt and it causes a big controversy, which also शङ्कराचार्य will elaborately discuss later. That doubt is – if गीता is मोक्षशास्त्रम् and ज्ञानम् by itself can give मोक्ष and कर्म support is not at all required then why should भगवद्गीता talk about कर्म. Because you say भगवद्गीता is मोक्षशास्त्रम् and you say ज्ञानम् is the means of liberation and you say ज्ञानम् can independently give and you specifically insist that कर्म support is not required then why should कृष्ण repeatedly talk about कर्म? तस्मात् युध्यस्व भारत ॥ गीता २-१८ ॥ स्वधर्मे निधनं श्रेयः ॥ गीता ३-३५ ॥ गीता has got hundreds of कर्मविधिवाक्यम्. And therefore this powerful पूर्वपक्षि who is called “वेदान्त एक देशि”, another group of वेदान्तिन्, this पूर्वपक्षि claims कृष्ण talks about कर्म also equally emphatically in the भगवद्गीता. Therefore कर्म also plays an important role in liberation. Therefore both ज्ञानम् and कर्म should go hand in hand leading to liberation. Why does कृष्ण talk about कर्म also? This is a very very powerful argument of the पूर्वपक्षि. शङ्कराचार्य gives the answer in a small statement. He will elaborate it later. He says, we do admit that कृष्ण talks about कर्म and कृष्ण does give importance to कर्म. But we should very carefully note that

कर्म is not talked about for liberation because कर्म cannot give liberation. In कठोपनिषत् कर्म and ज्ञानम् are said to be diagonally opposite.

दूरमेते विपरीते विषूची ॥ कठोपनिषत् १-२-४ ॥

कृष्ण talks about कर्म. शङ्कराचार्य says, listen attentively, कर्म is given only to purify the mind. With mental purification कर्म's role is over. Thereafter कर्म can be given up. And even if कर्म is not given up, that कर्म will not contribute to liberation. Just as when the tape recorder is functioning in direct current, battery is inside but it does not play any role. Similarly कर्म can be given up after चित्तशुद्धि. And after चित्तशुद्धि even if कर्म is not given up, कर्म does not play any role in liberation. And therefore कर्म is only an indirect cause of liberation and not a direct cause. This is what शङ्कराचार्य said in विवेकचूडामणि

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।

वस्तुसिद्धिर्विचारेण न किञ्चित् कर्मकोटिभिः ॥ विवेकचूडामणि ११ ॥

These are all very significant verses, शङ्कराचार्य struggles to establish all these in his भगवद्गीता भाष्यम्. And to talk about this शङ्कराचार्य talks about two types of कर्म. Both will not contribute to liberation but both will have two different results. And one type of कर्म is called सकाम कर्म, a कर्म done with a motive for material result, worldly benefit. The second is निष्काम कर्म, the very same कर्म done with a spiritual motive.

ज्ञानवैराग्यसिद्ध्यर्थम् भिक्षाम् देहि च पार्वति ॥ अन्नपूर्णास्तोत्रम् ११ ॥

विद्यां शुद्धां च बुद्धिं कमलजदयिते सत्वरं देहि मह्यम् ॥
श्रीकमलजदयिताष्टकम् १ ॥

Thus सकाम कर्म gives worldly benefit and निष्काम कर्म gives mental purity. सकाम कर्म does not give any spiritual benefit, निष्काम कर्म gives वित्तशुद्धि which will be useful for later ज्ञानम्, therefore निष्काम कर्म is an indirect cause of liberation. So thus three statements,

- 1) सकाम कर्म is not a cause of liberation.
- 2) निष्काम कर्म is an indirect cause of liberation.
- 3) ज्ञानम् is a direct cause of liberation.

These three we have to assimilate. सकाम कर्म is non-cause of liberation. निष्काम कर्म is an indirect cause of liberation. And ज्ञानम् is a direct cause of liberation. Very important सिद्धान्त. That is said here, look at the line. प्रवृत्तिलक्षणो धर्मः which means वैदिक कर्माणि. वेद prescribed activities are here called as प्रवृत्तिलक्षणो धर्मः. वैदिक कर्माणि which we have been seeing in the भगवद्गीता as पञ्चमहायज्ञाः as the prime प्रवृत्तिलक्षणो धर्मः. And this has been given out by whom? वर्णानाश्रमांश्चोद्दिश्य विहितः – they are all prescribed based on वर्ण आश्रम् designation of the individual. So all the कर्मs cannot be done by all the people. First, we have to ask the question what is my designation. Designation not in your work field. Designation based on my वर्ण and आश्रम्. And based on that the “राजा राजसूयेन यजेत” राजसूय याग can be done by only क्षत्रिय, even the most scholarly ब्राह्मण cannot perform राजसूय याग. वैश्यो वैश्यस्तोमेन यजेत. वैश्यस्तोम can be done by only वैश्य and by ब्राह्मण or क्षत्रिय. And thus अग्निहोत्रम् cannot be

done by a ब्रह्मचारि or a सन्न्यासि, it can be done by only a गृहस्थ only. Therefore वर्णानाश्रमांश्चोद्दिश्य, उद्दिश्य means directed towards, prescribed वर्ण and आश्रम्. And this वैदिक कर्म has got two aspects अभ्युदयार्थः – it is capable of giving worldly benefits. अभ्युदयः means धर्म अर्थ काम. धर्म refers to स्वर्ग. So heaven, money and pleasure. These three are called अभ्युदयः. अर्थः means प्रयोजनम्. So वैदिक कर्म which are prescribed for वर्ण and आश्रम् are capable of giving heaven, money and pleasures like देवादिस्थानप्राप्तिहेतुः – they are means of attaining exalted positions like देवः etc., he can become देव, इन्द्र, प्रजापति, यम, etc. so all these are adjectives to प्रवृत्तिलक्षणो धर्मः. Each adjective has to be added to वैदिक कर्म. अभ्युदयार्थः वैदिक कर्म, वर्णानाश्रमांश्चोद्दिश्य विहितः वैदिक कर्म, देवादिस्थानप्राप्तिहेतुः वैदिक कर्म, प्रवृत्तिलक्षणो वैदिक कर्म. All these are in masculine gender because the word धर्मः is in masculine gender. And in this context धर्मः means कर्म, Vedic teaching. अपि सन्. अपि सन् means even though. So even though Vedic rituals can give material benefit, they have got another role also, i.e., they can give spiritual benefit also. And for that a different knob is to be switched on which is generally done with the help of सङ्कल्प. That is why we say in our tradition no कर्म should be done without सङ्कल्प because सङ्कल्प alone decides whether you want material benefit or spiritual benefit. Otherwise how will भगवान् know our motive. So we have to declare whether this is material or spiritual. Therefore I have to declare धान्यम् धनम् पशुम् बहुपुत्रलाभम् शत संवत्सरम् दीर्घम् आयुः । All those things that I want should be said in the सङ्कल्प and if I am not interested

in them, then I have to inform the Lord, कर्मफलदाता, that I want ज्ञानयोग्यता प्राप्तिः. Suppose you say I have all the four qualifications in full measure, then I ask for ज्ञानम्. And if you say I have ज्ञानम् also, then you need ज्ञाननिष्ठा. Therefore योग्यता, ज्ञानम्, and निष्ठा – you have to name one of the three. Why I am saying this is – many people go to temple and give money for अर्चना and say do the अर्चना in the name of the deity which is not accepted in the tradition as there is no कर्म for the deity because the deity doesn't require your कर्म. So it should be in somebody else's name and we have to clearly specify whether it is material benefit or spiritual benefit. And based on that सङ्कल्प the appropriate knob is switched on. If it is सकाम कर्म, it will give worldly benefit and if it is निष्काम कर्म, you need not change the कर्म, the same कर्म by a change in सङ्कल्प alone can give सत्त्वशुद्धि. Therefore it is said अपि सन्. अपि सन् means even though वैदिक कर्म is normally meant for worldly benefit still ईश्वरार्पणबुद्ध्यानुष्ठीयमानः – when it is performed purely as ईश्वरार्पणम्, ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम्, दुरितक्षयद्वारा means spiritual benefit. So दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम् is here called as ईश्वरार्पणबुद्धि. Here the word बुद्धि means भावना. So as an offering to the Lord when the same कर्म is performed and फलाभिसन्धिवर्जितः. What is the second condition? Whatever material benefits are promised I should have वैराग्यम् towards those material benefits. You cannot choose both material benefit and spiritual benefits, Therefore शङ्कराचार्य says फल अभिसन्धिः. अभिसन्धिः means कामः. फलम् means material benefit and not चित्तशुद्धि. वर्जितः – without. So वैराग्यम् for

material benefit and राग for spiritual benefit, both are important. वैराग्यम् for material benefit and desire for spiritual benefit, that motive is called निष्काम भावना. And with that attitude when it is done the very same कर्म, that very same सन्ध्यावन्दनम् will give विवेक, वैराग्यम्, शमादि षट्क सम्पत्ति, मुमुक्षुत्वम्. So he says सत्त्वशुद्धये भवति. भवति means it becomes the means, हेतुः भवति, it becomes the means for सत्त्वशुद्धि. सत्त्व here does not mean सत्त्व गुण. Here the word सत्त्व means mind. सत्त्व = चित्तम्. So सत्त्वशुद्धये means चित्तशुद्धये भवति. So thus सकाम कर्म gives material benefit and निष्काम कर्म gives spiritual benefit, therefore कृष्ण talks about निष्काम कर्म in the गीता for चित्तशुद्धि; not for मोक्ष, but for चित्तशुद्धि. And He strongly condemns सकाम कर्म,

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः । ॥ गीता २-४२ ॥

And advocates निष्काम कर्म – कर्मणि एव अधिकारः ते. यामिमाम् is सकाम कर्म खण्डनम् and कर्मण्येवाधिकारस्ते is निष्काम कर्म मण्डनम्. Why should कृष्ण talk about चित्तशुद्धि? After all ज्ञानम् is the means of liberation. ज्ञानम् will take place only in a शुद्ध चित्तम्. Therefore he says,

शुद्ध-सत्त्वस्य च ज्ञान-निष्ठा-योग्यता-प्राप्ति-द्वारेण ज्ञान-उत्पत्ति-हेतुत्वेन च निःश्रेयस-हेतुत्वम् अपि प्रतिपद्यते ।

So he has said how निष्काम कर्म contributes to चित्तशुद्धि. Now he tells how चित्तशुद्धि contributes to ज्ञानम् and how ज्ञानम् will contribute to liberation. Therefore शुद्धसत्त्वस्य पुरुषस्य – for a person whose mind is pure. Here also the word सत्त्व means not सत्त्व गुण but मनः, चित्तम्, बहुव्रीहि, शुद्धम् चित्तम्

यस्य सः तस्य. For a person of mental purity **ज्ञाननिष्ठायोग्यताप्राप्ति** – he attains the fitness for leading a *Vedantic* life. **ज्ञाननिष्ठा** means a life dedicated to **श्रवणम्** **मननम्** and **निदिध्यासनम्**, it requires a mindset. To read constantly, a mindset is required. To take a book itself, a mindset is required. And to think of that, you require a mindset; to dwell on that, you require a mindset; and to live such a life dedicated to that, you require a mindset. **निष्काम कर्म** will produce that mindset. Therefore **ज्ञाननिष्ठा** means commitment to वेदान्त. **निष्ठा** I have explained in the last class **नितरां अवस्थानम्**. Commitment is called **निष्ठा**. And for that **योग्यता** means mindset. Otherwise after five minutes of reading you feel like having a coffee or something else. The mind doesn't get focused on a subject. For that a lot of preparation is required. So **ज्ञाननिष्ठायोग्यताप्राप्ति** because of **चित्तशुद्धि**, because of **निष्काम कर्म**. And once there is **ज्ञाननिष्ठा**, a dedicated life in pursuit of **श्रवणम्** **मननम्** **निदिध्यासनम्**, it will lead to **ज्ञानोत्पत्तिहेतुः** – for that dedicated mind knowledge will arise helplessly. वेदान्त will be absorbed like a sponge.

अनन्यप्रोक्ते गतिरत्र नास्ति ॥ कठोपनिषत् १-२-८ ॥

It will be understood. Therefore **ज्ञान उत्पत्ति हेतुः भवति**. All of them caused by **निष्काम कर्म**. So **निष्काम कर्म** leads to **चित्तशुद्धि** and **चित्तशुद्धि** will lead to committed *Vedantic* pursuit. Therefore **निष्काम कर्म** is indirectly the cause for committed pursuit and later committed pursuit will lead to **ज्ञान उत्पत्ति**. Thus **निष्काम कर्म** has indirectly led to **ज्ञान उत्पत्ति**. So the son of **निष्काम कर्म** is **चित्तशुद्धि**, grandson is committed

pursuit and the great grandson is the rise of knowledge. Thus निष्काम कर्म, remaining remote, contributes to the rise of knowledge. And therefore through the rise of knowledge निःश्रेयसहेतुत्वम् – great great grandson, the fourth generation. निःश्रेयसहेतुः means he cause of liberation. So चित्तशुद्धि is son, ज्ञाननिष्ठा committed life is grandson, ज्ञानोत्पत्ति, the rise of knowledge is great grandson and निःश्रेयस, मोक्ष is great great grandson. What is the beginning for all these? निष्काम कर्म. It is like you purchasing a powder for washing food plates. Thus that powder helps you to remove the hunger. It also contributes – with the help of the powder you wash the plates and upon the washed plates you keep the food, and that food you eat, and that will remove the hunger. Therefore washing powder is the cause of removing the hunger is not wrong but we should not consume it. Since you heard that washing powder removes hunger, if you eat it, then instead of removing the hunger it will remove the person itself. So can you see the difference between the direct cause and indirect cause? Washing powder removes means परम्परा कारणम् and food removes hunger means साक्षात् कारणम्. कर्म gives liberation means परम्परा कारणम् and ज्ञानम् gives liberation means साक्षात् कारणम्. So निःश्रेयसहेतुत्वमपि प्रतिपद्यते. The subject is not given in this sentence. That we have to supply. निष्काम कर्म, i.e., प्रवृत्तिलक्षणो धर्मः becomes the indirect cause of all these.

तथा च इमम् एव अर्थम् अभिसन्धाय वक्ष्यति – ‘ब्रह्मण्याधाय कर्माणि’ [गीता ५-१०], ‘योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये’ [गीता ५-११] इति ।

So here शङ्कराचार्य says, this conclusion of mine that कर्म is only an indirect cause is not my personal conclusion. कृष्ण himself has mentioned that, why are you not seeing those verses. You are only seeing कुरु कर्मैव तस्मात्त्वम्. कृष्ण clarifies the role of कर्म. Therefore he says इमम् अर्थम् अभिसन्धाय. अभिसन्धाय means keeping in mind, this particular concept, i.e., the indirect role of कर्म. इमम् अर्थम् means this concept. This concept means the indirect role of कर्म in the attainment of liberation. अभिसन्धाय remembering alone वक्ष्यति – कृष्ण himself will clarify in the fifth chapter of the भगवद्गीता,

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ गीता ५-१० ॥

So this श्लोक very clearly says निष्काम कर्म will not be polluted by the कर्म. That means निष्काम कर्म will have an unpolluted mind. That means he will have a clean mind. कृष्ण never says he will be liberated. He only says he will have a clean mind. Thus the कर्म will give purity but ignorance will continue and therefore संसार also will continue. The difference will be he will be a pure संसारि, he will be promoted from impure संसारि to pure संसारि. कर्म can do its job up to there only. This is one quotation and the second quotation is योगिनः कर्म कुर्वन्ति, those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

तथा च इमम् एव अर्थम् अभिसन्धाय वक्ष्यति – ‘ब्रह्मण्याधाय कर्माणि’ [गीता ५-१०], ‘योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये’ [गीता ५-११] इति ।

After introducing भगवद्गीता as the essence of the वेदs revived by Lord कृष्ण through अर्जुन, thereafter शङ्कराचार्य pointed out that the central theme of the गीता is केवल आत्मज्ञानात् मोक्ष प्राप्तिः. The attainment of मोक्ष with the help of knowledge unsupported by any other साधन. And by emphasizing that expression शङ्कराचार्य refuted the primary पूर्वपक्षि, viz., ज्ञानकर्म समुच्चय वादि about whom we will be studying repeatedly in the गीता, he is a very very powerful पूर्वपक्षि. And he claims that mere knowledge can never give liberation, it has to be combined with कर्म. And शङ्कराचार्य indicated he disagrees with that view by using the expression केवल ज्ञानम् or another idiom he uses is सन्न्यास सहित ज्ञानम्. And I said whenever you hear सन्न्यास सहित ज्ञानम् it should be translated as वैदिक कर्म रहित ज्ञानम्. And thereafter the question came if ज्ञानम् alone is the means of liberation and if गीता is a मोक्षशास्त्र, then why should Lord कृष्ण talk about कर्म or कर्मयोग. Because in मोक्षशास्त्र कर्म should not have any role, any place. For that शङ्कराचार्य answered कर्म doesn't have any direct role but we have to admit that कर्म has an indirect role of purifying the mind. Therefore कर्म purifies the mind, and by way of that it leads to ज्ञानयोग and ज्ञानयोग leads to liberation. Therefore कर्म then to ज्ञानम् then to मोक्ष. At no

time कर्म and ज्ञानम् function simultaneously. When कर्म is operational then one is not ready for ज्ञानम् and when ज्ञानम् is operational कर्म has exhausted itself and once ज्ञानम् produces मोक्ष thereafter one has achieved the end. Thus कर्म or कर्मयोग is the means and ज्ञानयोग is the end. ज्ञानयोग is the means and मोक्ष is the end. Thus between कर्म and ज्ञानम् the relationship is साध्यसाधन सम्बन्धः. कर्म is the means and ज्ञानम् is the goal. And ज्ञानम् is the means and मोक्ष is the goal. Thus we have got two pairs with साध्यसाधन सम्बन्धः. कर्मज्ञानयोः साध्यसाधन सम्बन्धः, ज्ञानमोक्षयोः साध्यसाधन सम्बन्धः, कर्ममोक्षयोः साध्यसाधन सम्बन्धः साक्षात् नास्ति परम्परया अस्ति. Just as grandfather and grandchild do have सम्बन्ध but they are not related as cause and effect directly. Grandfather and grandchild are related as cause and effect but not as direct cause and effect but पुत्र द्वारा कार्यकारण सम्बन्धः. And this is what is the teaching of the गीता, कर्म to ज्ञानम् to मोक्ष. And that is said here. इमम् एव अर्थम् अभिसन्धाय – so this Vedic teaching – कर्मज्ञानयोः साध्यसाधन सम्बन्धः, ज्ञानमोक्षयोः साध्यसाधन सम्बन्धः, कर्ममोक्षयोः परम्परया साध्यसाधन सम्बन्धः – these three basic ideas अभिसन्धाय – keeping in mind alone वक्ष्यति – भगवान् himself clearly says in the fifth chapter of the गीता tenth and eleventh श्लोक,

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ गीता ७-१० ॥

When a person does कर्म with ईश्वरार्पण भावना then the कर्म will not produce पुण्यम् and पापम् but the very same कर्म will produce चित्तशुद्धि. And in the next श्लोक,

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ गीता ७-११ ॥

Here also the important word is आत्मशुद्धये and not मोक्षप्राप्तये. कर्म doesn't give मोक्ष. There also there is an incidental problem. आत्मशुद्धये should not be understood as purification of आत्मा. We don't have to do साधन to purify one thing – आत्मा need not be purified. Therefore in this श्लोक the word आत्मा means चित्तम् or mind. Thus this verse also highlights that कर्म is परम्परा कारणम्. Therefore गीता is the सार of the वेद. So with this शङ्कराचार्य winds up his introduction.

इमं द्वि-प्रकारं धर्मं निःश्रेयस-प्रयोजनं परमार्थ-तत्त्वं च वासुदेवाख्यं
परं ब्रह्म अभिधेय-भूतं विशेषतः अभिव्यञ्जयद् विशिष्ट-प्रयोजन-
सम्बन्ध-अभिधेयवद् गीता-शास्त्रम् ।

From this study we come to know the अनुबन्ध चतुष्टयम् of the गीताशास्त्रम्, viz., अधिकारीः, विषयः, प्रयोजनम् and सम्बन्धः. What is the subject matter of the गीता? शङ्कराचार्य says three topics.

- 1) कर्मयोग as साधनम् for ज्ञानयोग,
- 2) ज्ञानयोग which is the साधनम् for मोक्ष,
- 3) परब्रह्म or आत्मा which is the main topic among these three.

Thus कर्मयोग plus ज्ञानयोग plus ब्रह्म – these are the three विषयs of the गीता. Therefore he says इमं द्विप्रकारं धर्मम्. धर्मः here means साधन. प्रवृत्तिलक्षणो धर्मः is the idiom for कर्मयोग. निवृत्तिलक्षणो धर्मः is the idiom for ज्ञानयोग. द्विप्रकारं – प्रवृत्तिनिवृत्तिलक्षणरूपम् धर्मम्. These are the two topics. Then

what is the third one? परमार्थतत्त्वं वासुदेवाख्यं परब्रह्म – as well as the परमार्थतत्त्वं absolute reality which is otherwise called परब्रह्म, the absolute ब्रह्मन् which is otherwise called वासुदेवः.

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ गीता ७-१९ ॥

So here शङ्कराचार्य says वासुदेव is परब्रह्म. So we may get a question, how can वासुदेवः be परब्रह्म? Because the very word वासुदेवः grammatically means वसुदेवस्य पुत्रः. वसुदेवस्य पुत्रः means it is a product, कार्यम्. पुत्रः indicates born. परब्रह्म means न जायते म्रियते वा कदाचित्. How can वसुदेव पुत्रः कार्यभूतः be the अजं ब्रह्म. For that one of the sub commentators gives a beautiful answer. He says the word वासुदेवः in this context should not be derived as वसुदेवस्य पुत्रः. Because if you take it as वसुदेवस्य पुत्रः He can never be परब्रह्म. Then how do you derive? He says वसन्ति अस्मिन् भूतानि इति वासुः सद्रूपः. वासुः means that which is of the nature of existence in which all the beings are supported. So वासुः means सत् रूप सर्व आधारः. It is derived from √वस्. And देवः means दीव्यति, स्वयम्प्रकाशते इति चिद्रूपः. So देवः means चित् रूपः, चैतन्य रूपः, प्रकाश रूपः. So वासु means सत् or सत्यम्, देवः means चित् or ज्ञानम्. So वासुदेवः means सत्यम् ज्ञानम् अनन्तम् ब्रह्म and not the जन्माष्टमी born मायिक कृष्ण शरीरम्. That cannot be called ब्रह्म. Therefore वासुदेवाख्यं परब्रह्म is the third topic.

Of these the first two topics कर्मयोग and ज्ञानयोग have got मोक्ष as the result. Therefore निःश्रेयस is the प्रयोजनम्. So विषय is these three. प्रयोजनम् is निःश्रेयसम्. निःश्रेयसम् I have told you before, नितराम् श्रेयः निःश्रेयसम् मोक्षः. Here it is बहुव्रीहि समास qualifying धर्मम्. निःश्रेयसम् एव प्रयोजनम् यस्य

सः धर्मः. And it is द्वितीया एकवचनम्. Thus विषय is ok, and प्रयोजनम् also has been talked about.

Then the third one in the अनुबन्ध चतुष्टयम् is सम्बन्धः, the relationship. Relationship between what and what? You can take any pair. If you take कर्मयोग and ज्ञानयोग, the relationship is साध्यसाधन सम्बन्धः, कर्मयोग is the means and ज्ञानयोग is the end. If you take ज्ञानयोग and मोक्ष, the relationship is साध्यसाधन सम्बन्धः, ज्ञानयोग is the साधनम् and मोक्ष is the साध्यम्. If you take गीताशास्त्रम् and परब्रह्म, the relationship is not साध्यसाधन सम्बन्धः, you should not say गीताशास्त्रम् produces ब्रह्मन्, because ब्रह्मन् is never produced. Between गीताशास्त्रम् and परब्रह्म, the relationship is प्रमाण प्रमेय सम्बन्धः. गीताशास्त्रम् is the शब्दप्रमाणम् and परब्रह्म is the प्रमेयम्. They have got प्रमाण प्रमेय सम्बन्धः, revealer-revealed relationship. So thus three सम्बन्धs are also understood. So thus विषय, प्रयोजन and सम्बन्ध all of them are known he says. परब्रह्माभिधेयभूतम्. The word अभिधेय means विषयः. Subject matter is called अभिधेय. All these are विशेषतः अभिव्यञ्जयत् – they are all specifically revealed in the गीताशास्त्रम्. अभिव्यञ्जयत् means revealing. So अभि व्यञ्ज् causal form present active participle neuter gender adjective to शास्त्रम्. अभिव्यञ्जयत् अभिव्यञ्जयति अभिव्यञ्जयन्ति. It is a noun form adjective to गीताशास्त्रम्. Revealing this अनुबन्ध चतुष्टयम् गीताशास्त्रम् becomes a unique शास्त्रम् different from all other शास्त्रs like तर्क, मीमांसा, व्याकरणम्. From all of them this is a different शास्त्रम्. Even from पूर्वमीमांसा, it is different. That is why he uses the adjective विशिष्ट. विशिष्ट means unique अनुबन्ध चतुष्टयम् is there. Because a particular

शास्त्रम् is treated as a separate शास्त्रम् only based on separate अनुबन्ध चतुष्टयम्. Since गीता has got a separate अनुबन्ध चतुष्टयम् it deserves to be treated as a separate शास्त्रम्. These are all technical aspects of the *Shastric* teaching. Therefore विशिष्ट, unique, distinct प्रयोजन सम्बन्ध अभिधेयवत्. Here the suffix 'वत्' indicates endowed with, not इव अर्थे, but मनुष्य अर्थे. Endowed with all these factors.

Now comes the question, अनुबन्ध चतुष्टयम् should have four factors. And शङ्कराचार्य has mentioned only three. Those are प्रयोजन सम्बन्ध अभिधेय. अभिधेय means विषयः. The fourth factor is not mentioned here. विशिष्ट is not the fourth factor. So the fourth factor missing is अधिकारी. Who is the candidate is not mentioned. That is the most important thing. शङ्कराचार्य does not mention that because we can easily infer the candidate. How to infer the candidate? Once you talk about the प्रयोजनम्, the benefit, then the candidate can be inferred as the one who seeks that प्रयोजनम्. If मोक्ष is the प्रयोजनम् of गीता then who is the student for the गीता? Whoever is interested in मोक्ष. Therefore अधिकारी is मुमुक्षुः. मुमुक्षुः, the मोक्ष इच्छुः, the अधिकारी is to be supplied. Thus all the four factors have been talked about. And therefore the शास्त्रम् deserves a commentary. To tell this he has been explaining all this so far. Therefore the शास्त्रम् deserves a commentary, therefore I have got a project here which I am going to undertake. So he concludes that.

यतः तदर्थे विज्ञाते समस्त-पुरुषार्थ-सिद्धिः अतः तद्विवरणे यत्नः क्रियते मया ॥

So from this one point becomes clear. That is since गीताशास्त्र is capable of giving liberation, it is worth studying the गीताशास्त्र. तदर्थे विज्ञाते. तदर्थे means गीताशास्त्र अर्थे, i.e., कर्मयोग ज्ञानयोग and परब्रह्म, विज्ञाते सति once this गीता subject matter is known समस्त-पुरुषार्थ-सिद्धिः – a person can attain all the पुरुषार्थs, समस्त-पुरुषार्थ-सिद्धिः. Here also we have to note a point. We should never gloss over शङ्कराचार्य's expression. Every word we have to see through a magnifying glass to see clearly. That is what sub commentators do. Whatever we gloss over, we take it for granted that we have understood its meaning and go on reading further. But the commentators will never be satisfied by a superficial reading, they will probe. In the previous paragraph शङ्कराचार्य has said मोक्ष is the प्रयोजनम् of the गीता. Therefore गीता will give the fourth पुरुषार्थ called मोक्ष. Now here शङ्कराचार्य says समस्त-पुरुषार्थ-सिद्धिः – one will attain all the four पुरुषार्थs. Now there is a contradiction. Earlier he talked about the fourth पुरुषार्थ but now he quietly he adds all the four पुरुषार्थs. Now what is the question? Whether गीता gives only one पुरुषार्थ called मोक्ष or whether it gives all the four पुरुषार्थs? Here शङ्कराचार्य says all the four. So now the question comes how can you say so, how can गीता give all the four पुरुषार्थs? I want to buy a Benz car; do I get a Benz car by reading गीता? Will not such a doubt arise? If I say 'yes', then tomorrow I doubt there will be enough space for the गीता class here! People don't come here because it gives only मोक्ष, they think that it doesn't give other things. So the idea is मोक्ष includes all the four पुरुषार्थs because मोक्ष being infinite

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ गीता २-४६ ॥

The other पुरुषार्थs you won't get but the desire for other पुरुषार्थs will go away. You won't get; the desire can be fulfilled in two ways – either you buy the desired object or you find yourself free from that desire even without buying. वेदान्त removes all the other desires and therefore कृतकृत्यः भवति, कृत्स्नकर्मकृत् भवति. Therefore it indirectly fulfills all the four पुरुषार्थs. Therefore शङ्कराचार्य adds समस्त-पुरुषार्थ-सिद्धिः. यतः – therefore तद्-विवरणे यत्नः क्रियते. तद्-विवरणे means गीताशास्त्र विवरणे – in writing a commentary on the गीता, यत्नः क्रियते – effort is put forth by me. मया यत्नः क्रियते विवरणे. विवरणे विषय सप्तमी. For commenting upon that I put forth my effort. So with this, the अवतारिक भाष्यम् is over.

Summary of the first chapter and the first ten verses of the second chapter.

Now hereafter शङ्कराचार्य wants to summarize the entire first chapter as well as the first ten verses of the second chapter. First chapter has got forty seven verses and then first ten verses of the second chapter, for a total of fifty seven verses शङ्कराचार्य does not write a commentary. He is not interested in the details of the story part which is only वाच्यार्थ, behind the story there is a hidden message, an implied message is there. शङ्कराचार्य says I want to extract the implied message of the fifty seven verses. Therefore we get a summary of the introductory portion of the गीता which is the first fifty seven

verses of the गीता। So now we shall see the summary of the first chapter.

अत्र च 'दृष्ट्वा तु पाण्डवानीकम्' [गीता १-२] इति आरभ्य 'न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह' [गीता २-९] इति एतद्-अन्तः प्राणिनां शोक-मोहादि-संसार-बीज-भूत-दोषोद्भव-कारण-प्रदर्शनार्थत्वेन व्याख्येयो ब्रन्थः ।

So अत्र च. अत्र च means in the first fifty seven verses of the गीता। How should you study the first chapter? The superficial study everyone knows – so what happened, how both the armies arrived and then the chariot was brought in-between and thereafter अर्जुन addressed Lord कृष्ण etc. शङ्कराचार्य says don't probe into those details. Don't ask whether कृष्ण existed as a person, whether महाभारत war took place at all, was it 3000B.C or 4000B.C, where was the real कुरुक्षेत्र, and when गीता dialogue was going on what did the other people do? A very serious question. And recently I got another question, somebody asked me, स्वामिजि, what is the name of the conch of घटोत्कच. Because पान्चजन्य, देवदत्त, सुघोष, मणिपुष्पक have been mentioned. What is the name of the घटोत्कच's शङ्ख? That घटोत्कच भक्त is interested in knowing the शङ्ख नाम. शङ्कराचार्य says renounce the शङ्ख. Read the first chapter with a different भावना and that is, शङ्कराचार्य says, from the first chapter you can extract the meaning that आत्म अज्ञानम् is the संसार कारणम् or दुःख कारणम्. This is the essence of the first chapter. आत्म अविद्या is the cause of दुःखम्, human pain or sorrow. And आत्म अविद्या does not produce sorrow directly but through a chain of cause

and effect. And sorrow is the seventh level product of ignorance. Here शङ्कराचार्य shows how अर्जुन is going through such a problem. Now we have to see what the seven levels are.

आत्म अज्ञानम् संसारस्य कारणम्.

1) First, अविद्या is the original cause. अविद्या means ignorance. Ignorance of what? आत्म अविद्या, ignorance of आत्मा. What type of आत्मा? According to शास्त्र, I the आत्मा is असङ्गः, free from all the relationships. बृहदारण्यकोपनिषत् repeatedly reminds

असङ्गो ह्ययं पुरुषः ॥ बृहदारण्यकोपनिषत् ४-३-१५ ॥

I am the all-pervading सत्त्वदानन्द आत्मा which is the अधिष्ठानम्, which is पारमार्थिक सत्यम्, which does not have सम्बन्ध with anything because there is no second thing at all. And whatever second thing is available is only मिथ्या and सत्य आत्मा cannot have सम्बन्ध with any मिथ्या वस्तु. This is the fact but we are ignorant of it. Therefore असङ्गत्व अविद्या. And what is the immediate first generation product? When I don't know I am असङ्गः, I mistake myself to be a related one. ससङ्गः, I mistake myself. And the सङ्ग or relationship expresses in two forms – अहम् एषाम् and मम एते. I have a group of people and I claim those people as belonging to me and I claim myself as belonging to them. अहङ्कार ममकार सङ्ग is the first generation product.

2) Then once the सङ्ग comes then the second generation product शङ्कराचार्य calls as स्नेहः. स्नेहः means special

affection, special attachment, special bonding, special care; we can roughly translate it as रगः, attachment.

3) Then the third generation is once attachment comes शोकः and मोहः are unavoidable. शोकः means grief or pain and मोहः means delusion, confusion regarding what to do and what not to do.

4) Then the fourth generation product. काम्य निषिद्ध कर्म प्रधान life. A life which is devoted to काम्यकर्म, for the sake of family, for the sake of relationships I have to do varieties of कर्म's with worldly benefits in mind. All these काम्यकर्म's will increase and sometimes it will lead to निषिद्धकर्म also, either giving up स्वधर्म or taking up परधर्म which is called निषिद्धकर्म. So स्वधर्म will become second hand, नित्यनैमित्तिक कर्म will be in the back-burner, the entire life will be committed to काम्यकर्म and निषिद्धकर्म. So अहङ्कार ममकार is the first product, स्नेहः second product, शोकमोह third product and काम्य निषिद्ध कर्म is the fourth generation.

5) Then the fifth generation is पुण्य and पाप. काम्यकर्म's will produce पुण्यम् and निषिद्धकर्म's will produce पापम्. So पुण्यपाप accumulation becomes the fifth generation product.

6) Once पुण्यपाप are accumulated, पुनर्जन्म will be inevitable. If it is पुण्य domination it is ऊर्ध्वलोक, पाप domination अधोलोक, मिश्रम् domination मनुष्यजन्म. Thus जन्मप्राप्ति is the sixth generation.

7) And once पुनर्जन्म comes again helpless situation – दुःखम्, सुखदुःख संसार. This is the seventh generation. And there again with those family members अहम् एषाम् and मम एते. And from that again स्नेह, शोकमोह, काम्य निषिद्ध कर्म,

पुण्यपाप, पुनर्जन्म, again अहम् एषाम् and मम एते. Thus this संसार चक्र will eternally continue.

शङ्कराचार्य says ignorance is the primary cause and शोकमोह becomes a secondary reviving or promoting cause. Like in a banyan tree there is a primary root and secondary root. आत्म अविद्या is the primary cause and शोकमोह gives further impetus, further force, further momentum to that संसार चक्र.

Why do we say शोकमोह gives further momentum? After all शोकमोह is one of the products of अविद्या, why should you give special importance to शोकमोह? For that शङ्कराचार्य says शोकमोह is also another powerful cause because when शोकमोह comes our intellect does not function properly. Therefore the solution is blocked. For the संसार चक्र, the only solution is knowledge and knowledge requires बुद्धि. So बुद्धि has to find the remedy and शोकमोह is like the AIDS disease whose uniqueness is to first attack your immunity. So when AIDS attacks the immunity it creates a two-fold problem. AIDS itself is a disease but when it is there, all other diseases also will come because the only immunity we have, it blocks. Similarly शोकमोह is like AIDS because the immunity for संसार has to come from बुद्धि. Because बुद्धि has the power of आत्मज्ञानम्. शोक and मोह block our thinking power. Therefore the available remedy is also blocked, therefore पुनरपि जननम् पुनरपि मरणम् cycle will continue. Thus from the fifty seven verses we have to note the chain of संसार, cause-effect chain of संसार and in that chain also two are important – आत्म अविद्या is one powerful thing and शोकमोह is another powerful factor. These two we have to gather from the fifty seven verses. If you

have gathered this, you have studied the first chapter properly. Otherwise you have missed the message. That is what is said here. अत्र – in the first fifty seven verses, and there also दृष्ट्वा तु पाण्डवानीकम् ॥ गीता १-२ ॥ इति आरभ्य. Why he says from the second verse, and not the first verse? Because the first verse happens to be धृतराष्ट्र's question. There is no teaching there. therefore he says from the second verse. Every word we have to see through a magnifying glass to see clearly. From the second verse alone the relevance comes. From that न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ गीता २-९ ॥ इति एतद्-अन्तः up to this verse. Why does he say the ninth verse? Because in the tenth verse सञ्जय came कृष्ण begins the teaching. And therefore that should not be included. Therefore he says up to ninth verse. इति एतद्-अन्तः up to this portion. ग्रन्थः व्याख्येयः – the गीता text has to be commented in the following manner. What do you mean by 'in the following manner'? As having a hidden message. So don't take the वाच्यार्थः. It is only अर्थवादः. You have to take the लक्ष्यार्थः, the hidden message. What is the hidden message? प्राणिनाम् – for all the living beings शोक-मोहादि-संसार-बीज-भूत-दोष – शोकमोह दोष is संसारबीजम्. शोक means sorrow, मोह means delusion, both of them are called दोष evils, the evils of शोक and मोह are संसार-बीज-भूतम् – they are the seed, the secondary seed and not the primary seed. The primary seed is आत्म अविद्या. They are the secondary seeds, the perpetuators, the pushers of the संसार wheel. So संसार-बीज-भूत. And this दोष is generated in अर्जुन in the battlefield. So उद्भव-कारणम्. The first chapter or the battlefield or the episode in the battlefield is

the cause of शोकमोह, which in turn is the cause of संसार. First read the story, from there you come to शोकमोह and from शोकमोह you come to संसार chain and from अर्जुन's संसार chain you will have to come to universal संसार chain. Here the problem does not pertain to अर्जुन only, but प्राणिनाम्, this word is very important. It is not अर्जुन's problem alone. Through अर्जुन you have to understand this chain as the universal chain of संसार. It is not a topical problem, it is a universal problem. If the first chapter is read as अर्जुन's problem, then the गीता will be relevant only for अर्जुन. From अर्जुन you have to come to it as humanity's problem. And once you have come to the human problem of संसार चक्र, you have to forget the first chapter story. As I give in my मूलम् class like biting the sugarcane piece, you bite the sugarcane, munch it thoroughly and take out the juice and then spit out the remnant. Similarly the first chapter is like the sugarcane bit which you have to bite, take the संसार चक्रम् and thereafter forget the story part. Even if कृष्ण did not exist our teaching will not be affected. Even if the अवतारम्s are non-existent वेदान्त is not going to be affected because वेदान्त does not depend upon अवतार, वेदान्त depends upon human beings, संसार, the गुरुs and the teaching. Therefore whether कृष्ण existed, whether कृष्ण was an अवतार, all these obsessions give up. This is how the first chapter has to be studied. Therefore दोषोद्भव-कारण-प्रदर्शनार्थत्वेन. A very tough compound. इत्थम् भावे तृतीया. In this manner you have to study the first chapter. Then शङ्कराचार्य says you may not know how to do that. If you don't know how to do that I myself

will help you how to study the first chapter. Therefore he himself is going to help us out.

तथा हि – अर्जुनेन राज्य-गुरु-पुत्र-मित्र-सुहृत्-स्वजन-सम्बन्धि-
बान्धवेषु ‘अहम् एषाम् मम एते’ इति एवं भ्रान्ति-प्रत्यय-निमित्त-
स्नेह-विच्छेदादि-निमित्तौ आत्मनः शोक-मोहौ प्रदर्शितौ ‘कथं
भीष्ममहं सङ्ख्ये’ [गीता २-४] इति-आदिना ।

So in this one long sentence शङ्कराचार्य talks about the three generations of the products of ignorance. What are they?

- 1) ‘अहम् एषाम्’ ‘मम एते’ is product number one.
- 2) स्नेहः, affection or attachment.
- 3) शोकमोह.

These three generations we can read in the first chapter. So तथा हि – to elaborate. What to elaborate? What I said in the previous sentence. I said how it should be commented. To elaborate the method of interpretation, तथा हि. अर्जुनेन ‘अहम् एषाम्’ ‘मम एते’ इति एवं भ्रान्ति-प्रत्यय. We see in अर्जुन the two-fold भ्रान्ति-प्रत्ययम्. भ्रान्ति-प्रत्ययम् means misconception, अध्यासः, wrong notion. This is caused by, though it is not said here, आत्म अविद्या which is the original cause and भ्रान्ति-प्रत्यय is the first product. How does it express? अहम् एषाम् so भीष्म द्रोण and others belong to me and I belong to them, मम एते. अहम् एषाम् is called अहङ्कार and मम एते is called ममकार, इति भ्रान्ति-प्रत्ययः. Then what is the difference between अर्जुन and us? The भ्रान्ति-प्रत्यय is the same. We also have got worry about our family members visiting in the middle of the गीता class. भ्रान्ति-प्रत्यय is common. The object of भ्रान्ति-प्रत्यय varies. When भीष्म dies nothing will happen to us, we are

जीवन्मुक्तः। But somebody else need not die, when somebody else is sick we are affected. And Therefore he says राज्य-गुरु-पुत्र-मित्र-सुहृत्-स्वजन-सम्बन्धि-बान्धवेषु – राज्य means kingdom, गुरु means गुरु, पुत्र means son, मित्र means friends, सुहृत् means well-wishers, स्वजन means relatives, सम्बन्धि means in-laws, then बान्धवाः means family friends. So towards all of them अर्जुन had the two-fold भ्रान्ति-प्रत्यय अर्जुनेन 'अहम् एषाम्' 'मम एते'. And तत् निमित्त-स्नेहः. निमित्तम् means its product. निमित्तम् here is in बहुव्रीहि समास. In बहुव्रीहि समास निमित्तम् will be translated as कार्यम्, product. What is its product? स्नेहः – special attachment towards them. That is, their ups and down will become my ups and down. So स्नेहः which is second generation product. And स्नेहः will lead to what? स्नेह-विच्छेदादि-निमित्तौ शोक-मोहौ. It will lead to शोक – grief and मोह – delusion. This is the third generation product. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

तथा हि – अर्जुनेन राज्य-गुरु-पुत्र-मित्र-सुहृत्-स्वजन-सम्बन्धि-
बान्धवेषु ‘अहम् एषां मम एते’ इति एवं भ्रान्ति-प्रत्यय-निमित्त-
रुनेह-विच्छेदादि-निमित्तौ आत्मनः शोक-मोहौ प्रदर्शितौ ‘कथं
भीष्ममहं सङ्ख्ये’ [गीता २-४] इति-आदिना ।

After giving a general introduction to the भगवद्गीता, now शङ्कराचार्य has come to the first chapter of the भगवद्गीता which happens to be व्यासाचार्य’s introduction to the गीता. We all know the भगवद्गीता teaching starts only from the eleventh verse of the second chapter. The entire first chapter consisting of forty-seven verses and the first ten verses of the second chapter, in total fifty-seven verses, are व्यासाचार्य’s introduction to the भगवद्गीता in which through the battlefield episode व्यासाचार्य is bringing the student अर्जुन and teacher कृष्ण together. And the entire story part is only to show how अर्जुन became a student from a soldier and how कृष्ण became a teacher from being a driver. The soldier’s conversion into student and driver’s conversion into teacher – this conversion program is given in these fifty-seven verses. While this conversion program is presented, the संसार कारणम् is also indicated through this episode. And therefore शङ्कराचार्य is not interested in the story part, he wants to bring out the संसार कारणम् part. And therefore he said you should interpret the first fifty-seven verses in such a way that you should arrive at two important conclusions – the first conclusion is आत्म अज्ञानम् संसार कारणम् and the second conclusion is

आत्मज्ञानम् संसार निवृत्ति कारणम्. आत्म अज्ञानम् is संसार कारणम् because it produces continuous sorrow. So अज्ञानस्य कार्यम् is दुःखम् you have to reveal. And this has to be done in the form of a chain of cause-effect and in this chain, sorrow should be seen as the seventh product. And in the last class I explained how sorrow becomes the seventh product of अज्ञानम्. Those seven are

1) The first product of अविद्या is अहम् मम अभिमान. I belong to these people and these people belong to me. The sense of सङ्ग or relationship is the first mistake because आत्मा is असङ्गः, relationless. So mistaking the relationless आत्मा as the relative of someone is the first product.

2) अहम् मम produces स्नेहः or रागः, attachment is the second product. शङ्कराचार्य uses the word स्नेहः which we have taken as रागः in our मूलम् class.

3) Then the third product is wherever attachment is present, sorrow and delusion are inevitable. So शोक and मोह.

4) Then the fourth product is शोक and मोह, sorrow and delusion lead to काम्य निषिद्ध कर्म आचरणम्. The performance of काम्य कर्म for getting various things and often the performance of निषिद्ध कर्म because of delusion. So कर्म in general is the fourth product.

5) Then the कर्म will produce पुण्यम् and पापम्.

6) पुण्यम् and पापम् will produce पुनर्जन्म.

7) पुनर्जन्म continues with sorrow, दुःखम्, सुखदुःख संसार. This is the seventh product.

Thus अहम् मम, रागः, शोकमोह, कर्म, फलम्, जन्म and दुःखम् – in this form the आत्म अज्ञानम् will lead to पुनरपि जननम् पुनरपि मरणम् cycle of संसार. And the very word संसार means travel from one body to another helplessly. Not out of choice but helpless travel from one शरीरम् to another शरीरम् is called संसार. The word संसार is derived from सम्√सृ move from one body to another. And since आत्म अज्ञानम् is the cause of sorrow, the solution is आत्मज्ञानम् and therefore कृष्ण starts the teaching by saying गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः ॥ गीता २-११ ॥ पण्डितः alone is free from sorrow. अपण्डितः is always subject to sorrow. Therefore,

तस्मात् ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । बाल्यं च पाण्डित्यं च निर्विद्य अथ मुनिः अमौनं च मौनं च निर्विद्य अथ ब्राह्मणः ॥ बृहदारण्यकोपनिषत् ३-७-१ ॥

The पाण्डित्यम् of बृहदारण्यक is the पण्डितः of भगवद्गीता which is the आत्मज्ञानम् which we have to see in the introduction. These seven stages of संसार शङ्कराचार्य is deriving which we were seeing in the last class. In the first paragraph he said ‘अहम् एषाम्’ ‘मम एते’ इति एवं. अर्जुन had the problem of अहम् – I belong to these people like भीष्म द्रोण etc., and they belong to me – this thought came. And if you ask what is wrong in claiming the relationship, it is wrong because according to वेदान्त we are not related to anyone. असङ्गोऽहम् असङ्गोऽहम् असङ्गोऽहं पुनः पुनः । claiming of any relationship is Self-ignorance. Therefore we use भ्रान्ति-प्रत्यय. It is an expression born of अविद्या. This is product number one. And भ्रान्ति-प्रत्यय-निमित्त-स्नेहः. So once अहम् मम has come,

attachment is inevitable. As I said in the last class in बहुव्रीहि समास निमित्तम् means product. Therefore the product of भ्रान्ति-प्रत्यय is स्नेहः, attachment. This attachment will lead to स्नेह-विच्छेदादि-निमित्तौ आत्मनः शोक-मोहौ. शोकमोह – grief and delusion is the product निमित्तौ is द्विवचनम्. Because शोकमोह are in द्विवचनम्. How will attachment lead to sorrow? Attachment will lead to sorrow when that attachment is threatened by the actual or imaginary loss of the person, whenever attachment is threatened, when one is unable to continue to maintain the attachment, when there is a threat to the attachment either by the actual loss of the person or even the imaginary loss of the person. अर्जुन had not lost भीष्म द्रोण in the first chapter but he was imagining a life without them. That very thought led him to sorrow. Therefore विच्छेद means loss of attachment, loss of the affection, loss of the love and care of those people. So स्नेहः निमित्तम् is स्नेहः विच्छेद निमित्तम्. विच्छेद is loss of the love. Because of that comes the third product, the शोकमोहौ. And here the word आत्मनः should be taken as a reflexive pronoun and not सत्त्विदानन्द आत्मा. आत्मनः शोक-मोहौ means the शोक-मोहौ for oneself. All these three are प्रदर्शितौ व्यासाचार्य showed and also the intensity of grief will be directly proportional to the intensity of attachment. And अर्जुन could not withstand even the imaginary loss of them and therefore,

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ गीता १-३० ॥

Those emotional disturbances have been transferred to even the physical body, the body is responding to that sorrow. All those things should be connected to the attachment problem. Therefore शङ्कराचार्य says I don't want to comment on the first chapter, you read it yourself. 'कथं भीष्ममहं सङ्ख्ये' ॥ गीता २-४ ॥ इति-आदिना । Read those verses beginning from कथं भीष्ममहं etc. For grammar students इति-आदिना should be connected to प्रदर्शितौ. इत्यादिना means through that portion of the first chapter, प्रदर्शितौ this शोक and मोह are demonstrated.

शोकमोहाभ्यां हि अभिभूत-विवेक-विज्ञानः स्वत एव क्षात्र-धर्मे युद्धे प्रवृत्तः अपि तस्माद् युद्धाद् उपराम ।

Now he comes to the next product, the fourth one. Once the शोक and मोह sorrow and delusion have overpowered अर्जुन then he makes two blunders, one is पापकर्म अनुष्ठाने प्रवृत्तिः or पापकर्म प्रवृत्तिः and काम्यकर्म प्रवृत्तिः. काम्यकर्म प्रवृत्तिः does not come in the first chapter of the गीता. But in the case of अर्जुन पापकर्म प्रवृत्तिः takes place. And पापकर्म is two-fold. Two types of पापम्s are there. One is omission of one's own duties which is called स्वधर्म or विहित अकरणम्. Not doing one's compulsory duty is the first पापम्. विहितस्य अकरणम्. This will produce a special पापम् and that पापम् is called प्रत्यवाय पापम्. Then comes the second type of पापम् which is commission or performance of another person's duties. परधर्म अनुष्ठानम् or निषिद्ध अनुष्ठानम्. परधर्म is निषिद्धम् in the शास्त्र. One should not do another's duty. When अर्जुन tries to do that it becomes the second type of sin निषिद्ध करणम् or अविहित करणम्. So both of them, in short, पाप प्रवृत्तिः is the

first consequence of शोकमोह. Therefore he says शोकमोहाभ्यां हि अभिभूत-विवेक-विज्ञानः. विवेक-विज्ञानः means discriminative knowledge. With regard to what? What should be done and what should not be done, कार्य-अकार्य विवेक विज्ञानः, धर्म-अधर्म विवेक विज्ञानः. This discriminative knowledge is अभिभूतम्. अभिभूतम् means overpowered, stifled. Because of what? शोकमोहाभ्याम्. Because of grief and delusion. And such a deluded person is called अभिभूत-विवेक-विज्ञानः. It is a बहुव्रीहि compound. It refers to a confused person. अभिभूतम् विवेक-विज्ञानम् यस्य सः अभिभूत-विवेक-विज्ञानः पुरुषः. The word विज्ञानम् is always in neuter gender. But when it is at the end of a बहुव्रीहि then it will take the gender of the person that it qualifies and here पुरुषः अर्जुनः and hence विज्ञानः. Once the कार्य-अकार्य delusion comes, then comes the tragedy. स्वतः एव – without anybody's prompting, he by himself क्षात्र-धर्मे युद्धे प्रवृत्तः अपि. Before coming to the battlefield he didn't have शोक problem, he didn't have मोह problem, he didn't have attachment problem, because भीष्म द्रोण were not in front. Therefore he was very clear that he had to destroy all the कौरव's, धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ गीता १-२३ ॥ Such powerful words he used. All these people are *Adharmic* people. Therefore I have to kill them. His idea was very clear. अधर्म must be destroyed. Thus with clarity of vision he came to the battlefield but attachment spoiled. And how do you show that? By अन्वय व्यतिरेक. Before attachment came, he was ready to fight. After attachment came, he wanted to give up fighting. How do you prove that अन्वय व्यतिरेक? Before coming to that battlefield attachment was not there,

therefore he was clear. Therefore he says **क्षात्र-धर्मे युद्धे प्रवृत्तः**. **प्रवृत्तः** means he was ready and engaged in doing his duty. What is his duty? **क्षात्र-धर्मः** – he being a क्षत्रिय, fighting or even violence becomes a duty for a क्षत्रिय. When साम दान and भेद non-violent methods fail, a क्षत्रिय's duty is violence for the sake of protection of धर्म. He never had any regrets. **अपि**. **अपि** is very important. Even though, **अपि**, this clarity was there, the moment attachment came he saw भीष्म, he saw द्रोण and he **तस्माद् युद्धाद् उपराम** – from that युद्धम्, from स्वधर्म he withdrew. **तस्माद् स्वधर्म युद्धाद् उपराम** he withdrew. उपरम् means to withdraw, to desist from, to drop. How do you know अर्जुन dropped his स्वधर्म? It comes in the first chapter विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ गीता १-४७ ॥ This line is very very symbolic. अर्जुन dropped the bow and arrow. Remember, in the first chapter, the bow and arrow represent स्वधर्म. अर्जुन's dropping of the bow and arrow should not be seen superficially. We should see dropping the bow and arrow as dropping the स्वधर्म which is a great blunder. And what is the cause of that? The first chapter says शोकसंविग्नमानसः, overpowered by sorrow he dropped. And therefore **उपराम उपरम् परमैषदि, लिट्, प्रथम पुरुषः, एकवचनम्, राम, रेमतुः, रेमुः, इति रूपाणि**. So this is blunder number one. The second पापकर्म, शङ्कराचार्य says is

पर-धर्मं च भिक्षा-जीवनादिकं कर्तुं प्रवृत्ते ।

So here शङ्कराचार्य has come to the second chapter beginning. So he has summarized the entire first chapter. Here अर्जुन says गुरुनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह

लोके । ॥ गीता २-७ ॥ This sentence शङ्कराचार्य underlines. Don't gloss over that sentence, you look into that. श्रेयः भोक्तुम् भैक्ष्यम् अपि. भैक्ष्यम् means a life of भिक्षा for conducting one's life. What do you mean by the life of भिक्षा? Taking to alms for our daily need of food. And according to शास्त्र, living on भिक्षा is also a type of कर्म. And that type of कर्म is also prescribed for certain आश्रमस and it is prohibited for certain आश्रमस. And भिक्षा is prescribed for whom? For three आश्रमस भिक्षा is स्वधर्म. What are those three आश्रमस? ब्रह्मचारि should not cook and eat. वानप्रस्थ also should not. तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचार्या चरन्तः । ॥ मुण्डकोपनिषत् १-२-११ ॥ वानप्रस्थ also should not cook and eat. He should ask for भिक्षा from outside. Even a सन्न्यासि should not cook, he should not have a kitchen around. All these three people have to ask for भिक्षा. What about गृहस्थ? Very simple. Suppose गृहस्थ also has to take भिक्षा then what is the problem? If all the four आश्रमस have to ask for भिक्षा then who will give भिक्षा? Therefore very simple and practical, according to शास्त्र, गृहस्थ should give भिक्षा and गृहस्थ should never ask for भिक्षा. And if he does that, it is called परधर्म अनुष्ठानम्. And his living on भिक्षा becomes पापकर्म. Does अर्जुन know this? अर्जुन knows this, he has studied धर्मशास्त्र, he is the brother of धर्मपुत्र, but temporarily he forgot because शोकमोहाभ्यां हि अभिभूत-विवेक-विज्ञानः, this fundamental rule he forgot. And he said I will take to भिक्षा which is परधर्म अनुष्ठानम्, which is पाप number two. Therefore he says पर-धर्म च like भिक्षा-जीवनादिकम् taking to a life of भिक्षा. कर्तुं प्रवृत्ते – he was about to engage himself in such a lifestyle. These are the two types of निषिद्ध कर्मस which

is the fourth product of अविद्या and the immediate product of शोक and मोह.

तथा च सर्व-प्राणिनां शोक-मोहादि-दोष-आविष्ट-चेतसां स्वभावत एव स्वधर्म-परित्यागः प्रतिषिद्ध-सेवा च स्यात् ।

Very important paragraph. Every paragraph we have to scrutinize. So until now शङ्कराचार्य referred to अर्जुन's problem. अर्जुन had अहम् मम अभिमान, अर्जुन had राग, अर्जुन had शोकमोह and अर्जुन had विहित अकरणम्, निषिद्ध करणम्. So we may ask – अर्जुन has his problem, why should we study अर्जुन's problem? So therefore this paragraph is very important. शङ्कराचार्य converts अर्जुन's problem into a universal human problem. That conversion is very very important. That he does in this paragraph. What व्यासाचार्य presents in the first chapter is not just अर्जुन's problem. If the first chapter is only अर्जुन's problem, then the गीता should be read by अर्जुन alone, let him read and go, why should we study after five thousand years? Therefore शङ्कराचार्य says the first chapter presents the human problem. So every human being has got अविद्या, every human being has got अहम् मम, not with भीष्म द्रोण but with our own relatives. And similarly राग is everybody's problem, शोकमोह is everybody's problem which afflicts even in the middle of the class. And thereafter स्वधर्म परित्याग, most of the ब्राह्मणs are not doing their स्वधर्म. How many ब्राह्मणs are doing वेदाध्ययनम्? The whole ब्राह्मण धर्म of studying the scriptures and propagating the scriptures no ब्राह्मण is doing. If other people are doing this, then at least it is compensated. Other people are also are not doing, ब्राह्मणs are also not doing.

Therefore what is the tragedy of our वैदिक परम्परा? Not a single human being or not many are willing to dedicate the life for the preservation and propagation of our wonderful *Vedic* tradition. And we will complain nobody is studying scriptures and at the same time we won't send someone from our own family to study. Thus the entire वैदिक परम्परा has given up स्वधर्म. So its a universal problem. And therefore तथा च सर्वप्राणिनाम् – not only अर्जुन but all living beings, especially all human beings शोक-मोहादि-दोष-आविष्ट-चेतसाम् – all are facing the same problem as अर्जुन. So their mind is also आविष्टम्, आविष्टम् means अभिभूतम्, overpowered, stifled. What is stifled? चेतः. Their विवेक-विज्ञानम्, their discriminative power is stifled by शोकमोह. Therefore no time to study the गीता. So शोक-मोहादि-आविष्ट-चेतसाम्, स्वभावत एव – naturally they take to professions other than the स्वधर्म, all the professions become popular except the preservation and propagation of the वैदिक धर्म, nobody is interested in that. And therefore स्वधर्म-परित्यागः – giving up of स्वधर्म. And then they take recourse to प्रतिषिद्ध-सेवा – they do all sorts of business of which some are not worthy even to go near! And you ask him who are you, he will say I am the great grandson of the घनपाति. Where is घनपाति and where the abominable business he is doing now! So therefore प्रतिषिद्ध सेवा च स्यात् । And therefore this problem is a universal human problem. Therefore गीता is a universal remedy. Therefore it is relevant for every human being at all times of history. So in all the युगs, for all human beings, गीता is a compulsory necessity. Thus this paragraph brings out the universality of the गीता. Continuing;

स्वधर्मे प्रवृत्तानाम् अपि तेषां वाङ्-मनः-कायादीनां प्रवृत्तिः
फलाभिसन्धि-पूर्विका एव साहङ्कारा च भवति ।

So there is a second problem also. अविद्या, अहम् मम अभिमान, रागः, शोकमोह, now we are at शोकमोह to काम्य-निषिद्ध कर्म. निषिद्ध कर्म is talked and now काम्य कर्म's also will dominate a person who is affected by शोकमोह. काम्य कर्म's, materialistically oriented activities will be more. Materialistic activities will increase when शोकमोह is dominant. If you remember the seventh chapter of the गीता, when शोकमोह is dominant, one will become either an आर्त भक्त or an अर्थार्थी भक्त, जिज्ञासु भक्ति will not be there. आर्त अर्थार्थी भक्ति alone will be there. Here one point has to be noted. The शास्त्र prescribes स्वधर्म अनुष्ठानम्. In the previous paragraphs he said these people will drop the स्वधर्म and take to परधर्म. Now suppose a person is doing स्वधर्म, the स्वधर्म itself can be done in two different ways. One type of स्वधर्म is earning money for maintaining the family, raising children, getting them educated, getting them married, doing service to the society. The second type of स्वधर्म is, using scriptural language, पञ्चमहायज्ञाः which is called स्वधर्म अनुष्ठानम् or नित्यनैमित्तिक कर्म अनुष्ठानम्. And this स्वधर्म can produce two types of results according to शास्त्र. One result is - if you want they can give you materialistic benefits like the future can be more comfortable, no financial trouble will be there, family will be wonderful, next जन्म also one will get स्वर्ग, thus material well-being in the here as well as hereafter is one benefit we can seek from our स्वधर्म. Material prosperity is promised by doing one's duty. And the प्रमाणम् for that is the

बृहदारण्यक वाक्यम्, कर्मणा पितृलोको विद्यया देवलोकः ॥ बृहदारण्यक १-७-१६ ॥ Then the same शास्त्र says suppose a person wants मोक्ष predominantly then he can perform the same पञ्चमहायज्ञाः, same duties of the family and ask for साधन चतुष्टय सम्पत्ति, i.e., ज्ञानयोग्यता प्राप्ति, which is spiritual benefit number one. Or he can ask for ज्ञान प्राप्ति, which is spiritual benefit number two. Or he can ask for ज्ञाननिष्ठा प्राप्ति, which is spiritual benefit number three. All these are different spiritual benefits that he can ask for. But the rule is – you can ask for only one of these two. So daily सन्ध्यावन्दनम् either you can do for material prosperity or for चित्तशुद्धि. Daily temple visit can be done for either. शङ्कराचार्य says when शोक and मोह deludes a person then he will perform his स्वधर्म perhaps, even when स्वधर्म is performed by such a person, he will use स्वधर्म for material well-being only and he will not use स्वधर्म for spiritual well-being and स्वधर्म used for material well-being becomes काम्यकर्म. Such a person loses the opportunity for spiritual growth. All these things we elaborately analyzed in ब्रह्मसूत्र third chapter fourth पाद. The law applied here is called संयोगपृथक्त्वन्यायः and the मन्त्र relevant for that is तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ॥ बृहदारण्यकोपनिषत् ४-४-२२ ॥ We analyzed that बृहदारण्यक वाक्यम् and established that our duties can be used for material benefit or spiritual benefit. When we use for material benefit like - if I raise my children spending money then in my old age they will give me money – such an expectation will make it a काम्यकर्म. And when our children don't give us money it becomes a tragedy. But a spiritual

student instead says that ‘I spend because that is my duty and I have already got the benefit - वैराग्यम् from children also. वैराग्य फलम् I have got and I am satisfied with that. स्वधर्मे प्रवृत्तानाम् अपि तेषाम् – even when people are involved in स्वधर्म. So why ‘अपि’कार? In the previous paragraph he said when शोकमोह is there they will give up the स्वधर्म, which is the normal rule, but even if by chance they perform the स्वधर्म, the problem is they will use the स्वधर्म not for a spiritual purpose but they will use the स्वधर्म for material prosperity. Therefore he says तेषाम् – for such people. तेषाम् should be translated as शोकमोहादिदोषाविष्टचेतसाम्, वाङ्-मनः-कायादीनां प्रवृत्तिः – all their duty performances – so वाचिक कर्म, मानस कर्म as well as कायिक कर्म, all their implementation will be for फलाभिसन्धि-पूर्विका – all will be used for family well-being, instead of dropping अहम् एषाम् मम एते, one will work for reinforcing the attachment and will never think of transcending the relationship. So अहम् एषाम् मम एते is reinforced in every step because of शोक and मोह. Therefore फलाभिसन्धि-पूर्विका, अभिसन्धि means इच्छा, desire. And फलम् here means not चित्तशुद्धि. चित्तशुद्धि फलम् is allowed. Here the फलम् refers to material prosperity, that is called काम्यकर्म. Desire for चित्तशुद्धि will not make it काम्यकर्म. Desire for चित्तशुद्धि will make it only निष्काम्य कर्म. This we have to note. So फलाभिसन्धि-पूर्विका एव भवति and साहङ्कारा च भवति. साहङ्कारा means reinforcement of that अहम् and मम. Because one uses every ritual for the relationship reinforcement and relationship well-being. Why is साहङ्कारा स्त्रीलिङ्ग? Because the word प्रवृत्तिः is feminine gender.

Therefore साहङ्कारा being an adjective to that, is अहङ्कारेण सह वर्तते इति साहङ्कारा प्रवृत्तिः भवति. Therefore the next result is what? When शोक and मोह are dominant, all the कर्मस will be either काम्यकर्म or निषिद्धकर्म. That means there will be no कर्म meant for spiritual growth, that कर्म will not exist. This is the fourth product of अविद्या. Continuing;

तत्र एवं सति धर्माधर्मोपचयाद् इष्ट-अनिष्ट-जन्म-सुख-दुःख-सम्प्राप्ति-लक्षणः संसारः अनुपरतो भवति इति अतः संसार-बीज-भूतौ शोक-मोहौ ।

Once शोक and मोह are dominant, then in my life there are only two कर्मस – either काम्यकर्म or निषिद्धकर्म. Even नित्यनैमित्तिक कर्म I have ingeniously converted into काम्यकर्म because I want to use them also for only material well-being. And once these two कर्मस dominate, what will be the type of फलम् I will get? I will never get ज्ञानयोग्यता, in वेदान्त I won't get interest at all, only materialism will increase, ज्ञानयोग्यता will not happen, ज्ञानम् of course will not happen, ज्ञाननिष्ठा need not mention at all. Then what is going to be the consequence? काम्यकर्मस will produce पुण्यम्, materialistic पुण्यम् and निषिद्धकर्मस will produce पापम्. पुण्यम् and पापम् are heaped up in this human life. And Therefore शङ्कराचार्य says तत्र एवं सति – this being so. So when saying 'this being so' we have to remember all these four steps he has developed – अविद्या, अहम् मम अभिमान, रागः, शोकमोह, काम्य-निषिद्ध कर्म. If these levels are reached then the next level is the natural consequence, i.e., the fifth level is धर्म-अधर्म-उपचयात्. So the काम्यकर्म will produce धर्म – पुण्यम् and अधर्म – पापम्. And

remember, even नित्यनैमित्तिक कर्म is converted into काम्यकर्म producing पुण्यम् only. And both पुण्यम् and पापम् उपचयः – increase. More and more bundles are increased. Whereas the human birth is the only birth where there is a chance of destroying all the सञ्चित आगामि प्रारब्ध bundles, instead of making use of the opportunity to destroy the कर्म, he adds more पुण्यपापम्. आगामि is increased even while प्रारब्ध is being exhausted, it is replaced by more powerful आगामि. Therefore धर्म-अधर्म refers to आगामि कर्म. आगामि उपचयात् – addition, piling up. So this is the fifth product.

Then what is the sixth level? इष्ट-अनिष्ट-जन्म. So when पुण्यम् and पापम् have piled up, this जन्म will end when प्रारब्ध is exhausted but because of the piled up कर्म it will lead to the next जन्म. What type of next जन्म? इष्ट-अनिष्ट-जन्म. Either favorable जन्म or unfavorable जन्म. And the unfortunate fact is whether it is favorable or unfavorable I cannot decide. If it is in my hand I can send an SMS to भगवान् requesting Him to give such and such a body at such and such a place and give me one good son and one good daughter and a beautiful atmosphere. But the unfortunate fact is I cannot decide what that जन्म is. Therefore only he writes इष्ट-अनिष्ट-जन्म. This is the sixth product.

Then what is the next one? सुख-दुःख-सम्प्राप्ति-लक्षणः. इष्ट-जन्म will produce सुखम्, अनिष्ट-जन्म will produce दुःखम्. Thus सुख and दुःख which is not within my choice. सुख-दुःख-सम्प्राप्ति-लक्षणः. This is the seventh product called संसार. Why do you call it as संसार in the negative language?

Because there is सुखम् also in that list. Because there is सुखम् in the संसार, you can take it in the positive sense, why are you only looking at the दुःखम् part of it. We don't consider that सुखम् because of two reasons. One reason is that सुखम् is not under my control, I cannot decide when it should come, this is one problem. The second problem is even when that सुखम् comes I know how long it should remain with me – this is also not under my control. Therefore there is a constant tension of losing it. Therefore I do not know whether that सुखम् will come in the first case and even if it comes I do not know how long it will stay. And not only that, I know that in future this सुखम् is bound to go away.

ये हि संस्पर्शजाः भोगाः दुःख-योनयः एव ते ।

आदि अन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ गीता ५-२२ ॥

वेदान्त does not look upon that सुखम् as सुखम् but it calls it as सुख आभासः. A pleasure with tension is not real pleasure. And therefore that सुखम् also is put within संसार only. Now शङ्कराचार्य has given all the seven stages. The seventh product is completed here. This seven-staged संसारः अनुपरतः भवति – will continue. We too shall continue in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

तत्र एवं सति धर्माधर्मोपचयाद् इष्ट-अनिष्ट-जन्म-सुख-दुःख-सम्प्राप्ति-लक्षणः संसारः अनुपरतो भवति इति अतः संसार-बीज-भूतौ शोक-मोहौ ।

शङ्कराचार्य is summarizing the entire first chapter of the गीता and the first ten verses of the second chapter. And as I said in the last class शङ्कराचार्य does not write a word by word commentary of these first fifty-seven verses but he extracts the hidden message, the implicit message given in this portion. The story part is not at all relevant to us, but through the story व्यासाचार्य is presenting the संसार problem of अर्जुन and we have to discern the संसार problem confronted by अर्जुन. Further, we should understand that this is not अर्जुन's own problem but this is the problem of humanity. And शङ्कराचार्य himself extracted the problem from the first chapter and pointed out that आत्म अज्ञानम् is the cause of संसार and दुःखम्. And this happens in the form of a cause-effect chain and दुःखम् is the seventh level product of अज्ञानम्. And he talked about each stage. The first stage is अहम् मम अभिमान, the second stage is रागः, the third stage is शोक and मोह, the fourth stage is काम्य-निषिद्ध कर्म अनुष्ठानम्, the fifth stage is पुण्यपापफलप्राप्तिः, the sixth stage is पुनर्जन्म and the seventh stage is दुःखम्. And in the next जन्म also the same अविद्या continues and therefore दुःखम् continues, therefore कर्म continues, therefore, again पुनर्जन्म continues. Thus अज्ञानम् संसार कारणम्. And therefore ज्ञानम् alone is संसार निवृत्ति कारणम्. After talking

about these seven stages, शङ्कराचार्य concludes that discussion in this paragraph which I introduced in the last class. तत्र एवं सति – so this being so and ‘this being so’ referring to the four stages seen until then, धर्म-अधर्म-उपचयात् because of the increase in the काम्य-निषिद्ध कर्म and therefore there will be no time for नित्यनैमित्तिक कर्म and because of that पुण्यपाप उपचयः takes place, उपचयः means increase. उप√चि – to expand, to increase, to mount up and because of that इष्ट-अनिष्ट-जन्म, i.e., the sixth stage, the attainment of favorable and unfavorable birth. And because of that comes the seventh stage सुख-दुःख-सम्प्राप्ति-लक्षणः संसारः. संसार characterized by सुखम् and दुःखम्. And as I said in the last class the temporary सुखम् that comes in संसार, वेदान्त does not consider as सुखम् at all, it creates more pain than happiness. Therefore विषय सुखम् is put in the list of दुःखम् only.

ये हि संस्पर्शजाः भोगाः दुःख-योनयः एव ते । ॥ गीता ५-२२ ॥

And therefore लौकिक सुखम् and दुःखम् both together are called संसार. And this संसार will last अनुपरतः भवति. अनुपरतः means continued. उपरम् means to stop or end. उपरतः means stopped or ended. अनुपरतः means non-stop or non-ending, that means continuous. उप√रम् क्त-प्रत्ययान्त रूपम् नन् तत्पुरुष समासः. Therefore what is the conclusion? इति अतः – therefore our conclusion is संसार-बीज-भूतौ शोकमोहौ – so शोक and मोह which is the third stage, i.e., the cause of the continuation of संसार. Here we have to add an adjective अविद्या सहित शोकमोहौ. We should not say mere शोकमोहौ is the cause of संसार. The basic cause is अविद्या only. अविद्या initiates

this संसार. शोक and मोह are to be treated as the secondary cause like in a banyan tree there is a primary root and thereafter so many further branches come down reinforcing the strength of the banyan tree. Similarly, अविद्या is the primary cause and later शोकमोह comes and शोकमोह gives a further push to संसार. How does शोकमोह give a further push? By increasing काम्य-निषिद्ध कर्म. अविद्या initiates the cycle and शोकमोह through काम्य-निषिद्ध कर्म gives a further push to संसार, thus mutually helping, अविद्या and शोकमोह together keep the संसार going. Therefore we have to add an adjective carefully. शोकमोहौ should be translated as अविद्या सहित शोकमोहौ संसार-बीज-भूतौ भवतः. Therefore what is the solution? It is given in the next paragraph.

तयोः च सर्व-कर्म-सन्न्यास-पूर्वकाद् आत्मज्ञानाद् न अन्यतो निवृत्तिः इति, तद्-उपादिदिक्षुः सर्व-लोकानुग्रहार्थम् अर्जुनं निमिती-कृत्य आह भगवान् वासुदेवः अशोच्यान् [गीता २-११] इत्यादि ।

So if this संसार has to be eliminated, the cause will have to be eliminated, and the cause is अविद्या सहित शोकमोहौ and अविद्या सहित शोकमोहौ will go away only when विद्या comes. Therefore शङ्कराचार्य says तयोः च. तयोः means शोकमोहयोः संसारकारणयोः, the cause of संसार न निवृत्तिः. निवृत्तिः means elimination or destruction. न means cannot take place. The elimination of संसारकारण शोकमोह can never take place अन्यतः – through any means other than one means. So अन्यतः means through any means, through any other medicine the निवृत्तिः cannot take place except through one medicine. What

is that medicine? आत्मज्ञानात् – other than आत्मज्ञानम् or आत्मविद्या. That is why he said in the previous paragraph that अविद्या सहित शोकमोहौ should be added, then alone will विद्या as the solution become evident. Therefore आत्मज्ञानात् पञ्चमी विभक्ति, because the word अन्यतः governs पञ्चमी विभक्ति. By any means other than आत्मज्ञानम् the संसार will not go. That means आत्मज्ञानम् is the only remedy. Ok. What type of आत्मज्ञानम्? शङ्कराचार्य adds his pet adjective. सर्वकर्मसंन्यासपूर्वकात् – a committed pursuit of आत्मज्ञानम् which goes along with सर्वश्रौतस्मार्तकर्मसंन्यसः, the renunciation of all the श्रौतस्मार्तकर्म. So सर्वकर्मसंन्यासपूर्वकात्. A committed pursuit of आत्मज्ञानम् which goes along with सर्वश्रौतस्मार्तकर्मसंन्यसः, the renunciation of all the श्रौत, स्मार्तकर्म. पूर्वकात् means सहितात्. Along with संन्यास, ज्ञानम् should go. As said previously संन्यास सहित ज्ञानम् gives liberation should be translated as वैदिक कर्म रहित ज्ञानम् gives liberation. Why does शङ्कराचार्य add this adjective? Because there was another philosophy prevalent during शङ्कराचार्य's time, which said वैदिक कर्म सहित ज्ञानम्, knowledge with वैदिक कर्म alone can give liberation. About that philosophy we will be seeing soon; since they say कर्म is necessary, शङ्कराचार्य adds the adjective कर्म is not necessary. They say कर्म सहित ज्ञानम्, we say कर्म रहित ज्ञानम्. Therefore the word संन्यास means वैदिक कर्म रहित ज्ञानम्. So through that knowledge alone there is मोक्ष. इति. इति हेतोः, हेत्वर्थे इति. Because of this reason तद् उपदिदिक्षुः – and therefore Lord कृष्ण got interested in teaching about the आत्मा. Because आत्मज्ञानम् alone can solve अर्जुन's

problem. Therefore Lord कृष्ण developed a desire to teach अर्जुन. Not only that, you should remember अर्जुन also expressed his संसार problem as follows

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ गीता २-८ ॥

हे कृष्ण! My grief is so intense that I don't see any remedy for that. Even if you give me the entire earth, even if you give me the entire heaven, my sorrow will not go away. And that is the expression of संसार. And not only did अर्जुन express his संसार problem, but he also said

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ गीता २-७ ॥

He said I have this problem, he said I don't know the remedy, he said I am surrendering to you and he said you please teach me. So this request is very very explicit. And therefore कृष्ण was forced to find a remedy. And He cannot say I will make you victorious in this battle because he (अर्जुन) has already ruled out name and fame and position as his sorrow is too intense. So कृष्ण cannot cajole, pacify अर्जुन by any other method to take up his स्वधर्म. Therefore कृष्ण became desirous of आत्मज्ञान उपदेशम्. Therefore he says तद् उपदिदिक्षुः. तत् means आत्मज्ञानम्. उपदिदिक्षुः means desirous of imparting. That means he decided to take the role of a teacher. And not

only that, when कृष्ण decided to teach अर्जुन, through अर्जुन कृष्ण wanted to teach humanity also. And therefore कृष्ण keeps not one student in mind but कृष्ण teaches keeping all levels of students in mind. अर्जुन is only a representative student. But the entire humanity is kept in mind. Therefore he says अर्जुन निमित्तीकृत्य – keeping अर्जुन as only a निमित्तम्, a means, सर्वलोकानुग्रहार्थम् – to bless through His teaching the entire humanity भगवान् वासुदेवः आह – भगवान् कृष्ण taught भगवद्गीता. अशोच्यान् [गीता २-११] इत्यादि – from the eleventh verse He started the teaching. And this particular line is very important. Nothing we should gloss over, we have to look into every word. कृष्ण gives different types of साधन in the भगवद्गीता. In one place he talks about स्वधर्मे निधनम् श्रेयः, योगस्थः कुरु कर्माणि, you have to do कर्म and you should not give up स्वधर्म. And the very same कृष्ण talks about सर्वधर्मान्परित्यज्य later, you have to renounce all the धर्म. And similarly कृष्ण talks about निदिध्यासनम् also, कृष्ण talks about श्रवणम् also, कृष्ण talks about different levels of साधन which are meant for different levels of students. If कृष्ण has only अर्जुन in mind He has to only choose a particular level of साधन depending upon अर्जुन. If अर्जुन is मन्द अधिकारी, He should have taught कर्मयोग and stopped, at this level you are fit for कर्मयोग and should have wound up the teaching at the third chapter. Sixth chapter of ध्यानयोग will not be relevant to अर्जुन, if अर्जुन is मन्द अधिकारी. If अर्जुन is an उत्तम अधिकारी fit for ध्यानयोग कृष्ण could have taught ध्यानयोग and there was no necessity to teach कर्मयोग. But कृष्ण teaches both कर्मयोग and ध्यानयोग and no particular student can practice

both of them simultaneously because one involves extrovertedness, प्रवृत्ति, and the other involves introvertedness, निवृत्ति. How can कृष्ण prescribe an extroverted साधन and an introverted साधन to one and the same अर्जुन? This question will come and this can be answered in only one way – that कृष्ण is not teaching अर्जुन but through अर्जुन कृष्ण is teaching मन्द अधिकारी – कर्मयोग, मध्यम अधिकारी – सगुण ब्रह्म उपासन and उत्तम अधिकारी – निदिध्यासनम्, आत्मध्यानम्. Therefore गीता is not meant for एक अधिकारी even though the student was only one अर्जुन but गीता is directed towards the students of different levels. And that शङ्कराचार्य brings out beautifully अर्जुनं निमितीकृत्य – keeping अर्जुन as only a निमित्तम्, the teaching is not directed to अर्जुन but the teaching is directed to the world through अर्जुन. And अर्जुन also happens to be one of the beneficiaries. Therefore अर्जुनं निमितीकृत्य आह. So thus शङ्कराचार्य has presented the essence of the first fifty-seven verses. The essence is आत्म अज्ञानम् संसार कारणम् आत्मज्ञानम् मोक्ष कारणम्. This is our approach to भगवद्गीता. Now before going to the commentary on that portion शङ्कराचार्य takes a diversion in which he wants to deal with those पूर्वपक्षिs who had commented upon the भगवद्गीता and who had given a totally different interpretation and who had established वैदिक कर्म सहित ज्ञानात् एव मोक्षः. So those philosophers were very very prominent in those days. Therefore शङ्कराचार्य takes up their philosophy in this portion. This is पूर्वपक्ष विचारः.

पूर्वपक्ष विचारः

तत्र केचिद् आहुः, सर्व-कर्म-सन्न्यास-पूर्वकाद् आत्मज्ञान-निष्ठामात्राद् एव केवलात् कैवल्यं न प्राप्यते एव । किं तर्हि? अग्निहोत्रादि-श्रौत-स्मार्त-कर्म-सहिताद् ज्ञानात् कैवल्यप्राप्तिः इति सर्वासु गीतासु निश्चितः अर्थ इति ।

So here शङ्कराचार्य introduces his primary challenger. And this group of people have written commentaries on उपनिषत्s, भगवद्गीता etc. They accept the *Vedantic* teaching completely. And since they accept the *Vedantic* teaching, this group of people is also called वेदान्तिन्. And since they are also called वेदान्तिन्s and we are also called वेदान्तिन्s we have to differentiate them with an appropriate adjective. We say they are वेदान्त एकदेशिनः. एकदेशिनः means a group of वेदान्तिन्s who also claim themselves as वेदान्तिन्s but who differ from us radically. Therefore here the पूर्वपक्ष is not a साङ्ख्य philosopher, not योग, not न्याय, not वैशेषिक, not even पूर्व मीमांसा but here the पूर्वपक्ष is वेदान्त एकदेशिनः, वेदान्तिन्s themselves. What is their claim? I will briefly discuss those people and how we approach them I will briefly present because it is a very important portion which will repeatedly come in the भगवद्गीता.

The एकदेशि people say that वेदान्त is teaching अद्वैत. And the अद्वैतज्ञानम् is अहम् ब्रह्म अस्मि. जीवात्मपरमात्म ऐक्यम् is taught, otherwise called अद्वैतम् is taught, otherwise called परम्ब्रह्म is taught in वेदान्त. And by the study of वेदान्त we can get the अद्वैत ब्रह्मज्ञानम्. Unlike all the other people साङ्ख्य, योग, न्याय, वैशेषिक, पूर्व मीमांसा who do not accept

अद्वैतज्ञानम्, this group of वेदान्तिन्s say that वेदान्त teaches अद्वैतज्ञानम्, वेदपूर्वभाग. Their complaint is that we वेदान्तिन्s are only focusing on the *Upanishadic* portion, गीता portion, we are not focusing or giving enough importance to वेदपूर्व. The वेदान्त एकदेशिs say that the वेदपूर्व is also a part of वेद and therefore it is as valid as वेदान्त. Therefore वेदपूर्व teaching cannot be neglected. And when you study the वेदपूर्व, it clearly talks about duality. In कर्मकाण्ड जीवात्म is different, परमात्म, इश्वर is different, जगत्, the world is different and rituals involve varieties of factors like कारकs, यजमान etc. Thus the entire वेदपूर्व is clearly teaching द्वैतम्. And since वेदपूर्व is as much valid as वेद अन्त, the teaching of the वेदपूर्व also must be taken as valid. Therefore द्वैतम् also must be taken to be as valid as अद्वैतम्. And therefore if अद्वैतम् is सत्यम् revealed by a valid प्रमाण, then द्वैतम् is also सत्यम् which is revealed by a valid वेदप्रमाण. You cannot quote the example of rope-snake. In the case of the rope-snake example, an erroneous perception is possible for a human being. Therefore a human being can have false knowledge, a मिथ्या knowledge whereas whatever वेद reveals cannot be मिथ्या or false. Since वेद is given out by भगवान् who cannot have अज्ञानम्, who cannot have false knowledge, and वेद is given by भगवान्, वेदपूर्व is given by भगवान्, therefore द्वैतम् is a teaching given by भगवान् without any ignorance. Therefore द्वैतम् is also valid knowledge, therefore it is सत्यम्. Therefore the वेदान्त एकदेशिs say the truth is a mixture of real duality and real non-duality. So द्वैतम् and अद्वैतम् is the teaching of वेद. They call this teaching as द्वैत-अद्वैत वादः. Duality is also real, non-duality is also real

because both are taught by वेद. Similarly what is the relationship between जीव and इश्वर? वेदपूर्व talks about the difference between जीव and इश्वर, that is why in वेदपूर्व we worship the Lord, we never claim I am God. Therefore वेदपूर्व talks about जीव-इश्वर भेदः and वेद अन्त talks about जीव-इश्वर अभेदः. Therefore these people claim the relationship can never be ऐक्यम्. The relationship should be both भेद and अभेद. And we say जीव-इश्वर भेद is unreal or मिथ्या born out of ignorance. And when we say it is a false difference born of ignorance, the भेद-अभेद वादि says I can talk about a false difference because of ignorance but when वेदपूर्व talks about a difference, will you say it is out of ignorance. We may have ignorance but how can you say वेद is talking out of ignorance. That means वेद is अप्रमाणम्. Therefore he says you should never say भेद is unreal but भेद is also real and अभेद is also real, therefore his वाद is called भेद-अभेद वादः. Ours is अभेद वादः and theirs is भेद-अभेद वादः. Previously I said ours is called अद्वैत वाद and theirs is द्वैत-अद्वैत वाद.

Then to the एकदेशि we raise a question, 'How do you say that the teaching is द्वैतम् and अद्वैतम् together? Aren't they mutually contradictory? If द्वैतम् is taught by the वेद then अद्वैतम् cannot be taught. If अद्वैतम् is taught then द्वैतम् cannot be taught. How can two contradictory things be revealed by the वेद?' Thus we are asking the एकदेशि. The एकदेशि says there is no problem, there is no contradiction at all. How? He says when you look at the creation in totality समष्टि दृष्ट्या there is only one truth which is अद्वैतम्. So from macro angle it is called अद्वैतम् and within that अद्वैतम् if you look into various parts

there is द्वैतम् also. So from व्यष्टि दृष्ट्या it is द्वैतम् समष्टि दृष्ट्या अद्वैतम् like our country is one India, as a समष्टि it is one country, but if you look into various states we are different, द्वैतम्. So where is the contradiction? Similarly अद्वैतम् one भगवान् is there, एकं ब्रह्म is there, within that ब्रह्मन् there is जीव, there is जगत् etc. द्वैतम् is also there as well as अद्वैतम्. So what is the problem? Therefore द्वैत-अद्वैत is possible, भेद-अभेद is possible, that is the teaching of the वेद and nothing can be said to be unreal, भेद is also real because it is not false, it is revealed by वेदप्रमाण. This is the second point to be noted.

Then the next point he claims is this. वेदपूर्व talks about Vedic rituals to be performed by people. And it talks about नित्यनैमित्तिक कर्माणि. And वेद clearly says these कर्मs are to be performed lifelong. So he says if you are valuing वेदप्रमाण, then you have to study all the parts of वेदs and there are certain statements in the वेद which you cannot ignore. And it says you have to perform नित्यनैमित्तिक कर्म, not only compulsorily but it has to be performed lifelong. And there is a मन्त्र which is a favorite मन्त्र of this एकदेशि. He says यावज्जीवमग्निहोत्रं जुहोति. यावत् जीवम् means as long as one is alive अग्निहोत्र has to be done. Otherwise we will incur पापम्. So by giving up अग्निहोत्र we only acquire पापम्. There is no question of even getting स्वर्ग where is the question of getting मोक्ष. So to get मोक्ष, to get स्वर्ग, you cannot drop the compulsory कर्म. Therefore कर्म is to be lifelong. And in ईशावस्योपनिषत् there is a मन्त्र

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ॥ ईशावस्योपनिषत् २ ॥

Performing the वैदिक कर्म one has to live hundred years. Hundred years means lifelong. Therefore he says कर्म cannot be given up. And having talked about these compulsory कर्म, you have to perform all these कर्म if you want to go to स्वर्ग. एकदेशि says you have to continuously perform कर्म until death if you want to go to स्वर्ग, and suppose you want to get मोक्ष then you have to study वेदान्त and get अद्वैतज्ञानम्. Now the question comes, I am willing to study वेदान्त and get अद्वैतज्ञानम्, then what about the कर्म that I am performing. एकदेशि says since कर्म is to be performed compulsorily until death, कर्म will have to be continued even when you decide to gain ज्ञानम्. Therefore one has to continue performing कर्म and to get मोक्ष you should not give up कर्म, over and above the वैदिक कर्म you have to add अहम् ब्रह्म अस्मि इति ज्ञानम् also. That means the साधन for मोक्ष is not mere कर्म because कर्म can give only स्वर्ग, the साधन for मोक्ष has to be कर्म reinforced with अद्वैत ब्रह्मज्ञानम्. अद्वैत ब्रह्मज्ञानम् should be added to नित्यनैमित्तिक कर्म. Thus we have to combine कर्म and ज्ञानम्. ज्ञानकर्म समुच्चयेन मोक्षः.

And suppose a person gives up the कर्म then what will happen? Since the वैदिक कर्म is compulsory, when a compulsory कर्म is given up, according to एकदेशि and which is accepted by us also, renunciation of कर्म will give a special पापम्. What is the पापम् of अग्निहोत्र सन्न्यास, सन्ध्यावन्दन सन्न्यास? It will lead to पापम्. And when a person drops कर्म and gains अद्वैतज्ञानम्, even though ज्ञानम् is great, renunciation of कर्म will give the पापम् and the पापम् will either obstruct the मोक्ष or worse it will take him to नरक also. To get

मोक्ष by giving up कर्म is out of question. And therefore mere ज्ञानम् can never give liberation. वैदिक कर्म सहित ज्ञानात् एव मोक्षः. That is why भगवान् कृष्ण also repeatedly teaches अर्जुन, 'you gain ज्ञानम् also', and He also says

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय । ॥ गीता २-४८ ॥

Saying 'कुरु कर्माणि' कृष्ण gives him knowledge and also encourages him to do the कर्म. And even at the end of the teaching in the eighteenth chapter when अर्जुन asks for the definition of सन्न्यास, in the context of सन्न्यास कृष्ण clearly says

यज्ञ-दान-तपः-कर्म न त्याज्यम् कार्यम् एव तत् ॥ गीता १८-३ ॥

You can never give up यज्ञ-दान, i.e., वैदिक कर्म, कार्यम् एव तत्. You can gain अद्वैतज्ञानम्, अद्वैतज्ञानम् can be an addition to कर्म, it can never be a replacement of कर्म. Just as a bird with two wings will nicely fly, like that a person should attend class on one side and do अग्निहोत्र on the other side and by a combination of both, a judicious mixture of both, one has to attain मोक्ष. These are the two main वादs of the पूर्वपक्षि s. And the elaborate discussion we will get again and again, you should be prepared for this topic. So thus the teaching is

- 1) द्वैत-अद्वैतम् or भेद-अभेदम्,
- 2) ज्ञानकर्म समुच्चयेन मोक्षः

And there is no contradiction in द्वैतम् अद्वैतम् combination because अद्वैतम् is from total angle and द्वैतम् is from the individual angle.

Now how do we reply. शङ्कराचार्य gives a lot replies, here also he is going to discuss. But independently I will give you the answer briefly, thereafter we will go to the elaboration.

Now what is his first point? He said द्वैतम् is taught by the वेदपूर्व and therefore द्वैतम् has to be real. Because any unreal thing is a projection of ignorance. वेद cannot have ignorance. Therefore वेद can never teach a मिथ्या द्वैतम्. How dare you say वेद is teaching false द्वैतम्? This was his question.

For that we answer, all technical answers. वेद does not teach द्वैतम्. वेद अन्त does not teach द्वैतम्.

Then he gets irritated. I am not talking about वेद अन्त but I am talking about वेदपूर्व.

For that अद्वैतिन् boldly says वेद पूर्व also does not teach द्वैतम्. If it teaches द्वैतम् then द्वैतम् is also real, अद्वैतम् is also real.

Now the question comes how do you say वेदपूर्व does not teach द्वैतम्, when the whole of वेदपूर्व is talking about जीव जगत् कर्म etc.

For that our answer is वेद need not teach द्वैतम्. Because even before going to वेद, we are already talking about द्वैतम् only. When we are already talking about द्वैतम् how can you say वेद is teaching द्वैतम्? If वेद is teaching द्वैतम्, then wherever वेद is not there, there अद्वैतम् has to be talked. Why, because they have not studied वेदपूर्व! Therefore they do not know about द्वैतम्, so they all talk about अद्वैतम् only. Moron! Even where वेद is not there, since all the people are already talking about

द्वैतम्, वेद need not and वेद cannot teach द्वैतम्. That is why the fundamental rule of पूर्वमीमांसा is वेद has come to teach what we don't know. If वेद is talking about something which we are familiar with that cannot be called *Vedic* teaching, they are not called प्रमाण वाक्यम् but they are called अनुवाद वाक्यम्. All these are मीमांसा technicalities, you have to be prepared in भाष्यम्. We give the example somewhere वेद says when you feel very cold, the remedy for cold is fire.

अग्निर्वै हिमस्य भेषजम् ॥ तैत्तिरीयब्राह्मणम् ३-९-५ ॥

Now the पूर्वमीमांसकs analyze this वाक्यम् and they ask the question, 'Is this a teaching of the वेद?' Even where वेद is not present, people do follow this. Therefore पूर्वमीमांसक concludes 'अग्निर्वै हिमस्य भेषजम्' is not a प्रमाण वाक्यम् but it is an अनुवाद वाक्यम्. And he has made a statement that all अनुवाद वाक्यम्s cannot be treated as प्रमाण वाक्यम्. What is अनुवाद वाक्यम्? A statement dealing with an idea that we already talk about, such an idea cannot be taken as a teaching when it is presented. Therefore द्वैतम् or द्वैत वाक्यम्s of the वेद cannot be taken as प्रमाण वाक्यम्. They are अर्थवाद वाक्यम्s otherwise called अनुवाद वाक्यानि. And the पूर्वमीमांसकs conclusion is अनुवाद वाक्यम्s cannot be called as teaching at all. That is why when we talk about the षड्लिङ्गs, for analyzing the वेदs we talk about

उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलम् । अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥

अपूर्वता is a condition, only whatever is newly taught alone can be called teaching. Whatever is not new cannot be called

teaching. Therefore द्वैतम् is अनुवाद वाक्यम्. Therefore it cannot be treated as the teaching of the वेद.

And the same thing holds good for भेद also, जीव-ईश्वर भेद also. It is not taught by the वेदs, we already know that we are not ईश्वर. Isn't it? Nobody says I am omniscient. So जीव-ईश्वर भेद also cannot be called as teaching because if it is a teaching then wherever वेद is not present, in all such places people will talk about जीव-ईश्वर ऐक्यम्. That all looks ridiculous. Therefore द्वैतम् cannot be Vedic teaching, भेद cannot be Vedic teaching.

Then comes the next question? When वेद talks about कर्मसाधन in the पूर्वभाग and ज्ञानसाधन in the अन्तभाग, shouldn't we take the mixture as the साधनम् for मोक्ष. How will you say ज्ञानम् alone is the साधनम्? Because वेद says you have to do वैदिक कर्म until death and कर्म has to be done until death, and ज्ञानम् is also to be acquired, समुच्चय must be the means to मोक्ष. How do you say ज्ञानमात्रम्? For that also we have to give an answer. शङ्कराचार्य gives a lot of technical answers. He will give one or two answers in the next class and then proceed into the analysis of this portion.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

तत्र केचिद् आहुः, सर्व-कर्म-सन्न्यास-पूर्वकाद् आत्मज्ञान-निष्ठामात्राद् एव केवलात् कैवल्यं न प्राप्यते एव । किं तर्हि? अग्निहोत्रादि-श्रौत-स्मार्त-कर्म-सहिताद् ज्ञानात् कैवल्यप्राप्तिः इति सर्वासु गीतासु निश्चितः अर्थ इति ।

शङ्कराचार्य is summarizing the first chapter of the भगवद्गीता and the first ten verses of the second chapter which happens to be the introduction to the भगवद्गीता given by व्यासाचार्य. And through the महाभारत battle episode and the battlefield events व्यासाचार्य presents अर्जुन the disciple and कृष्ण the आचार्य. And शङ्कराचार्य does not want to comment on these fifty-seven verses line-by-line, and therefore he summarizes those fifty-seven verses. And he points out that when we read the fifty-seven verses, we should not get carried away by the direct primary meaning of those verses, in and through the battlefield story, a hidden intention or a hidden meaning is presented which we have to extract. And he also shows how we have to extract the hidden meaning and establishes that the hidden meaning of that portion is आत्म अज्ञानम् is संसार कारणम् and therefore आत्मज्ञानम् alone is मोक्ष कारणम्. This is the idea hidden there. And therefore when कृष्ण begins the teaching from the eleventh verse he gives आत्मज्ञानम् as the solution. So thus गीतासारः is आत्मज्ञानात् मोक्षः and therefore गीता is a मोक्षशास्त्रम्. And having established that, now शङ्कराचार्य turns his attention to some other आचार्यs who were very very prominent in those days and

who were also called वेदान्तिन्s, whom we are going to call वेदान्त एकदेशिनः. They have got a totally different view. And surprisingly derived by studying the very same भगवद्गीता, the very same उपनिषत्s they have studied and they have a different version. And शङ्कराचार्य briefly presents their मतम् and he is going to refute that. I was independently summarizing that philosophy in the last class. I said their first contention is that वेद should be totally taken as a प्रमाणम्, you should never focus on वेद अन्त alone, it is a lopsided approach. If we take whole वेद as a प्रमाणम्, then we will come to know that वेद पूर्वम् is revealing द्वैतम् and वेद अन्त is revealing अद्वैतम्, therefore the ultimate reality cannot be अद्वैतम्, it has to be a mixture of द्वैतम् and अद्वैतम्. And this mixture can be accommodated by looking at the reality from two different perspectives. From the standpoint of totality it becomes अद्वैतम्, from the standpoint of individuals it will become द्वैतम्. Just as an individual is one-man अद्वैतम् and if you take his limbs like hands, legs, eyes etc., he has got द्वैतम् also. He is a single individual अद्वैतम् also. Thus द्वैत-अद्वैतम्, भेद-अभेद is the ultimate reality. And as far as the साधन for मोक्ष is concerned we should never say ज्ञानाद् एव कैवल्यम्. Whereas शङ्कराचार्य says केवलात् ज्ञानाद् मोक्षः, the एकदेशि says that is not correct. Mere knowledge can never give liberation. Because mere knowledge is only a partial साधन. No doubt knowledge is a साधन given by वेद अन्त but you should never ignore the साधन given by वेद पूर्व which is nothing but श्रौतकर्माणि, अग्निहोत्रादि कर्माणि. And therefore you have to combine ज्ञानम् and कर्म and by the combination alone one can attain liberation. And this is called ज्ञानकर्म

समुच्चय साधन. And शङ्कराचार्य refutes that philosophy. The first point शङ्कराचार्य doesn't focus on here, the द्वैत-अद्वैत वाद wherein पूर्वपक्षि said वेद पूर्व is teaching द्वैतम्. For that we have several answers but I gave you one answer, more we will have occasion to analyze. And what is the answer?

You can never say वेद पूर्व is teaching द्वैतम् because if वेद पूर्व is teaching द्वैतम्, then whoever has not studied वेद पूर्वम् will not know द्वैतम्. If you claim वेद पूर्वम् is teaching द्वैतम् then whoever has not studied कर्मकाण्डम् will not know द्वैतम्. And all of them will be अद्वैतिन्s. But the very fact that even before coming to वेद पूर्व people are talking about द्वैतम् makes it very clear that वेद does not want to teach द्वैतम्. So thus the first argument is wrong.

Then the second part is regarding साधन that one has to combine ज्ञानम् and कर्म for मोक्ष. For that शङ्कराचार्य gives two answers in this portion. The first answer is that ज्ञानम् and कर्म can never be combined because they are based upon two opposite ideas. The foundation for ज्ञानम्, the basis for ज्ञानम् and the basis for कर्म, the आश्रयs are different. कर्मs are based on the idea that I am a कर्ता. I am a कर्ता is the foundation for all the कर्मs – लौकिक, वैदिक, श्रौत and स्मार्त. Whereas the foundation for ज्ञानम् is अहम् अकर्ता. So if we have to combine ज्ञानम् and कर्म, we will have to combine the idea that I am कर्ता also and I am अकर्ता also. कर्तृत्व attributes and अकर्तृत्व attributes being opposite attributes can never come together because of the universal law that opposite attributes cannot co-exist in one and the same substance. If I am कर्ता and you are

अकर्ता then there is no problem. If I am अकर्ता and you are कर्ता then also there is no problem. But in one and the same substance opposite attributes can never co-exist. Like darkness and light cannot co-exist. And since the co-existence of कर्तृत्वम् and अकर्तृत्वम् are required for कर्म and ज्ञानम् respectively, since they can never co-exist a person can never practice both of them simultaneously. And not only that, at least the अद्वैतिन् can argue that कर्तृत्वम् and अकर्तृत्वम् can co-exist because one is सत्यम् and another is मिथ्या, सत्य अकर्तृत्वम् and मिथ्या कर्तृत्वम् can at least co-exist in अद्वैतम्. कृष्ण says तस्य कर्तारम् अपि माम् विद्धि अकर्तारम् अव्ययम् ॥ गीता ४-१३ ॥

An अद्वैतिन् especially गृहस्थ अद्वैतिन् can say I am अकर्ता from पारमार्थिक दृष्टि, i.e., my real nature and I am कर्ता from व्यावहारिक दृष्टि, i.e., my मिथ्या nature and there is nothing wrong in the co-existence if one is सत्यम् and the other is मिथ्या, like dry sand and mirage water co-existence is possible. Why, dryness is सत्यम् and mirage water is मिथ्या. Thus opposites can co-exist if one is real and the other is मिथ्या. Therefore in अद्वैतम् कर्तृत्वम् and अकर्तृत्वम् can co-exist but the वेदान्त एकदेशि can never talk about the co-existence of both. Why, because in his philosophy there is no मिथ्या. Very important. For वेदान्त एकदेशि द्वैतम् is also सत्यम्, जगत् is also सत्यम्, body is also सत्यम्, अहङ्कार is also सत्यम्, कर्तृत्वम् is also सत्यम्. Therefore he cannot talk about the co-existence of सत्य अकर्तृत्वम् and सत्य कर्तृत्वम्. Therefore शङ्कराचार्य argues, for you ज्ञानम् and कर्म can never co-exist. And therefore one has to be either following ज्ञानम् or कर्म

only. This is one argument शङ्कराचार्य gives. *The argument is they cannot co-exist because कर्तृत्वम् and अकर्तृत्वम् cannot co-exist, both being equal degree of reality.*

Then the second argument शङ्कराचार्य gives is his favorite argument that the primary candidate of ज्ञानम् is a सन्न्यासि and the primary candidate of कर्म is a गृहस्थ. And for all practical purposes we can understand गृहस्थ as one. We define गृहस्थ as one who promotes four factors PORT. P – possession, O – obligatory duty, R – relation, T – transaction. A PORT promoter is a गृहस्थ and कर्म is meant for a person whose lifestyle involves the promotion of these four factors. And सन्न्यासि is an आश्रम in which a person gradually reduces and brings these four factors into minimum – minimum possession, minimum duty, minimum relation, minimum transaction. Therefore one requires गृहस्थ आश्रम or PORT promotion and another requires सन्न्यासि आश्रम or PORT reduction. When the very lifestyles are different these two are meant for two different candidates. The lifestyle is different, the infrastructure is different, they are practiced by two different आश्रमिs. And शङ्कराचार्य says कृष्ण himself makes it clear. कृष्ण does not combine both of them. He gives these two साधन for two different groups of people leading two different lifestyles. Where? शङ्कराचार्य says,

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नय ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ गीता ३-३ ॥

साङ्ख्य means PORT reducers and योगि means PORT increasers. So one is meant for योगिs and another is meant for

साङ्ख्यस. One candidate doesn't practice both, where is the question of combination? So thus, since the candidates are different for ज्ञानम् and कर्म, there is no question of समुच्चय. This is going to be शङ्कराचार्य's argument. Now we will enter into the भाष्यम्. Now from this last paragraph the एकदेशि मतम् begins. This continues till our answer begins, i.e., तद् असत्, ज्ञान-कर्म-निष्ठयोः विभाग-वचनाद् बुद्धि-द्वय आश्रययोः । From तद् असत् our answer begins. Till that it is पूर्वपक्षि's claiming ज्ञानकर्म समुच्चय. What does he say? केचिद् आहुः – एकदेशिनः आहुः. एक शास्त्रवादिs of मुण्डक भाष्यम् introduction are the एकदेशिनः पूर्वपक्षि's here. What do they say? सर्व-कर्म-सन्न्यास-पूर्वकाद् आत्मज्ञान-निष्ठामात्राद् केवलात् कैवल्यं न प्राप्यते – मोक्ष can never be attained by mere ज्ञानम्, केवल means mere. What type of knowledge? आत्मज्ञान-निष्ठामात्राद् – a lifestyle dedicated to आत्मज्ञानम्. Here निष्ठा means lifestyle. So a lifestyle dedicated to श्रवणमनननिदिध्यासनम् alone cannot give मोक्ष. सर्व-कर्म-सन्न्यास-पूर्वकाद् – a lifestyle which is preceded by सर्व-कर्म-सन्न्यास. And preceded by सर्व-कर्म-सन्न्यास means following the Vedic ritual of सन्न्यास renouncing everything, removing the sacred thread, removing the tuft also and disqualifying oneself with regard to सन्ध्यावन्दनम्, अग्निहोत्रम् and thereafter give up गायत्रि also. That is entry into सन्न्यास. And after entering सन्न्यास he spends the rest of the life only in श्रवणमनननिदिध्यासनम्. No लौकिक कर्म, वैदिक कर्म, श्रौतकर्म and स्मार्तकर्म, सन्ध्यावन्दनम्, श्राद्धम्, तर्पणम्, all are given up. And for the एकदेशि that is dreadful because he cannot imagine a life in which all these कर्मs are absent. And therefore he strongly says

such a lifestyle in which the entire religion is renounced, entire religious life is renounced, पूजा etc., all of them are given up, and in the morning श्रवणम् is done, afternoon मननम् is done, evening निदिध्यासनम् is done, next morning श्रवणम्, मननम्, निदिध्यासनम्. Doing only this one will not get मोक्ष. Then what should you do? To perform all कर्म along with ज्ञानम्. That is what his contention is. So केवलात् कैवल्यं मोक्षम् न प्राप्यते एव – one can never get मोक्ष.

Then we raise a question, किं तर्हि? If ज्ञानम् alone cannot give मोक्ष, then what will give मोक्ष? This is our question or he himself is raising the question. He says अग्निहोत्रादि-श्रौत-स्मार्त-कर्म-सहिताद् – one should follow all the वैदिक कर्म without fail, a religious lifestyle is compulsory. What are the श्रौतकर्म? अग्निहोत्रादि – like अग्निहोत्रम् etc. And स्मार्त-कर्म – other स्मार्त-कर्म like रामनवमी, जन्माष्टमी, शिव पञ्चायतन पूजा. All of them one should diligently follow, therefore श्रौत-स्मार्त-कर्म-सहिताद्. At the same time he doesn't say ज्ञानम् has to be given up. He says along with कर्म, ज्ञानम् also you should combine. So कर्म-सहिताद् ज्ञानात् कैवल्यप्राप्तिः इति and this is the teaching of सर्वासु गीतासु निश्चितः अर्थ this is the teaching of the entire गीता. Continuing;

ज्ञापकं च आहुः अस्य अर्थस्य – ‘अथ वेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।’ [गीता २-३३], ‘कर्मण्येवाधिकारस्ते’ [गीता २-४७], ‘कुरु कर्मेव तस्मात्त्वम्’ [गीता ४-१७] इत्यादि ।

The एकदेशि continues, the पूर्वपक्षि continues. ज्ञापकं च आहुः. ज्ञापकम् means the गीता प्रमाणम्. So the प्रमाण वाक्यम्s of the गीताशास्त्र, so they quote the प्रमाणम्s from the गीता

also. प्रमाण for what? अस्य अर्थस्य – प्रमाण for their conclusion, their contention. What is their contention? ज्ञानकर्म समुत्त्वय. What are the प्रमाणम्s?

1) ‘अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।’ [गीता २-३३]. So there कृष्ण says हे अर्जुन! You have to do your duty, स्वधर्म अनुष्ठानम् is required and if you give up your स्वधर्म you will get पापम्

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥

If you give up your कर्म like सन्ध्यावन्दनम् etc., you will get प्रत्यवाय पापम् and you will get नरकम् also. Where is the question of मोक्ष? Even मनुष्यलोक cannot be had, only नरकम् is opened. You will never get मोक्ष if you give up वैदिक कर्म. Therefore you have to do कर्म. This is one प्रमाणम्.

2) And second वाक्यम् is ‘कर्मण्येवाधिकारस्ते’ [गीता २-४७]. So there कृष्ण says you have to do कर्म and you have a choice over कर्म, you cannot expect the result but as far as कर्म is concerned, you should not give up. In fact the second line in that verse is more important

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्म-फल-हेतुः भूः मा ते सङ्गः अस्तु अकर्मणि ॥

That has to be analyzed, it is not written here, that is important – renunciation of your स्वधर्म. Therefore you have to do स्वधर्म. This is the second प्रमाणम्.

3) ‘कुरु कर्मैव तस्मात् त्वम्’ [गीता ४-१७]. Therefore you have to do कर्म, without कर्म you cannot hope to get मोक्ष. And

remember throughout the एकदेशि's मतम्, कर्म means वेदविहितकर्म, श्रौत-स्मार्त-कर्म and it is compulsory for मोक्ष. Therefore गीता is teaching ज्ञानकर्म समुच्चय. He gives further support also. Continuing;

हिंसादि-युक्तत्वाद् वैदिकं कर्म अधर्माय इति इयम् अपि आशङ्का न कार्या । कथम्? क्षात्रं कर्म युद्ध-लक्षणं गुरु-भ्रातृ-पुत्रादि-हिंसा-लक्षणम् अत्यन्त-क्रूरम् अपि 'स्वधर्मः' इति कृत्वा न अधर्माय, तद्-अकरणे च 'ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि' [गीता २-३३] इति ब्रुवता 'यावद्-जीव'-आदि-श्रुति-चोदितानां पश्वादि-हिंसा-लक्षणानां च कर्मणां प्राग् एव न अधर्मत्वम् इति सुनिश्चितम् उक्तं भवति इति ।

Sometimes शङ्कराचार्य writes very long sentences. So here the पूर्वपक्षि is adding a note which we also accept. Some of the कर्म's prescribed by the शास्त्रम् involve violence. विहितकर्म's involves violence, both in श्रौतकर्म as well as स्मार्तकर्म. In श्रौतकर्म Vedic rituals, there are some rituals in which animal sacrifice is a part of the ritual. And some of those rituals are compulsory also, within नित्यनैमित्तिक कर्म they fall. Those कर्म's involve हिंसा. And similarly, there are some स्मार्तकर्म's स्मृतिविहितकर्म's also as in the case of अर्जुन, his स्वधर्म involves fighting the war which involves हिंसा, violence, killing his own family members, even गुरुs. So thus they are हिंसा सहित श्रौतकर्म हिंसा सहित स्मार्तकर्म, in both श्रौतस्मार्तकर्म's, in some of them हिंसा is involved. Whereas there is a general Vedic rule which says हिंसा is पापम्, violence should not be taken to, अहिंसा परमो धर्मः it is said. So naturally we will have a doubt. On the one side, the scriptures say there

should not be violence, अहिंसा is परमो धर्मः whereas in certain other places the very same scriptures prescribe श्रौतस्मार्तकर्मस which involve violence. So when there is such a contradiction, how should we resolve this problem because scriptures are contradicting? And the मीमांसा शास्त्रम् has resolved this problem in a particular way. What is that method? One rule is taken as a general rule and another rule is taken as an exception, विशेष. One is called उत्सर्गः, general rule, another rule is called अपवाद, exception. I gave the example of a traffic signal. When the red light is there, we are not supposed to drive. That is the general rule. And what is अपवाद? If there is a special vehicle with a tuft on the top, a red beacon light revolving and also there is a siren with regard to that vehicle the signal will become irrelevant. Both are provided by whom? The very same constitution, the very same government has given both rules – you can cross and you cannot cross – because of सामान्य and विशेष. Similarly the general rule is one should not take to हिंसा, but when शास्त्र itself prescribes certain वैदिक कर्म wherein animal sacrifice is involved, that कर्म is considered अपवादः, it will not produce पापम्. Similarly when police does baton charge and when police fires and somebody dies, it is not treated as murder because of his position and अधिकार that becomes अपवाद. And therefore वेदान्त एकदेशि says श्रौतस्मार्तकर्मस should not be given up even if violence is there. Because scripture prescribed violence will not come under पापकर्म, exactly like constitution prescribed violence will not come under पापकर्म. That is what is said here. This is given by the पूर्वपक्षि and we also accept that. He says हिंसादि-युक्तत्वाद्

वैदिकं कर्म अधर्माय. Some *Vedic* students may get a doubt that वैदिकं कर्म – some of the *Vedic* rituals हिंसादि-युक्तत्वाद् – which have got animal sacrifice as a part of it which involves हिंसा, अधर्माय भवति – they are all पापकर्म, इति – this doubt may come to some *Vedic* students. So हिंसादि-युक्तत्वाद्. And not only that, afterwards they have to take a part of that offered animal as प्रसाद also. It is a वैदिकं कर्म. Even now in some of the यागs it is practiced but they are not made public because many people cannot swallow it. But when such a कर्म is done such a practice is there. And Therefore he says ‘कर्म अधर्माय भवति’ इति आशङ्का – such a doubt न कार्या – should not be entertained by the *Vedic* students. It should not disturb them, they should learn to accept that. So आशङ्का means such a doubt न कार्या should not be entertained by you. कथम्? – how do you say so? He says कृष्ण himself is making it very clear through the गीता. I have talked about this in the मूलम् class very often, in several places कृष्ण says अहिंसा is a very important value.

अमानित्वम् अदम्भित्वम् अहिंसा क्षान्तिः आर्जवम् ॥ गीता १३-७ ॥

Non-violence is prescribed as an important value. And then कृष्ण says therefore अर्जुन fight.

तस्मात् युध्यस्व भारत ॥ गीता २-१८ ॥

What should you practice? Non-violence. And therefore what should you do? युध्यस्व भारत. How do you resolve that? There is only one way. General rule is अहिंसा but when your स्वधर्म as a क्षत्रिय involves violence for परित्राणाय साधूनां विनाशाय च दुष्कृताम् then this युद्ध is not a पापकर्म, not only is it not a

पापम्, it is infact a पुण्यकर्म. It will give you स्वर्गम् also he says. Therefore he argues क्षात्रं युद्ध-लक्षणं कर्म – the कर्म in the form of fighting which is the स्वधर्म of a क्षत्रिय. And that too what type of युद्धम्? गुरु-भ्रातृ-पुत्रादि-हिंसा-लक्षणम् – not killing असुरs but killing गुरुs – भीष्म द्रोण, then भ्रातृ – cousins and all other relatives, हिंसा-लक्षणम् – killing all of them अत्यन्त-क्रूरम् अपि – it is an extremely cruel action ‘स्वधर्मः’ इति कृत्वा न अधर्माय – since it comes under स्वधर्मः, विहितम् for a क्षत्रिय which will come under अपवादाय भवति, it becomes an exception. न अधर्माय – it is not a पापम्. And not only is it not a पापम्, it even becomes a पुण्यकर्म. And not only does it become a पुण्यकर्म, but not doing it will become पापम् also. Now look at that. अत्यन्त-क्रूरम् अपि ‘स्वधर्मः’ इति कृत्वा, इति कृत्वा means इति हेतुना, न अधर्माय भवति – अधर्म कारणम् न भवति, पाप कारणम् न भवति. On the other hand तद्-अकरणे च – if such a कर्म is not done then the consequence will be ‘ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि’ [गीता २-३३] कृष्ण says that you will be shirking your duty and you will be incurring पापम्. इति ब्रुवता कृष्णेन. By making such a statement Lord कृष्ण is indirectly conveying another idea also. By saying स्मार्तकर्म is not a पापम् even if it involves हिंसा, he extends it to the श्रौतकर्म also, Vedic rituals are also not पापम् even if they involve animal sacrifice. वैदिक कर्मs will not come under पापम् even if they involve animal sacrifice because as part of स्वधर्म, हिंसा is acceptable. Therefore he says, इति ब्रुवता कृष्णेन. ब्रुवता is तृतीया विभक्ति. कृष्णेन कतृ तृतीया, by that कृष्ण the following idea is also communicated – ‘यावद्-जीव-आदि-श्रुति-चोदितानां पश्वादि-हिंसा-लक्षणानां च कर्मणां – not only the

स्मार्तकर्म of fighting the war but also श्रौतकर्म's Vedic rituals. Here कर्मणाम् refers to श्रौतकर्मणाम्. And what type of श्रौतकर्म? 'यावद्-जीव'-आदि-श्रुति-चोदितानां which are prescribed as compulsory for all. चोदित means prescribed as compulsory. Suppose there is an animal sacrifice in a काम्यकर्म, a कर्म meant for fulfilling our personal desire. In that काम्यकर्म if animal sacrifice is involved, then we can give up that काम and we can give up that कर्म also because giving up काम्यकर्म is not a पापम्. But suppose there is a नित्यनैमित्तिक कर्म, a विहित कर्म which involves animal sacrifice, then that कर्म one will have to do. And if he doesn't do that, then it will be a पापम्. Thus animal sacrifice will become a compulsory कर्म when it is a part of नित्यनैमित्तिक कर्म. And every गृहस्थ has got twenty-one compulsory rituals – सप्तपाकयज्ञ, सप्तहविर्यज्ञ सप्तसोमयज्ञ. And some of those compulsory कर्म's involve animal sacrifice also. Now the पूर्वपक्षि says when a ब्राह्मण performs animal sacrifice as part of such a नित्यनैमित्तिक कर्म it is not a पापम्. On the other hand non-performance of it will come under प्रत्यवाय पापम्. So he says 'यावद्-जीव'-आदि-श्रुति. यावद्-जीव is a technical word which conveys a Vedic statement. There is a Vedic statement which says यावज्जीवमग्निहोत्रं जुहोति. यावज्जीवम् means as long as one is alive. अग्निहोत्रं जुहोति means one has to necessarily perform अग्निहोत्र. This statement is a sample statement which represents all compulsory Vedic rituals. Therefore they use an idiom यावज्जीव श्रुति. It is an idiom which refers to this Vedic statement, which in turn refers to all compulsory Vedic rituals. And therefore 'यावद्-जीव'-आदि-

श्रुति श्रुति means श्रुति वाक्यम्, चोदित means prescribed as compulsory. Finally it means compulsorily prescribed वैदिककर्मसः. And some of the कर्मसः do not have animal sacrifice but there are some कर्मसः which involve animal sacrifice पश्वादि-हिंसा-लक्षणानां. Here पशु, in the ritualistic context, does not mean cow. Very careful, cow sacrifice is not talked about, certain types of goats are mentioned, that is called यागपशु. पश्वादि-हिंसा-लक्षणानां च कर्मणां all of them प्राग् एव न अधर्मत्वम्. Even before teaching the गीता, even before गीता came, this rule has been established in the वेदसः. So this is not a new interpretation after गीता has come, even before गीता, in the वेद itself we have established that animal sacrifice is acceptable. न अधर्मत्वम् means it is not a पापकर्म. इति सुनिश्चितम् उक्तं भवति – it is a very very clear statement that श्रौतकर्म is also not a पाप, स्मार्तकर्म is also not a पाप, even if it involves हिंसा. Therefore everybody will have to do श्रौतस्मार्तकर्म whether it involves हिंसा or not. Even if one is studying वेदान्त these कर्मसः should continue then only one gets मोक्ष. Without that no मोक्ष is possible. This is the argument of the वेदान्त एकदेशि इति सुनिश्चितम् उक्तं भवति. The essence of this portion is श्रौतस्मार्तकर्मसः are compulsory even if they involve हिंसा and without that मोक्ष is not possible, even स्वर्ग is not possible, even पुनर्मनुष्य जन्म is not possible, only नरकम् will come, therefore better follow that कर्म. This is पूर्वपक्षि's view.

Now शङ्कराचार्य introduces the answer. We will see just the introduction.

तद् असत् ज्ञान-कर्म-निष्ठयोः विभाग-वचनाद् बुद्धि-द्वय-
आश्रययोः ।

So this is called सङ्क्षेप उत्तरम् answer in a nutshell which शङ्कराचार्य himself will elaborate later. One is a logical answer and another is a scriptural answer. So he introduces both of them here. तद् असत् – so your view is wrong. असत् means invalid. What is the reason? Because of the two following reasons. The first reason is ज्ञान-कर्म-निष्ठयोः विभाग-वचनाद्. One reason is that both of them are prescribed for two different candidates leading two different lifestyles. One is PORT प्रधान lifestyle and another is PORT renunciation lifestyle. Therefore they are meant for two different candidates having two different infrastructures, two different lifestyles, two different आश्रमs in technical terms. So how can they combine? And the second answer is बुद्धि-द्वय-आश्रययोः. This is the logical answer, and that is both of them are based on opposite ideas. बुद्धि means knowledge or idea or perception. And what are the two different perceptions? One is based on I am कर्ता, अहङ्कार प्रधान lifestyle. The other one is I am अकर्ता साक्षि प्रधान lifestyle. One dwells on अहङ्कार 75% of the time, the other dwells on साक्षि 75% of the time. Even the time allotted is different. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

तद् असत्, ज्ञान-कर्म-निष्ठयोः विभाग-वचनाद् बुद्धि-द्वय-
आश्रययोः ।

शङ्कराचार्य is summarizing the गीता introductory portion consisting of the first chapter of the गीता and the first ten verses of the second chapter. As I said fifty-seven verses he does not comment upon but only summarizes. And he pointed out that we should not be bothered about the literal meaning of those fifty-seven verses but we should take out, extract out the hidden message. And he established that the hidden message is – Self-ignorance is the cause of संसार and therefore Self-knowledge alone is the solution. And thereafter he stressed another point that Self-knowledge can give liberation independently, it does not require the support of Vedic rituals or वैदिक कर्माणि. So वैदिक कर्म रहित केवल ज्ञानम् मोक्ष साधनम्. But this शङ्कराचार्य puts in a different language. Instead of saying वैदिक कर्म रहित ज्ञानम्, without वैदिक कर्म he puts it in positive language as सन्न्यास सहितम् ज्ञानम्. Because for शङ्कराचार्य, वैदिक कर्म absence is सन्न्यास and सन्न्यास is the absence of वैदिक कर्म. So we should remember throughout शङ्कराचार्य's भाष्यम् study that वैदिक कर्म अभावः is equal to सन्न्यास. And after establishing that, now शङ्कराचार्य has come to the opinion of other commentators of गीता whom we named वेदान्त एकदेशि, a group of वेदान्तिनस themselves, who are known by the name समुच्चयवादिs also. And their view was presented from “तत्र केचिद् आहुः” up to

“युनिश्चितम् उक्तं भवति इति”. There शङ्कराचार्य presented वेदान्त एकदेशि मतम् or समुच्चयवादः. They said that ज्ञानम् alone cannot give liberation, ज्ञानम् has to be combined with कर्म. And in the case of भगवद्गीता कृष्ण prescribes अर्जुन's स्वधर्म of युद्धम् as the कर्म. Because युध्यस्व He says. And शङ्कराचार्य takes the क्षत्रिय's स्वधर्म युद्धम् as स्मार्तकर्म. He will later say that युद्धम्

किं च क्षत्रियस्य युद्धं स्मार्तं कर्म स्वधर्म इति जानतः ‘तत्किं कर्मणि घोरं मां नियोजयसि’ [गीता ३-१] इति उपात्मभः अनुपपन्नः ।

युद्धम् for a क्षत्रिय is a स्मार्तकर्म and therefore कृष्ण is teaching in the गीता, ज्ञानस्मार्तकर्म समुच्चय. And thereafter the next point he mentions is – from the स्मार्तकर्म by उपलक्षणतया you have to come to, as an indication, you have to come to श्रौतकर्म also. भगवद्गीता mentions स्मार्तकर्म, from that we have to take the श्रौतकर्म also, श्रौतकर्म is Vedic activities. And therefore the teaching of भगवान् is ज्ञानकर्म समुच्चय, both स्मार्तकर्म and श्रौतकर्म. The stress is on कर्म. इति युनिश्चितम् उक्तं भवति, this has been clearly taught in the भगवद्गीता. How dare you say ज्ञानमात्रेण मोक्षः? This is the discussion we saw in the last class. And शङ्कराचार्य started his elaborate answer from “तद् असत्”. And therein the answer is given in a nutshell. This is शङ्कराचार्य's style. Always he gives the answer in one or two lines, सङ्क्षेप उत्तरम् and thereafter he himself elaborately gives the answer. It is our duty to connect the elaborate answer and the nutshell answer. Of this I have introduced the nutshell answer, सङ्क्षेप उत्तरम्. What is that?

तद् असत्, ज्ञान-कर्म-निष्ठयोः विभाग-वचनाद् बुद्धि-द्वय-
आश्रययोः ।

All these are very very profound and important words. Each letter is worth अक्षर लक्षम्. For sake of convenience I will make into small sentences and explain. The first part is तद् असत्. तद् असत् means the view of वेदान्त एकदेशि, the समुच्चयवादिs is improper, false, wrong it is. So असत् means it is दुष्टम्, it is wrong मतम्, wrong view. Why? Because of two reasons. ज्ञान-कर्म-निष्ठयोः विभाग-वचनाद्. ज्ञान-कर्म-निष्ठयोः विभाग-वचनम् अस्ति. This is the first important statement. What does it mean? The word निष्ठा means lifestyle. The word निष्ठा शङ्कराचार्य uses in the meaning of the very lifestyle. And in शङ्कराचार्य's mind when he uses the word lifestyle, what he has in mind is the lifestyle of a गृहस्थ and the lifestyle of a सन्न्यासि. These two distinct lifestyles are in his mind. Therefore निष्ठा means lifestyle. And ज्ञान-कर्म-निष्ठा means two distinct lifestyles. One is called ज्ञान-निष्ठा – lifestyle dedicated to knowledge. ज्ञान प्रधान जीवितचर्या, a lifestyle specifically designed for commitment to श्रवणमनननिदिध्यासनम्. So ज्ञान प्रधान lifestyle, श्रवणमनननिदिध्यासन प्रधान lifestyle he calls ज्ञान-निष्ठा. We have been using the word ज्ञान-निष्ठा for the assimilated knowledge but here शङ्कराचार्य uses the word निष्ठा for the lifestyle designed for the committed pursuit of श्रवणमनननिदिध्यासनम्. Similarly कर्म-निष्ठा is a lifestyle dedicated to the performance of पञ्चमहायज्ञ, performance of कर्म, कर्म प्रधान lifestyle. So hereafter, whenever ज्ञान-कर्म-निष्ठा occurs you have to remember this. He says these two

निष्ठा is or lifestyles विभाग-वचनाद्. वचनम् means statement, विभाग means allotment, distinct allotment. So विभाग-वचनम् means statement of distinct allotment. Ok, what does it mean? So what शङ्कराचार्य means is ज्ञान-निष्ठा and कर्म-निष्ठा are distinctly allotted, distinctly prescribed for two different groups of people. That means one group of people does not have the other. The other group of people does not have this. Therefore any group will have either ज्ञान-निष्ठा or कर्म-निष्ठा only. In short, they are mutually exclusive. So we have got a गीता statement which makes ज्ञान-निष्ठा and कर्म-निष्ठा as mutually exclusive. वचनम् means गीता वचनम्, भगवद् वचनम्. He will quote later what that वचनम् is. ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ गीता ३-३ ॥ This he will quote later. What he means is we have a गीता statement which makes ज्ञान प्रधान lifestyle and कर्म प्रधान lifestyle as mutually exclusive as they cannot co-exist at all. Therefore ज्ञान-कर्म-निष्ठयोः विभाग-वचनम् अस्ति is one statement. Then the next sentence is ज्ञान-कर्म-निष्ठयोः बुद्धि-द्वय-आश्रयत्वम् अस्ति. Another very powerful statement. Previous statement is reason number one. This statement is reason number two. Both are for refuting ज्ञानकर्म समुत्त्वयवाद. They are mutually exclusive; how can you combine? How can you combine two mutually exclusive things is argument number one. Then he gives the second argument that ज्ञान-निष्ठा, ज्ञान प्रधान lifestyle and कर्म प्रधान lifestyle have got two different types of knowledge as the basis, two different types of knowledge as the foundation, as the keynote, आधारश्रुति. Here the word बुद्धि-द्वय-आश्रयम् is there. This is another word we have to note. शङ्कराचार्य uses the

word बुद्धि very often in the meaning of ज्ञानम्. The word बुद्धि even though we know as intellect, that meaning is also correct, but very often शङ्कराचार्य uses the word बुद्धि in the meaning of knowledge. And in this context बुद्धि means ज्ञानम्. बुद्धि-द्वयम् means ज्ञान-द्वयम् which means two distinct types of knowledge. And आश्रय means basis. That means ज्ञान-निष्ठा and कर्म-निष्ठा have got two distinct types of knowledge as their bases. And he himself is going to explain later. But I will give you the clue. The two types of knowledge are – one is अहम् कर्ता अस्मि is the foundation for कर्म-निष्ठा. अहम् कर्ता अस्मि which excludes powerfully अहम् अकर्ता. अहम् कर्ता अस्मि is the powerful foundation which pushes far aside the knowledge अहम् अकर्ता. And अहम् अकर्ता ज्ञानविरोधि अहम् कर्ता ज्ञानम् is the foundation for कर्म-निष्ठा – श्रौतम् वा स्मार्तम् वा. Similarly for ज्ञान-निष्ठा श्रवणमनननिदिध्यासन प्रधान lifestyle, the foundation is अहम् अकर्ता अस्मि ज्ञानम्. One is अहम् PORT सहितः अस्मि, another is अहम् PORT रहितः अस्मि. I will call it अहम् अकर्ता अस्मि ज्ञानम् is the foundation. And these two types of foundational knowledge are diagonally opposite, incompatible, cannot coexist in one single human being at the same time. In the first part of life अहम् कर्ता अस्मि is possible, in the later part of life अहम् अकर्ता अस्मि is possible. At the same time, in the same person अहम् कर्ता अस्मि and अहम् अकर्ता अस्मि these two foundations cannot coexist कर्तृत्व अकर्तृत्व विरोधात्. Therefore he says ज्ञान-कर्म-निष्ठयोः विपरीत ज्ञान-द्वय-आश्रयत्वम् अस्ति. This is the second powerful argument. And because कर्तृत्वम् and अकर्तृत्वम् are opposite, they can never coexist. And here I would like to add

an aside note which I have told in the last class which we should note here also. We अद्वैतिन्s can talk about their coexistence. Why, because for us कर्तृत्वम् is मिथ्या, अकर्तृत्वम् is सत्यम्. Opposites can coexist if they have two different orders of reality. Therefore we can talk about the coexistence. But we are talking to whom? The एकदेशि. And in एकदेशि मतम्, समुच्चयवादि, कर्तृत्वम् is also सत्यम्; very very important we have to note, कर्तृत्वम् is also सत्यम् and अकर्तृत्वम् is also सत्यम्, and he is talking about the coexistence of सत्य कर्तृत्वम् and सत्य अकर्तृत्वम्, for that we say तद् असत् how can you talk? Therefore your वाद is wrong. This is सङ्क्षेप उत्तरम्. So आश्रय भेदात् अधिकारी भेदात्, अधिकारीs are different and आश्रय ज्ञानम्s are different. Therefore they are mutually exclusive. Therefore ज्ञान and कर्म cannot coexist.

Now hereafter he is going to elaborate both these reasons and he will also indirectly give a third reason that I will tell you at the end. Now we will go to the elaboration.

अशोच्यान् इत्यादिना [गीता २-११] भगवता यावत् 'स्वधर्ममपि चावेक्ष्य' इति [गीता २-३१] एतद्-अन्तेन ग्रन्थेन यत् परमार्थ-आत्म-तत्त्व-निरूपणं कृतं तत् साङ्ख्यं, तद्-विषया बुद्धिः आत्मनो जन्मादि-षड्-विक्रिय-अभावाद् अकर्ता आत्मा इति प्रकरणार्थ-निरूपणाद् या जायते सा साङ्ख्य-बुद्धिः, सा येषां ज्ञानिनाम् उचिता भवति ते साङ्ख्याः ।

So a very long sentence, we will split it into small sentences. The first sentence is **अशोच्यान् इत्यादिना [गीता २-११] यावत् 'स्वधर्मम् अपि च अवेक्ष्य' इति [गीता २-३१] एतद्-अन्तः ग्रन्थः अस्ति**. What does शङ्कराचार्य say? There is a

portion in the गीता. And now you have to focus your attention on that portion. And what is that portion? He says अशोच्यान् इत्यादिना – the portion beginning with the verse अशोच्यान्. And ‘स्वधर्मम् अपि च अवेक्ष्य’ इति एतद्-अन्तः. अन्तः means ending with the verse स्वधर्मम् अपि च अवेक्ष्य. In the second chapter from the eleventh verse up to thirty-first verse there is a portion, you have to go to that portion and see what is said there. Ok, what is said there is said in the next sentence. भगवता परमार्थ-आत्म-तत्त्व-निरूपणं कृतम्. In that portion भगवान् has clearly established the तत्त्वम्. तत्त्वम् means the real nature. Where? In the portion eleven to thirty-one भगवान् has established, निरूपणम् means established the तत्त्वम्, the real nature. The real nature of परमार्थ-आत्म – the real ‘I’, the real Self. Why should we say the real Self? Because there is an unreal self. What is that unreal self? The word self which we use when we write a cheque to “Ourselves”, to draw money. That ‘self’ in the self-cheque is not स्थूलसूक्ष्मकारणशरीरादव्यतिरिक्तः पञ्चकोशातीतः सन् अवस्थान्नायसाक्षी सत्त्विदानन्दस्वरूपः. So there when we use the word self it refers to a mixture of पञ्चकोशs. The पञ्चकोश is अपरमार्थ-आत्म and चैतन्यम् साक्षि is परमार्थ-आत्म. So पञ्चकोश व्यतिरिक्तस्य साक्षिणः परमार्थ-आत्मनः तत्त्वम् स्वरूपम् निरूपितम् अस्ति, has been clearly talked about. And since we have all studied गीतामूलम् and I am assuming that all of you have studied गीतामूलम् independently before, there we saw the nature of आत्मा. कृष्ण talked about seven important features – आत्मा सत्यः, आत्मा नित्यः, आत्मा अकर्ता, आत्मा अभोक्ता, आत्मा निर्विकारः, आत्मा सर्वगतः and आत्मा एकः. All

these are the features of आत्मा elaborately discussed. That शङ्कराचार्य says भगवता परमार्थ-आत्म-तत्त्व-निरूपणं कृतम्. Then the next sentence is तत् साङ्ख्यं अस्ति. That परमार्थ-आत्म-तत्त्वम् is called साङ्ख्यम्. तत् means that आत्मा is called साङ्ख्यम्. Then the next sentence, तद्-विषया बुद्धिः साङ्ख्य-बुद्धिः भवति. Here we have to note the word बुद्धिः means ज्ञानम्. Therefore तद्-विषया बुद्धिः means the knowledge about that आत्मा which is talked about from the eleventh verse to thirty-first of the second chapter. That आत्मा, the knowledge is called साङ्ख्य-बुद्धिः भवति. What is the nature of that आत्मा? शङ्कराचार्य himself says आत्मनः जन्मादि-षड्-विक्रिय-अभावाद् अकर्ता आत्मा इति. You can understand. आत्मा is अकर्ता, free from all actions. Why it is अकर्ता? जन्मादि-षड्-विक्रिय-अभावाद् – because it is free from six-fold modifications. विक्रिय means विकारः. विकारः means modifications. षड् means six. Six modifications. What are they? जन्मादि – beginning with जन्म. अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यति. These six modifications are not there in आत्मा. And *whatever cannot change cannot act*. This is the logic. Because change and action are synonymous. Therefore यत्र यत्र changelessness तत्र तत्र actionlessness इति व्याप्तेः सत्वात्. Therefore what is the next sentence? आत्मनः निर्विकारत्वात् आत्मा अकर्ता अस्ति. Therefore इति प्रकरणार्थ-निरूपणाद् सा जायते. सा means साङ्ख्य-बुद्धिः. साङ्ख्य means आत्मा, बुद्धिः means ज्ञानम्. So सा साङ्ख्य-बुद्धिः जायते means that आत्मज्ञानम् is born. When? प्रकरणार्थ-निरूपणाद् – through the analysis of that portion. That आत्मज्ञानम् is born, that arises not in स्थूलशरीरम्, सूक्ष्मशरीरम्, कारणशरीरम् not

even in आत्मा but knowledge arises in the बुद्धिः. So सा जायते in the mind because of निरूपणम् – analysis. Thorough analysis of प्रकरण-अर्थम्. प्रकरण means the portion from the eleventh verse up to thirty-first verse. अर्थ means teaching. So by the analysis of the teaching of that portion, this knowledge arises in the mind of the student. Then सा साङ्ख्य-बुद्धिः भवति – and such a knowledge is called साङ्ख्य-बुद्धिः in the second chapter context. What we normally call आत्मज्ञानम् is renamed as साङ्ख्य-बुद्धिः. Then the next sentence is सा येषां ज्ञानिनाम् उचिता भवति ते साङ्ख्याः – so those wise people for whom this knowledge is well-deserved, उचिता means well-deserved, appropriate, worthy. So those wise people for whom this knowledge is well-deserved, those qualified people, prepared people, mature people, who are ready to drop all activities and commit the rest of their lives exclusively for the preservation, nourishment and assimilation of that knowledge ते साङ्ख्याः – those people are called साङ्ख्याः. Those mature people who have the knowledge and who are ready to spend the rest of their life exclusively dedicating to श्रवण, मनन and निदिध्यासन to reinforce, to nourish, to remove the doubt etc., those people are called साङ्ख्याः. Thus in this important paragraph शङ्कराचार्य has introduced three words – साङ्ख्यम्, साङ्ख्य-बुद्धिः and साङ्ख्यः. This we must firmly register in our intellect. The difference between all these three is साङ्ख्यम् is equal to आत्मा, साङ्ख्य-बुद्धिः is equal to आत्मज्ञानम् and साङ्ख्यः is equal to आत्मज्ञानि. शङ्कराचार्य says keep these three words aside. He is going to build a huge multistoried structure to explain that ज्ञानम् and कर्म can never coexist.

Now hereafter he has to talk about योगः, योग-बुद्धिः and योगि, i.e., कर्म, कर्म-बुद्धिः and कर्मि these three he has to build up. That he is going to do in the next paragraph.

एतस्या बुद्धेः जन्मनः प्राग् आत्मनो देहादि-व्यतिरिक्तत्व-कर्तृत्व-भोक्तृत्वादि-अपेक्षो धर्म-अधर्म-विवेक-पूर्वको मोक्ष-साधन-अनुष्ठान-निरुपण-लक्षणो योगः, तद्-विषया बुद्धिः योग-बुद्धिः, सा येषां कर्मिणाम् उचिता भवति ते योगिनः ।

Parallely he is going to build up three words योगः, योग-बुद्धिः and योगि. And by the word योग he means कर्म. कर्म, कर्म-बुद्धिः and कर्मि. And when he uses the word योग, i.e., कर्म he particularly refers to वैदिक कर्म. Here the word कर्म refers to वैदिक कर्म. And he first defines what वैदिक कर्म is. All very very beautiful definitions. He gives several adjectives to वैदिक कर्म. एतस्या बुद्धेः जन्मनः प्राग् कर्म भवति. He says वैदिक कर्म exists before the rise of that knowledge. 'That knowledge' means the आत्मज्ञानम् that was mentioned in the previous paragraph. So before the rise of आत्मज्ञानम्. So एतस्याः बुद्धेः, here बुद्धिः means साङ्ख्य-बुद्धिः which means आत्मज्ञानम्. जन्म means the rise, emergence. So जन्म of the knowledge, ज्ञान उत्पत्ति. प्राग् means before; before the rise of आत्मज्ञानम् what exists is वैदिक कर्म. So point number one says वैदिक कर्म exists before the rise of आत्मज्ञानम्.

Another feature of कर्म is व्यतिरिक्तत्व-कर्तृत्व-भोक्तृत्वादि-अपेक्षः कर्म भवति or योगः भवति. This is the second explanation of कर्म or योगः. He says वैदिक कर्म also requires a type of आत्मज्ञानम्. Very very carefully to be noted. वैदिक कर्म also requires a type of आत्मज्ञानम्, which is different from

another type of आत्मज्ञानम्. Thus he says there are two types of आत्मज्ञानम्, both based on वेदs. One आत्मज्ञानम् is based on वेद-पूर्व-भाग and another आत्मज्ञानम् is based on वेद-अन्त-भाग. And both आत्मज्ञानम्s have got some common feature also and some uncommon feature also. What is the common feature? In both the आत्मज्ञानम्s the knowledge that the आत्मा is different from the body is common. In the वेद-पूर्व-भाग also आत्मज्ञानम् means आत्मा is different from the body and it survives death. देह व्यतिरिक्त आत्मज्ञानम् is the first one. And in the वेद-अन्त-भाग also it is देह व्यतिरिक्त आत्मज्ञानम्. So for both, the common feature is that आत्मा is different from the body, survives the death of the body, continues to exist even after this body is buried or cremated. That is common to both. Then what is uncommon? In one आत्मज्ञानम् the आत्मा is travelling, finite आत्मा. It is a travelling आत्मा which requires the कर्म of the children, श्राद्धकर्म, for the शान्ति of that आत्मा प्रायश्चित्तम् and all is done, sending that *soul* to स्वर्गादि लोकs, joining that आत्मा with the other forefather आत्मा, that is called आत्मज्ञानम् number one. About the आत्मा which is different from the body and which travels and which is कर्ता भोक्ता आत्मा. And I am going to use a word for our reference कर्तृ आत्मज्ञानम्, देह व्यतिरिक्त कर्तृ आत्मज्ञानम्, the knowledge of the आत्मा which is different from the body and which is a कर्ता, which has to travel after death. And in our तत्त्वबोध language, this travelling आत्मा is विदाभास आत्मा, प्रतिबिम्ब चैतन्य आत्मा, it is the reflected consciousness आत्मा. And why is it called आत्मा, because it is a reflection of the आत्मा. Therefore देह व्यतिरिक्त कर्तृ आत्मज्ञानम् is required for all the वैदिक

कर्मs. Through this देह व्यतिरिक्त कर्तृ आत्मज्ञानम् alone we get पुनर्जन्म, पुण्यम् etc. This आत्मज्ञानम् is associated with वेद-पूर्व-भाग, वैदिक कर्म. And there is another देह व्यतिरिक्त आत्मा which is देह व्यतिरिक्त अकर्तृ आत्मज्ञानम्. आत्मा number two, which is also different from the body, therefore survives the death of the body. What is the difference? This आत्मा will not go to स्वर्ग लोक, नरकम्, will not require श्राद्धम्, तर्पणम्, will not have शुक्लगति, कृष्णगति, अधोगति, will not travel at all. That आत्मा is called देह व्यतिरिक्त अकर्तृ आत्मज्ञानम्. And this आत्मज्ञानम् is associated with वेद-अन्त-भाग. This second आत्मा number two in तत्त्वबोध language is called बिम्ब चैतन्यम्, the Original Consciousness. So प्रतिबिम्ब चैतन्यम् is also called आत्मा and बिम्ब चैतन्यम् is also called आत्मा; प्रतिबिम्ब चैतन्यम् is कर्तृ आत्मा and बिम्ब चैतन्यम् is अकर्तृ आत्मा; प्रतिबिम्ब चैतन्यम् is dealt within कर्मकाण्डम्, बिम्ब चैतन्यम् is dealt within ज्ञानकाण्डम्. Now during the context of वैदिक कर्म which चैतन्यम् do we have to focus on? For this शङ्कराचार्य says in all वैदिक कर्मs we never focus on the बिम्ब चैतन्यम्, the Original Consciousness. वैदिक कर्म is dependent on the प्रतिबिम्ब चैतन्यम् – कर्ता, भोक्ता, पुण्यवान्, पापि, etc. Look at this beautiful definition. देहादि-व्यतिरिक्तत्व-कर्तृत्व-भोक्तृत्वादि-अपेक्षः – a कर्म which is dependent on an आत्मा - प्रतिबिम्ब चैतन्यम्, आत्मा number one, which is देहादि-व्यतिरिक्तम् – which is different from the body. कर्तृत्वम् – which is कर्ता, भोक्तृत्वम् – which is भोक्ता. In short, वैदिक कर्म is dependent on or based on आत्मा number one. So one is in आत्मा number one and another is in आत्मा number two. How are you trying to combine the आत्मा number one group and the

आत्मा number two group? PORT group and PORT रहित group? How can you fit a square peg in a round hole? Therefore देहादि-व्यतिरिक्तत्व-कर्तृत्व-भोक्तृत्वादि, आदि पदात् प्रमातृत्व, प्रमातृत्वादि अपेक्षः. अपेक्षः means based on such a आत्मा is वैदिक कर्म otherwise called योगः. So all कर्मis are in आत्मा one and all ज्ञानis are in आत्मा two. How can you talk about समुच्चय? This is the development, the details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

एतस्या बुद्धेः जन्मनः प्राग् आत्मनो देहादि-व्यतिरिक्तत्व-कर्तृत्व-भोक्तृत्वादि-अपेक्षो धर्म-अधर्म-विवेक-पूर्वको मोक्ष-साधन-अनुष्ठान-निरूपण-लक्षणो योगः, तद्-विषया बुद्धिः योग-बुद्धिः, सा येषां कर्मिणाम् उचिता भवति ते योगिनः ।

शङ्कराचार्य is giving an elaborate introduction to his भगवद्गीता भाष्यम्. And in the first part of the introduction he established that the भगवद्गीता is a revival of the *Vedic* teaching. And now in the second part of the introduction, शङ्कराचार्य is summarizing the first chapter of the भगवद्गीता which includes the first ten verses of the second chapter. And that is व्यासाचार्य's introduction to the भगवद्गीता. Now शङ्कराचार्य is summarizing व्यासाचार्य's introduction. While summarizing that in the first chapter we discover that अर्जुन's problem is only because of आत्म अज्ञानम्. And therefore आत्मज्ञानम् alone is the solution. आत्म अज्ञानम् leads to अहङ्कार and ममकार, अहङ्कार-ममकार leads to राग-द्वेष, which will lead to धर्म-अधर्म, which will lead to पुनर्जन्म; आत्म अज्ञानम् is the cause of this cycle. And therefore आत्मज्ञानम् is the solution. What type of आत्मज्ञानम्? Pure आत्मज्ञानम्, without requiring the support of वैदिक कर्म. So वैदिक कर्म सहाय रहित केवल आत्मज्ञानात् मोक्षः. And वैदिक कर्म रहित, i.e., without the association of वैदिक कर्म is conveyed in a technical language and that is called सन्न्यास. So whenever शङ्कराचार्य uses the word सन्न्यास, you should remember it has a highly technical sense. He is not much particular about the काषाय वस्त्रम्. He is

obsessed with the idea whether वैदिक कर्म should join आत्मज्ञानम् in producing liberation. And he wants to say वैदिक कर्म need not join ज्ञानम् to produce liberation. And this he conveys by the word सन्न्यास because in the tradition, सन्न्यास is equal to the absence of वैदिक कर्म. So when we hear सन्न्यास while studying भाष्यम् we should remember that it is the absence of वैदिक कर्म. This is the significance of the word सन्न्यास. Therefore शङ्कराचार्य says सन्न्यास सहित ज्ञानात् मोक्षः which means वैदिक कर्म रहित ज्ञानात् मोक्षः is equal to केवल ज्ञानात् मोक्षः. And having said this much, he has come to the next part in this section and that is, there are some other वेदान्तिन्स who also claim to be वेदान्तिन्स but who have got a different interpretation of the भगवद्गीता and we have named them वेदान्त एकदेशि. एकदेशि means a subgroup of वेदान्तिन्स. And they have a totally different opinion and this opinion was very very powerful and prevalent and therefore शङ्कराचार्य feels that he has to refute वेदान्त एकदेशि पूर्वपक्षि. And that topic started from “तत्र केचिद् आहुः”. This केचिद् refers to the वेदान्त एकदेशि पूर्वपक्षि. They vehemently argue that mere knowledge can never give liberation. Knowledge should be supported by कर्म also. And when they use the word कर्म it means वैदिक कर्म. This argument of theirs is called ज्ञानकर्म समुच्चय वादः. समुच्चय means combination. And one of the significant corollaries of this वाद is that since ज्ञानम् and वैदिक कर्म should be performed lifelong; with regard to ज्ञानम्, constant निदिध्यासनम् has to be done and with regard to कर्म, rituals will have to be continued. They say lifelong you should continue ज्ञानम् and कर्म for मोक्ष. Therefore they don't accept

the existence of सन्न्यास आश्रम. They say the very concept of सन्न्यास is wrong. Naturally शङ्कराचार्य will be disturbed because he is a महासन्न्यासि. And therefore he started refuting the ज्ञानकर्म समुच्चय वादः and the पूर्वपक्ष was presented up to “युनिश्चितम् उक्तं भवति इति”. And having presented their पूर्वपक्ष, शङ्कराचार्य started his answer from “तद् असत्”. And शङ्कराचार्य presented his arguments briefly in two words “विभाग-वचनाद् and बुद्धि-द्वय-आश्रययोः”. These two words represent his two arguments. The first argument is *Shastric* argument, श्रुति प्रमाणम्. And the second argument is युक्ति प्रमाणम्, युक्ति means reasoning or logic. So both reasoning and शास्त्र support me alone, there is no support for ज्ञानकर्म समुच्चय. And thereafter from “अशोच्यान् इत्यादिना” he started elaborating this logical support and *Shastric* support. And now he is elaborating the logical support indicated by the word बुद्धि-द्वय-आश्रयत्वम्. He says that ज्ञानम् or ज्ञाननिष्ठा, a lifestyle dedicated to ज्ञानम्, i.e., वेदान्त श्रवणमनननिदिध्यासनम् has got one particular basis or understanding, whereas कर्मयोगनिष्ठा, a lifestyle in which कर्म is given importance has got a different basis. For ज्ञान प्रधान life the basis is one and for कर्म प्रधान life the basis is quite another. Now the question is what is the difference in both the bases? He says for ज्ञान प्रधान life one has to predominantly invoke the अकर्ता अत्मा. अकर्ता अत्मा असङ्ग आत्मा, शुद्ध आत्मा or साक्षि आत्मा must be predominantly occupying our intellect. So in twenty-four hours the number of hours the साक्षि-I occupies the intellect must be more, that means the साक्षि अहम् must be dominating my mind if it is a ज्ञान प्रधान life. Whereas if it is a कर्म प्रधान life, then

the अहङ्कार-I must be dominating the day. The अहङ्कार-I means the PORT associated I. PORT is P – thinking of possessions all the time, O – thinking of obligatory duties all the time, R – relations should occupy the mind, T – transaction. So अहङ्कार means PORT, कर्म प्रधान life means अहङ्कार dominating lifestyle. And since one is साक्षि dominating lifestyle and another is अहङ्कार dominating lifestyle, they can never be mixed together. You will have to decide which one you want to give top priority to. And शङ्कराचार्य says this classification is not his invention but this we find in the भगवद्गीता itself in the introduction to the second chapter. Then he summarizes that second chapter portion. That we saw in the भाष्यम् from अशोच्यान् onwards up to “सांख्याः” This is the summary of the second chapter beginning portion, i.e., beginning from अशोच्यानन्वशोचस्त्वम् up to स्वधर्ममपि चावेक्ष्य. And while summarizing that he introduced three words based on कृष्ण’s language – साङ्ख्यम्, साङ्ख्य-बुद्धिः and साङ्ख्यः. साङ्ख्यम् means आत्मा, साङ्ख्य-बुद्धिः means आत्मज्ञानम् and साङ्ख्यः means आत्मज्ञानि. Therefore आत्मा, आत्मज्ञानम् and आत्मज्ञानि. And कृष्ण says

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ गीता ३-३ ॥

People who want to lead a ज्ञान प्रधान life should constantly associate themselves with अकर्ता अत्मा or साक्षि आत्मा dominantly. In contrast, those who want to lead a कर्म प्रधान life have to invoke not the साक्षि, for most of the time they have to ignore the साक्षि. साक्षि has to be kept only during वेदान्त

classes and at all other times the अहङ्कार has to be fully invoked. This he summarizes in the last paragraph, from “एतस्या बुद्धेः” up to “उचिता भवति ते योगिनः”. And this also he summarizes using the language of Lord कृष्ण. And here also three words are used – योगः, योग-बुद्धिः and योगि. योगः means वैदिक कर्म, योग-बुद्धिः means वैदिक कर्म ज्ञानम् and योगि means कर्मि, the one who leads a कर्म प्रधान life. This is what he is introducing in this last paragraph and I have talked about it partly. Now we will continue with this topic. First, he defines what is कर्म? वैदिक कर्म definition he gives. So योगः भवति, वैदिकं कर्म भवति. वैदिक कर्म is of the following nature. These are all very very important.

1) What is the first feature of वैदिक कर्म? एतस्याः बुद्धेः जन्मनः प्राग् – वैदिक कर्म is always before the rise of आत्मज्ञानम्. It never coexists with आत्मज्ञानम्, it always precedes आत्मज्ञानम्. Look at the sentence - एतस्याः बुद्धेः जन्मनः प्राग्. एतस्याः बुद्धेः means this आत्मज्ञानम्, बुद्धेः means आत्मज्ञानम्. जन्म means उत्पत्ति, rise. प्राग् means before. Therefore वैदिकं कर्म never exists simultaneously with आत्मज्ञानम् but it precedes आत्मज्ञानम्.

2) What is the second feature of वैदिक कर्म? He says आत्मनः देहादि-व्यतिरिक्तत्व-कर्तृत्व-भोक्तृत्वादि-अपेक्षः. It was this word that I was explaining in the last class. He says if you want to lead a ज्ञान प्रधान life then also you require आत्मज्ञानम्. If you want to lead a कर्म प्रधान life for that also you require आत्मज्ञानम्. For both कर्म प्रधान life and ज्ञान प्रधान life आत्मज्ञानम् is required. But there are two types of

आत्मज्ञानम् that you should understand. One type of आत्मज्ञानम् is the आत्मज्ञानम् associated with विदाभासः, विदाभासः आत्मज्ञानम्. विदाभास is the चैतन्यम् associated with the mind or सूक्ष्मशरीरम्. And what is the nature of विदाभास? देह व्यतिरिक्तत्वम्. This विदाभास आत्मा continues to exist even after the physical body dies. Therefore it has got an existence separate from the physical body. Therefore देह व्यतिरिक्त विदाभासः. And this विदाभास is कर्ता and भोक्ता. Therefore देह व्यतिरिक्त कर्तृ भोक्तृ विदाभासः and not only that it travels even after death. So देह व्यतिरिक्त कर्तृ भोक्तृ आगमापायि विदाभास आत्मज्ञानम् is required for doing वैदिक कर्म. And that is why when we are doing श्राद्धम् which is a वैदिक कर्म I have got a knowledge that the dead forefather exists in विदाभास रूप, his mind is there, his विदाभास is there, he is a कर्ता, he is a भोक्ता, he has पुण्यम्, he has पापम्, he is travelling through various लोकs and my तर्पणम् and श्राद्धम् is going to देह व्यतिरिक्त कर्त्रात्म रूप the पितृ. That is why श्राद्धम् requires the belief in देह व्यतिरिक्त कर्त्रात्म ज्ञानम्. Whereas for ज्ञान प्रधान life, the type of knowledge required is not विदाभास आत्मज्ञानम्. It requires विद्रूप आत्मज्ञानम्, i.e., other than the body there is another आत्मा which is चित्, which is अकर्ता, which is अभोक्ता, which is असङ्ग, which doesn't go to लोकs. Therefore two different आत्मज्ञानम्s are required – देह व्यतिरिक्त कर्त्रात्म ज्ञानम् in कर्मकाण्ड and देह व्यतिरिक्त अकर्त्रात्म ज्ञानम् in ज्ञानकाण्ड. So he says देहादि-व्यतिरिक्तत्व-कर्तृत्व-भोक्तृत्वादि-अपेक्षः. अपेक्षः means dependent on, based on. Is what? वैदिक कर्म.

3) The next feature of वैदिक कर्म is धर्म-अधर्म-विवेक-पूर्वकः – so वैदिक कर्म is always based on the discriminative knowledge of what is धर्म and what is अधर्म. धर्म means पुण्यकारणम्, अधर्म means पापकारणम्. So वैदिक कर्म requires पुण्यपाप obsession or awareness. Whereas in ज्ञान प्रधान life, we are not interested in पुण्यपापम् but we are interested in पुण्यपाप अतीत आत्मा,

अन्यत्र धर्मात् अन्यत्र अधर्मात् । कठोपनिषत् १-२-१४ ॥

So in कर्म प्रधान life पुण्यपापम् has to be retained and in ज्ञान प्रधान life पुण्यपापम् has to be negated. One reinforces पुण्यपापम् and another negates पुण्यपापम्. How can both कर्म and ज्ञान coexist at any time? Therefore धर्म-अधर्म-विवेक-पूर्वकः. This is the third definition of वैदिक कर्म. So for each one the word योगः भवति should be added. एतस्या बुद्धेः जन्मनः प्राग् योगः भवति. आत्मनः देहादि-व्यतिरिक्तत्व-कर्तृत्व-भोक्तृत्वादि-अपेक्षः योगः भवति. योग means वैदिक कर्म.

4) The fourth definition is मोक्ष-साधन-अनुष्ठान-(निरूपण)-लक्षणः. Here there is another reading, in that reading the word निरूपण is absent. Reading without निरूपण is better, you write this in brackets. Therefore we will take the reading as मोक्ष-साधन-अनुष्ठान-लक्षणः. Here मोक्ष-साधनम् means मोक्ष परम्परा साधनम्, the indirect means of attaining मोक्ष or remote means of attaining मोक्ष. कर्म is that remote or indirect means. What is proximate means of मोक्ष? ज्ञानम् is the direct means. Here मोक्ष साधनम् refers to indirect means. अनुष्ठान-लक्षणः. अनुष्ठान means performance. This is called वैदिक कर्म. So it is the performance of activities which is an indirect means of

attaining मोक्ष. All these put together is called योगः. And योगः भवति.

तद्-विषया बुद्धिः योग-बुद्धिः भवति – the awareness regarding this योग, the constant awareness with regard to these above mentioned factors is called योग-बुद्धिः. बुद्धिः means ज्ञानम्, योग-ज्ञानम्. This is also significant. When a person is in कर्म प्रधान life, if you look at the mind of any typical वैदिक, he will be obsessed with only अहङ्कार all the time. What type of अहङ्कार? The अहङ्कार which has taken birth based on पूर्वजन्म पुण्यपापम् and which is acquiring पुण्यपापम् in this जन्म and which is bothered about the next जन्म (even after attending the वेदान्त classes the thinking process is thus!) and who will come as गुरु; even in Vedantic field the thought is of next जन्म. The moment you talk about your next जन्म your mind is in अहङ्कार, you have missed वेदान्त. The moment your mind thinks of next जन्म you have lost वेदान्त. Living in वेदान्त is I the आत्मा doesn't have पूर्वजन्म therefore I don't have to think of the next जन्म. If I encourage the awareness of जन्म रहित आत्मा I am living in वेदान्त. If I am all the time thinking of my past जन्म, my present जन्म or my future जन्म or my relatives' past जन्म, present जन्म or future जन्म - all these are अहङ्कार प्रधान life. After coming to वेदान्त why should I think of what I will be in the next जन्म because the knowledge स्वामिजि gives is I am the साक्षि which doesn't have जन्म. Therefore वैदिक कर्म requires जन्म awareness and ज्ञानम् requires जन्म thought negation. Discouraging the thought of जन्म whenever it comes is ज्ञान प्रधान life. Therefore he says तद्-विषया बुद्धिः – अहङ्कार obsessed बुद्धिः

is called योग-बुद्धिः. And सा येषां कर्मिणाम् उचिता भवति ते योगिनः – योगis or कर्मis are those people who are associated with this वैदिक कर्म knowledge or whoever has got अहङ्कार awareness they are called योगis or कर्मis. Thus we have to compare साङ्ख्यम् and कर्म, साङ्ख्य-बुद्धिः and कर्म-बुद्धिः, साङ्ख्यः and कर्मि. The more you compare, the more you will see that they can never coexist in one person. Therefore you have to choose which one is dominant in your life. Therefore there is no question of समुच्चय at all. That is what he is going to develop, in the following paragraphs we will read.

तथा च भगवता विभक्ते द्वे बुद्धी निर्दिष्टे – ‘एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु’ [गीता २-३९] इति ।

So he takes the support of कृष्ण’s own words that अहङ्कार प्रधान life and साक्षि प्रधान life are distinct. One cannot give importance to both of them simultaneously. Therefore he says भगवता – by Lord कृष्ण, द्वे बुद्धी. Here the word बुद्धी means ज्ञानम्. And द्वे means two ज्ञानम्s – आत्मज्ञानम् and अहङ्कार ज्ञानम्. Two types of ज्ञानम्s भगवता निर्दिष्टे – it was told by भगवान्. How? ‘एषा तेऽभिहिता सांख्ये, सांख्ये बुद्धिः ते अभिहिता – I have given you आत्मज्ञानम् until now, योगे तु इमाम् शृणु. Here the word योग refers to कर्मज्ञानम्. I have talked about आत्मज्ञानम् until now, hereafter I am going to talk about कर्मज्ञानम्. Thus कृष्ण is clearly distinguishing आत्मज्ञानम् and कर्मज्ञानम्. In the place of कर्मज्ञानम् you can use the word अहङ्कार ज्ञानम् so that the distinction is very clear. One is आत्मज्ञानम् and another is अहङ्कार ज्ञानम्, these two are totally different. इति द्वे बुद्धी

भगवता विभक्ते निर्दिष्टे. विभक्ते means distinctly. All these words are feminine nominative dual number. Two distinct types of knowledge have been taught by Me. Thus Lord कृष्ण distinguishes. And thereafter in the third chapter कृष्ण says both types of knowledge cannot be simultaneously entertained, invoked by a person. This is explained in the next paragraph.

तयोः च साङ्ख्य-बुद्धि-आश्रयां ज्ञानयोगेन निष्ठां सांख्यानां विभक्तां वक्ष्यति – ‘पुरा’ वेदात्मना ‘मया प्रोक्ता’ [गीता ३-३] इति ।

So having distinguished one as आत्मज्ञानम् and another as अहङ्कार ज्ञानम्, in one I invoke the आत्मा and in the other I invoke the अहङ्कार. Having said that, कृष्ण Himself says that you can give importance only to one of them at a time, invocation of both of them simultaneously will create a problem. That is why I often say, you must remember, that people say I know I am ब्रह्मन् but my wife is not alright. The cause for this conflict is attempting ज्ञानकर्म समुत्त्वय. I know myself to be ब्रह्मन्, but when I say ‘my son is not alright, daughter is not alright’, if I study that sentence it is a conflict born out of mixing up of आत्मा and अहङ्कार. If I know I am आत्मा then does आत्मा have a wife? Therefore if I know I am आत्मा I can never say my spouse is giving problem. If I say my spouse is giving problem then ‘I know आत्मा’ is a lip service. Whenever I say I am facing a problem, the word ‘I’, the अहङ्कार is dominant and ‘I know I am आत्मा’ is only superficial knowledge. If the knowledge that ‘I know I am आत्मा’ had been in the heart, then any would have been superficial. If ‘I know I am आत्मा’ is superficial knowledge,

then अहङ्कार will be in heart. Now we need to examine whether in the heart there is अहङ्कार or आत्मा? Or is अहङ्कार or आत्मा on the lips? For many people the problem is – ‘I am आत्मा’ is in the lip whereas in the heart it is ‘I am अहङ्कार’. Therefore they ask the question I have studied वेदान्त for twenty-five years but I do not see मोक्ष has come. When they say so then ‘I am आत्मा’ is superficial knowledge and ‘I am अहङ्कार’ is in the heart. And शङ्कराचार्य says if ‘I am आत्मा’ is in the heart then you cannot say ‘I have a problem’ or even if you say so it will be only in the lip. In the heart both आत्मा and अहङ्कार can never coexist. Therefore he says you decide whether you are आत्मा or अहङ्कार, then we can have a discussion. Therefore तयोः – of these two types of knowledge ज्ञानयोगेन निष्ठां – ज्ञान प्रधान life is a life in which I want to keep the आत्मा awareness in the heart most of the time. ज्ञान प्रधान life is a life in which I want to remember वेदान्त ज्ञानम्. आत्मज्ञानम् means I want to keep वेदान्त in my heart most of the time. Therefore he says साङ्ख्य-बुद्धि-आश्रयां – ज्ञान प्रधान life requires Vedantic awareness throughout the day. That is for whom? सांख्यानां भवति. It is meant for the साङ्ख्य, ज्ञान प्रधानि people. That is those who have decided to lead a ज्ञान प्रधान life they are called साङ्ख्य. And in शङ्कराचार्य’s dictionary they are called सन्न्यासि. When it is said that whoever decides to lead a ज्ञान प्रधान life, most of the time to remain in वेदान्त, whoever wants to reduce the PORT and spend more time in वेदान्त, they are called साङ्ख्य. For them they want to remember most of the time the Vedantic teaching. विभक्तां वक्ष्यति – कृष्ण separates that lifestyle for those people.

How does He do that? In the third chapter लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ, that He says here. पुरा, पुरा means सृष्टि आरम्भे एव. मया प्रोक्ता – it has been taught by Me. What type of Me? वेदात्मना – through the वेद. In the form of वेद I am the speaker. And therefore a lifestyle in which PORT is reduced and वेदान्त is increased and a lifestyle in which PORT is increased and वेदान्त is decreased, you have to decide which lifestyle you are in. You cannot increase the PORT and you cannot increase वेदान्त simultaneously, it is never possible.

तथा च योग-बुद्धि-आश्रयां कर्मयोगेन निष्ठां विभक्तां वक्ष्यति – ‘कर्मयोगेन योगिनाम्’ [गीता ३-३] इति ।

And there is a second group of people who are कर्म प्रधान people, therefore अहङ्कार प्रधान people and therefore they have to increase the possessions, obligations, duties and transactions. The PORT प्रधान people. They are also talked about and they are separated from the previous group. Therefore he says कर्मयोगेन निष्ठां. निष्ठा means a lifestyle. A lifestyle in which कर्मयोग is dominant which is based on योग-बुद्धि-आश्रयां. योग-बुद्धि means कर्म ज्ञानम् which means अहङ्कार ज्ञानम् which means PORT awareness is more important. And for those people who are in these activities you suddenly go and tell ‘You are आत्मा, सत्त्वदानन्द’, it will be like a joke for them, it will look like a story because he is all the time in one relation or another relation whereas वेदान्त is talking about relationless आत्मा. Therefore do not talk to them about आत्मा. Therefore कर्मयोगेन निष्ठां योग-बुद्धि-आश्रयां विभक्ताम्. That word विभक्त is important. These two lifestyles

are distinct. विभक्तां वक्ष्यति. वक्ष्यति means कृष्ण will talk about in the third chapter. How does He say? योगिनाम्. योगि refers to these PORT प्रधान people. To these PORT प्रधान people कृष्ण taught कर्मयोग. Therefore how can you combine PORT प्रधान and PORT रहित people together or lifestyles together. It is impossible.

एवं साङ्ख्य-बुद्धिं योग-बुद्धिं च आश्रित्य द्वे निष्ठे विभक्ते भगवता एव उक्ते ज्ञान-कर्मणोः कर्तृत्व-अकृतृत्व-एकत्व-अनेकत्व-बुद्धि-आश्रययोः एक-पुरुष-आश्रयत्व-असम्भवं पश्यता ।

So एवम् – in this manner साङ्ख्य-बुद्धिं योग-बुद्धिं च आश्रित्य द्वे निष्ठे विभक्ते उक्ते. So the main sentence is द्वे निष्ठे उक्ते. निष्ठा means a lifestyle. Two types of lifestyles विभक्ते – distinctly prescribed by भगवता – भगवान्. What are they? साङ्ख्य-बुद्धिं आश्रित्य – one is based on आत्मज्ञानम् and योग-बुद्धिं आश्रित्य – the other one is based on कर्म ज्ञानम्. For our understanding one is based on PORT awareness and another is based on PORT forgetfulness. Based on PORT awareness and PORT forgetfulness the two lifestyles भगवता उक्ते. Why didn't भगवान् combine both of them? Because logically opposite ideas cannot coexist. Because when it is अहङ्कार प्रधान life I have to say I have various relations. In कर्म प्रधान life I have to look at myself as related to people, in ज्ञान प्रधान life I have to meditate

न मृत्युर्न शङ्का न मे जातिभेदः पिता नैव मे नैव माता च जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः चिदानन्दरूपः शिवोऽहं शिवोऽहम्
॥ निर्वाण षट्कम् - ७ ॥

Just before meditation there was some tussle with some family member and his mind is either that 'I am spouse or I am parent', this 'I am a relative' is dominating and disturbing the mind, it has caused even depression, with that depression when he says I don't have any relation it looks for them a meaningless श्लोक. It is never possible. If this is there then the other one does not exist and vice versa. Then how are you going to combine? Therefore he says कर्तृत्व-अकर्तृत्व-बुद्धिः. बुद्धिः has to be included in each of them. कर्तृत्व-अकर्तृत्व-बुद्धिः – in one lifestyle I always think I am अकर्ता. In another lifestyle I have to always think I am कर्ता. एकत्व-अनेकत्व – in one lifestyle I always think I am non-dual. In another lifestyle I have to always think I am dual. बुद्धि-आश्रययोः – these two thoughts are the basis for these two lifestyles. And आश्रययोः ज्ञान-कर्मणोः. So respectively has to be added. ज्ञानम् is based on अकर्तृत्व-बुद्धिः and ज्ञानम् is based on एकत्व-बुद्धिः. कर्म is based on कर्तृत्व-बुद्धिः and अनेकत्व-बुद्धिः. Thus ज्ञान-कर्मणोः कर्तृत्व-अकर्तृत्व-एकत्व-अनेकत्व-आश्रययोः these two एक-पुरुष-आश्रयत्व-असम्भवम्. असम्भवम् means impossibility. Impossibility of एक-पुरुष-आश्रयत्वम्. आश्रयत्वम् means coexistence. Coexistence in एक-पुरुष – in one person. So the impossibility of the coexistence of these two thoughts in one person. So the impossibility of the coexistence of these two thoughts अहम् कर्ता अहम् अकर्ता अहम् साक्षि अहम् अहङ्कार, I am with relation, I am without relation, I am एकः, I am अनेकः – that I am these two they can never coexist in one person or in one mind simultaneously. You have to choose which lifestyle you

want. You have to decide which one you want to give prominence to. We will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

एवं साङ्ख्य-बुद्धिं योग-बुद्धिं च आश्रित्य द्वे निष्ठे विभक्ते भगवता एव उक्ते ज्ञान-कर्मणोः कर्तृत्व-अकृतृत्व-एकत्व-अनेकत्व-बुद्धि-आश्रययोः एक-पुरुष-आश्रयत्व-असम्भवं पश्यता ।

Summarizing the first chapter of the गीता, शङ्कराचार्य in his introductory भाष्यम् first pointed out that mere knowledge is the means of liberation and it does not require the support of कर्म. Therefore ज्ञानकर्म समुच्चय is not required. And having said that, now he has taken up the वेदान्त एकदेशि पूर्वपक्षि who says mere knowledge can never give liberation and therefore one has to combine आत्मज्ञानम् and वैदिक कर्म to attain liberation. And this is called ज्ञानकर्म समुच्चय वादः which शङ्कराचार्य introduced from “तत्र केचिद् आहुः.” And thereafter he has started his reply from “तद् असत्.” He is going to give three answers of which the first answer has started. The first answer that he gives is that by studying the second chapter of the गीता we find that Lord कृष्ण differentiates ज्ञान प्रधान life and कर्म प्रधान life. ज्ञान प्रधान life He calls as ज्ञाननिष्ठा in which one dedicates the life to वेदान्त श्रवणमनननिदिध्यासनम्. So ज्ञान प्रधान life is वेदान्त श्रवणमनननिदिध्यासन प्रधान life, knowledge dominant lifestyle. And the other one is वैदिक कर्म प्रधान life in which one is committed to कर्म as well as the allied activities, like procuring PORT or infrastructure etc. Thus ज्ञाननिष्ठा and कर्मनिष्ठा Lord कृष्ण clearly differentiates. And the reason that कृष्ण gives for this is that ज्ञाननिष्ठा requires a particular

mindset which he calls as साङ्ख्य-बुद्धिः and कर्मनिष्ठा requires a totally different mindset. So lifestyles are distinct because the mindset required is distinct. These two different mindsets cannot be combined. One is a mindset in which अहङ्कार is invoked more. Another is a mindset in which साक्षि is invoked more. In one कर्तृत्वम् is invoked more and in another अकर्तृत्वम् is invoked more. In one द्वैतम् is invoked more and in another अद्वैतम् is invoked more. The mindsets required are different and therefore lifestyles are different, therefore their combination कृष्ण doesn't teach at all. Therefore he said in the fourth paragraph एवं साङ्ख्य-बुद्धिं योग-बुद्धिं च आश्रित्य. Here the word बुद्धि means two different mindsets, outlooks, perspectives. So the outlook is different, the mindset is different, perspective is different, attitude is different. साङ्ख्य-बुद्धि is a mindset conducive for श्रवणमनननिदिध्यासनम् and योग-बुद्धि is a mindset conducive for कर्म प्रधान. Therefore शङ्कराचार्य said भगवता एव विभक्ते उक्ते भगवान् has clearly differentiated the lifestyle as well as the mindset. And why did भगवान् differentiate this? Because He sees their mutual exclusiveness. The mutual contradiction कृष्ण sees. Therefore he said ज्ञान-कर्मणोः कर्तृत्व-अकर्तृत्व one requires कर्तृत्व mindset and another requires अकर्तृत्व mindset, एकत्व-अनेकत्व one requires non-dual mindset and another requires dualistic mindset. Here बुद्धि refers to mindset. आश्रययोः so having these two types of mindsets as the basis for two types of lifestyles. Mindset is the basis and lifestyle is the consequence. For the mindset शङ्कराचार्य uses the word बुद्धि and for the lifestyle शङ्कराचार्य uses the word निष्ठा. So one

बुद्धि for one निष्ठा and another बुद्धि for another निष्ठा. बुद्धि's are contradictory therefore निष्ठा's are contradictory. Therefore their combination is like heat and ice combination. Therefore बुद्धि द्वय आश्रययोः एक-पुरुष-आश्रयत्व-असम्भवम्. एक-पुरुष-आश्रयत्वम् is शङ्कराचार्य's word for समुच्चय. एकः पुरुषः आश्रयः ययोः ज्ञानकर्मणोः बहुव्रीहि समास. एक पुरुष आश्रये ज्ञानकर्मणि. And तस्य भावः एक पुरुष आश्रयत्वम्. If you literally translate it will mean their coexistence in one person. Coexistence in one person means one person is combining them. Therefore this word you will repeatedly get in the भाष्यम् “एक पुरुष आश्रयत्वम्”, note this in your mental dictionary. “एक पुरुष आश्रयत्वम्” is equal to समुच्चय. Another word he will later use is “एक पुरुष अनुष्ठेयत्वम्”. That also means combination of ज्ञान and कर्म. And असम्भवम्. असम्भवम् means the impossibility of our combination. पश्यता भगवता. पश्यता is हेतुगर्भ विशेषणम् for भगवान्. So we can take it as a separate sentence. असम्भवम् भगवान् पश्यति. Lord कृष्ण sees the impossibility of their combination. And therefore what does He do? He teaches separately, distinctly. He doesn't expect anyone to combine. Up to this we saw in the last class. Continuing;

यथा एतद् विभाग-वचनं तथा एव दर्शितं शातपथीये ब्राह्मणे – ‘एतमेव प्रवाजिनो लोकमिच्छन्तो ब्राह्मणाः प्रव्रजन्ति’ [बृहदारण्यकोपनिषत् ४-४-२२] इति सर्व-कर्म-सन्न्यासं विधाय तत्-शेषेण – ‘किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोकः’ [बृहदारण्यकोपनिषत् ४-४-२२] इति ।

And in this portion शङ्कराचार्य gives the *Upanishadic* support for his interpretation. That ज्ञान and कर्म cannot be combined is the right interpretation of the गीता, because गीता should be interpreted in keeping with the उपनिषत्. Why it is so? Because गीता is a स्मृति ग्रन्थ, उपनिषत् is श्रुति ग्रन्थ, therefore स्मृति must always be interpreted in keeping with श्रुति. And Lord कृष्ण Himself has declared in several places that I am not teaching anything new, I am drawing my materials from the उपनिषत्s only. Therefore at regular intervals we have to tally गीता and उपनिषत्s. The disadvantage is you have to remember all the उपनिषत्s, but the advantage is our knowledge will be very very firm. And the *Upanishadic* support that शङ्कराचार्य takes is from बृहदारण्यकोपनिषत्; all the more typical because it's a very very vast उपनिषत्. In the बृहदारण्यक, शङ्कराचार्य is taking three portions and combining them and analyzing. One portion is बृहदारण्यक 1-5-16. And in this portion the उपनिषत् says that there are three लोकs a person can attain in the next जन्म by three साधनम्s or means. लोकत्रयसाध्यम् attainable through साधनत्रयम्. And the लोकत्रयम् are मनुष्यलोकः पितृलोकः देवलोकः. मनुष्यलोकः means भूलोकः, पितृलोकः means स्वर्गलोकः, देवलोकः means ब्रह्मलोकः. Thus in the next जन्म we have three options. You can be born again as a human being or you can go to heaven or ब्रह्मलोक. If you want to come to मनुष्यलोक again we should have children who are brought up properly and who perform the कर्मs like श्राद्ध, तर्पणम् etc. If you get good children then in the next जन्म मनुष्यजन्म is assured. If you do *Vedic* rituals कर्म, it will give you स्वर्गलोक. If you combine with उपासन

सगुण ध्यानम् then it will give you ब्रह्मलोक. So three साधनम्s and three साध्यम्s. पुत्र gives मनुष्यलोक, कर्म gives स्वर्गलोक and उपासन gives ब्रह्मलोक.

अथ त्रयो वाव लोकाः – मनुष्यलोकः पितृलोको देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जयः, नान्येन कर्मणा; कर्मणा पितृलोकः, विद्याया देवलोकः; देवलोको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति ॥ बृहदारण्यकोपनिषत् १-७-१६ ॥

So thus लोकत्रयम् and साधनत्रयम्.

And then in बृहदारण्यक 1-4-17 it is said that a ब्रह्मचारि after the completion of ब्रह्मचर्य गुरुकुलवास has an option to enter गृहस्थाश्रम or an option to enter सन्यासाश्रम also. From ब्रह्मचर्य either गृहस्थाश्रम or सन्यासाश्रम. And if a person is desirous of any of the three लोकs – मनुष्यलोकः, स्वर्गलोकः, ब्रह्मलोकः then he has to do the साधनम् of पुत्रप्राप्ति if it is मनुष्यलोकः, and if it is स्वर्गलोकः he should do वैदिक कर्म, otherwise he has to do कर्म-उपासन समुच्चय. And for all these साधनs the infrastructure required is गृहस्थाश्रम. To get मनुष्यलोक पुत्र is required. To get पुत्र गृहस्थाश्रम is required. To get स्वर्गलोक वैदिक कर्म is required. And वैदिक कर्म requires wife. Therefore कर्म means गृहस्थाश्रम. And of course ब्रह्मलोक if you want then also कर्म-उपासन समुच्चय is required. Three लोकs require three साधनम्s and three साधनम्s require गृहस्थाश्रम. Therefore बृहदारण्यक says an ordinary lay person desirous of these three लोकs wants to get married.

आत्मैवेदमब्र आसीदेक एव; सोऽकामयत जाया मे स्यात्, अथ प्रजायेय; अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति; एतावान् वै कामः, नेच्छंश्चनातो भूयो विन्देत् । ॥ बृहदारण्यकोपनिषत् १-४-१७ ॥

So it clearly talks about the path, he desires to enter the गृहस्थाश्रम, wants to do three साधनs or any one of them and wants any one of the three लोकs. So three लोकs means गृहस्थाश्रम. This is the second part you have to remember.

And there is a third part in बृहदारण्यक 4-4-22. In this मन्त्र the उपनिषत् talks about a fourth लोक. For the three लोकs it said गृहस्थाश्रम and it talks about the fourth लोक called आत्मलोक. The word used is आत्मलोक. But even though the word लोक is used what the उपनिषत् actually means is आत्मचैतन्यम्, i.e., the मोक्षः. आत्मलोक is a word for मोक्ष. And why should it use the word लोक? To rhyme with the other goals! Because मनुष्यलोक, स्वर्गलोक, ब्रह्मलोक and आत्मलोक. And the उपनिषत् says there are some people who want this आत्मलोक. And what do they do? The उपनिषत् says एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । ... ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति । ॥ बृहदारण्यकोपनिषत् ४-४-२२ ॥

Those who are desirous of आत्मलोक they renounce पुत्र, they renounce वित्तम्, and they take to a life of भिक्षा. And the word वित्तम् is used there, शङ्कराचार्य interprets the word वित्तम् as referring to कर्म and उपासन. So thus those who are desirous of आत्मलोक they renounce पुत्र and वित्तम्. They renounce पुत्र means they renounce marriage because they are not interested in मनुष्यलोक. Because पुत्र is a means for मनुष्यलोक. They

renounce पुत्र because they are not interested in मनुष्यलोक. Then they renounce वित्तम्. शङ्कराचार्य says वित्तम् means कर्म and उपासन. They renounce कर्म because they are not interested in स्वर्गलोक. They renounce उपासन because they are not interested in ब्रह्मलोक. Therefore पुत्र, कर्म and उपासन – three साधनम्s they renounce because they are not interested in मनुष्यलोक, स्वर्गलोक and ब्रह्मलोक. Ok. Why are you telling all this here? शङ्कराचार्य says those who are interested in आत्मलोक they renounce कर्म, it is said. That means they pursue ज्ञानम्. When they pursue ज्ञानम् they have renounced कर्म means they do not combine ज्ञानम् and कर्म, when they decide to lead a ज्ञान प्रधान life they have to give up कर्म प्रधान life, I don't say they should give up कर्म, very careful, they have to give up कर्म प्रधान life, they should give up कर्म dominant life, which alone I called the reduction of PORT. ज्ञान प्रधान life means the reduction of PORT, i.e., possession, obligatory duty, relation and transaction. कर्म प्रधान life means PORT induction, more and more PORT addition. ज्ञान प्रधान life means PORT reduction. Who says? बृहदारण्यक says 'व्युत्थाय'. व्युत्थाय means giving up, dropping off. Thus by studying 1-5-16, 1-4-17 and 4-4-22 it is clear that कर्म प्रधान life is for three लोकs and ज्ञान प्रधान life is for one लोक. The one who wants this they renounce that and vice versa. Who says? बृहदारण्यक says. And that is what is kept in mind by कृष्ण in the second chapter. This is the topic, now we will see the portion. शङ्कराचार्य says यथा एतद् विभाग-वचनम् – as I have interpreted the divisions in Lord कृष्ण's second chapter teaching so it is found in बृहदारण्यक. So तथा एव दर्शितम् – the

same division is दर्शितम् in शातपथीये ब्राह्मणे – बृहदारण्यकोपनिषत् occurs in the शतपथ ब्राह्मणम् portion of शुक्लयजुर्वेद. शुक्लयजुर्वेद is one of the वेदs. And शतपथ ब्राह्मणम् is a portion in that शुक्लयजुर्वेद and बृहदारण्यकोपनिषत् is a portion in शतपथ ब्राह्मणम्. He says शातपथीये ब्राह्मणे is equal to बृहदारण्यकोपनिषदि. दर्शितम् – has been revealed. What is that? एतम् एव लोकम् इच्छन्तः. एतम् लोकम् means this आत्मलोक. In the बृहदारण्यक fourth chapter third and fourth section known as स्वयञ्ज्योति ब्राह्मणम् and शारीरक ब्राह्मणम्, in two important sections आत्मा has been very very clearly revealed. That आत्मा is here called आत्मलोकम्, लोकम् means चैतन्यम्, आत्मचैतन्यम् इच्छन्तः – people desirous of आत्मा. What about मनुष्यलोक? अनात्मा. What about स्वर्गलोक? अनात्मा. What about ब्रह्मलोक? अनात्मा. Therefore not desiring those three लोकs, desiring this one लोक they renounce these three साधनम्s – पुत्र साधनम्, कर्म साधनम् and उपासन साधनम्, because they don't want the three साध्यम्s. That also is clearly said पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थाय – I am not interested in any one of them. So एतम् एव लोकम् इच्छन्तः. प्रवाजिनः ब्राह्मणाः. प्रवाजिनः ब्राह्मणाः means the renouncing ब्राह्मणs. Here the word ब्राह्मणs means वैदिकाः, the followers of वेद. So the renouncing ब्राह्मणs renounce. इति दर्शितम् – so this is revealed in बृहदारण्यक. And thereafter सर्व-कर्म-सन्न्यासं विधाय – so through these portions the उपनिषत् is talking about the renunciation of all the कर्मs. So सर्व-कर्म-सन्न्यासं विधत्ते. विधाय means prescribes, suggests. The उपनिषत् gives an option to people that if you take to सन्न्यास you have got an

advantage of reducing the PORT, it facilitates PORT reduction, and if PORT reduction is done you can lead a श्रवणमनननिदिध्यासन life. And if a person says I cannot take सन्न्यास then the next option the उपनिषत् gives is you need not take actual सन्न्यास but try to reduce the PORT to the extent possible in गृहस्थाश्रम itself, travel light and make the spiritual journey comfortable. सन्न्यास means PORT reduction. Therefore सर्व-कर्म-सन्न्यासं विधाय means PORT reduction; the श्रुति prescribes. तत्-शेषेण – as a part of that सन्न्यास instruction, सन्न्यास विधि शेषेण the उपनिषत् makes the following statement also. What is that? The उपनिषत् quotes the mindset of the renouncing people. When a person renounces, when a वैदिक renounces, what is his thought pattern? It says the thought pattern is – we don't want these three लोकs, i.e., मनुष्यलोक, स्वर्गलोक and ब्रह्मलोक. If we are not interested in these three goals why should we require the three means to that goal, the three means being पुत्र, कर्म and उपासन. When साध्यम् is not required then what for साधनम्? When destination is not required then why transportation? Therefore they say किं प्रजया करिष्यामः – what am I going to do with children? Children are required for मनुष्यलोक प्राप्ति. And you have to extend 'what am I going to do with wife?' Because marriage is for, according to our tradition, doing वैदिक कर्म or for getting पुत्र. पुत्र is for पुनर्मनुष्य जन्म and वैदिक कर्म is for स्वर्ग. For both पुत्र and वैदिक कर्म wife is essential. Therefore किं प्रजया करिष्यामः – Why do I require wife? Why do I require children? This is their thinking and they, the renouncing ब्राह्मणs, ask the question to themselves “If I don't

want मनुष्यलोक, स्वर्गलोक and ब्रह्मलोक, then what do we want?" **येषां नः आत्मा अयं लोकः** – the लोक that we want is आत्मलोकः. So **येषां नः अस्माकम् आत्मा** आत्मा alone is the लोक, the destination, the goal that we want. What is the relevance of this portion with our current topic? The relevance is when सन्न्यासिs pursue ज्ञानम् they renounce कर्म, where is the question of ज्ञान-कर्म combination. Other than dropping the कर्मs that they are doing, they are not combining new कर्मs. This is the view of बृहदारण्यक. And remember, the समुच्चयवादि has got his own answers for that. This is not an easy topic. For this also he gives another answer. And for that we give another answer. But here this much is given, further discussion I will reserve for some other context. If we study more भाष्यम्, then in a later context it will also come. **इति. इति ज्ञानम् दर्शितम्**. We have to add and complete the sentence. With this sentence ज्ञानम् is revealed without कर्म or after renouncing कर्म. Continuing;

**तत्र एव च प्राग्-दार-परिब्रह्मात् पुरुष 'आत्मा' प्राकृतो धर्म-
जिज्ञासा-उत्तर-कालं लोक-त्रय-साधनं पुत्रं द्वि-प्रकारं च वित्तं
मानुषं दैवं च तत्र (मानुषं वित्तं कर्म-रूपं पितृ-लोक-प्राप्ति-साधनं
विद्यां च दैवं वित्तं देव-लोक-प्राप्ति-साधनं) 'सोऽकामयत'
[बृहदारण्यकोपनिषत् १-४-१७]**

So thus in बृहदारण्यक 4-4-22, आत्मलोक is mentioned and for आत्मलोक, कर्म renunciation is mentioned and not कर्म combination; may you make a note he says. And now he quotes बृहदारण्यक 1-5-16 and 1-4-17, and here the quotation is not the exact sentence from बृहदारण्यक, it is more a paraphrasing. In

the गोरखपुर edition it is given as though it is a quotation from the बृहदारण्यक, it is not an exact quotation but it is the idea that is given here, it is a paraphrasing. So तत्र एव च. It means बृहदारण्यकोपनिषदि एव in that place itself, प्राग्-दार-परिग्रहात् सः पुरुषः अकामयत. This is the main sentence. पुरुषः is in the first sentence and अकामयत is in the fourth one. So this ordinary person, the conventional man, the lay person before getting married, as a ब्रह्मचारि, after completing गुरुकुलवास what is his mindset? We have seen what the mindset of renouncing persons is like. And what is the mindset of all other non-renouncing ordinary conventional ब्रह्मचारिः? Therefore he says प्राग्-दार-परिग्रहात् दार-परिग्रह means marriage, विवाहः. दार means wife. परिग्रह means marriage, wedding. दार-परिग्रह means wedding a wife. प्राक् means before that. So that means he has completed ब्रह्मचर्याश्रम and he has also had the convocation as we see in तैत्तिरीय,

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । ॥ तैत्तिरीयोपनिषत् १-११ ॥

And the regular आचार्य says may you get married and give me गुरुदक्षिणा. Because only if he gets married दक्षिणा will come. If he takes to सन्न्यास गुरु will have to help him. So therefore, आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । ॥ तैत्तिरीयोपनिषत् १-११ ॥

गुरु also recommends marriage. And this is the situation, what is the thought pattern? उपनिषत् tells प्राग्-दार-परिग्रहात् पुरुषः. Who is that पुरुषः? प्राकृतः आत्मा. प्राकृतः means अज्ञानि, unrefined साधन चतुष्टय सम्पन्न रहितः जीवात्मा. Here आत्मा

means जीवात्मा, the individual, who doesn't have साधन चतुष्टय सम्पत्ति. **अकामयत** – he desires the following. What is that? I am alone, don't have any companion, everybody is going in pairs. So therefore the उपनिषत् says

आत्मैवेदमब्र आसीदेक एव ॥ बृहदारण्यकोपनिषत् १-४-१७ ॥

The जीवात्मा was alone single.

सोऽकामयत जाया मे स्यात् ॥ बृहदारण्यकोपनिषत् १-४-१७ ॥

Let me have a companion. So that I can

अथ प्रजायेय ॥ बृहदारण्यकोपनिषत् १-४-१७ ॥

get children. And

अथ वित्तं मे स्यात् ॥ बृहदारण्यकोपनिषत् १-४-१७ ॥

Let me get wealth. And शङ्कराचार्य interprets wealth as कर्म and उपासन. And कर्म he calls as **मानुषं वित्तम्** and उपासन as **दैवं वित्तम्**. These are all idioms used here. Let me have all these three. He says **प्राकृतः आत्मा धर्म-जिज्ञासा-उत्तर-कालम्** – after completing the *Vedic* education. **धर्म-जिज्ञासा** means वेदपूर्वभाग विचारः. अथातो धर्मजिज्ञासा is जैमिनि's पूर्वमीमांसा सूत्र which is the analysis of the वेदपूर्वभाग, कर्मकाण्ड विचारः. What is ब्रह्मसूत्र? It is called अथातो ब्रह्मजिज्ञासा which is the analysis of the वेद अन्तभाग विचारः. So **धर्म-जिज्ञासा-उत्तर-कालम्** means thereafter he has taken convocation also. Thereafter what does he desire? In the previous paragraph we said there are some rare people who say we want मोक्ष and nothing else. And Therefore they spurn the offer for गृहस्थाश्रम and from ब्रह्मचर्यादेव they take to सन्न्यास, that was said. But here this

person wants मनुष्यलोक, स्वर्गलोक or ब्रह्मलोक. Therefore he says लोक-त्रय-साधनं अकामयत – the ordinary person desires the means for लोक-त्रय. And where is लोक-त्रय discussed? In बृहदारण्यक 1-5-16. What are the साधनम्s? पुत्रं द्वि-प्रकारं च वित्तं अकामयत. So पुत्रम् is पुत्र, a son. Then द्वि-प्रकारं च वित्तम् अकामयत – two types of wealth, i.e., कर्म wealth and उपासन wealth. And then शङ्कराचार्य himself explains the two types of wealth in a parenthesis. Therefore the later portion should be put in parenthesis or in brackets. From मानुषम् the bracket starts. It is not a part of a sentence, it is an independent explanation of two types of wealth. The bracket starts from मानुषम् and continues up to देव-लोक-प्राप्ति-साधनम्. सोऽकामयत should be connected with द्वि-प्रकारं च वित्तं मानुषं दैवं च and the sentence should be completed. Ok, what are the two types of wealth? शङ्कराचार्य says मानुषं दैवं च द्वि-प्रकारं वित्तम् – two types of wealth are known as मानुष वित्तम् and दैव वित्तम्. Then तत्र – of these two types of wealth मानुषं वित्तं कर्म-रूपम् – the human wealth is in the form of वैदिक कर्म. And where will it take the person? पितृ-लोक-प्राप्ति-साधनम् – which is the means to attain पितृ-लोक, i.e., स्वर्गलोक-प्राप्ति-साधनम्. While पुत्र takes to मनुष्यलोक, कर्म takes to पितृ-लोक-प्राप्ति-साधनम् भवति. Then विद्यां च दैवं वित्तम्. So here the word विद्याम् means उपासनम्. Very careful. सगुण ईश्वर उपासनम्. दैवं वित्तम् is called the divine wealth. देव-लोक-प्राप्ति-साधनम्. Here the word देव-लोक means ब्रह्मलोक. Very careful. So thus he has nicely introduced three साधनम्s and three साध्यम्s. These three are desired by the majority of people, whom he calls प्राकृत पुरुषः, immature people. The संस्कृत पुरुष is one

who rejects the three साध्यम्s and three साधनम्s and takes to ज्ञान and मोक्ष. सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज. In fact, शरणागति श्लोक is, in अद्वैत, सन्न्यासाश्रम श्लोक. When a person takes to सन्न्यास, one of the important मन्त्रs is सर्वधर्मान्परित्यज्य. This portion is supposed to be an explanation of सर्वधर्मान्परित्यज्य श्लोक. There सर्वधर्म refers to the three साधनम्s and three साध्यम्s. So देव-लोक-प्राप्ति-साधनम् सः अकामयत. So from this the conclusion is गृहस्थाश्रम entry is meant for three अनात्मलोकs. सन्न्यासाश्रम entry is for one आत्मलोक. How nicely divided it is! In our language PORT induction or addition is for three लोकs. PORT reduction is for one लोक. You choose what PORT you want.

इति अविद्या-कामवत एव सर्वाणि कर्माणि श्रौतादीनि दर्शितानि ।

So what is the solid conclusion that we arrive at by studying the above two paragraphs here, i.e., by analyzing the three portions of the बृहदारण्यक? श्रौतादीनि कर्माणि – all the श्रौत कर्मs and स्मार्त कर्मs, श्रौतम् is Vedic ritual आदि means etc. Etc. refers to स्मार्त कर्मs. In short, the very उपनयनम्, the sacred thread represents these three साधनम्s. So hereafter whenever we see the sacred thread it should remind us of the three साधनम्s and three साध्यम्s. And that is why when a person wants मोक्ष he removes the thread, discarding the sacred thread is symbolic of renouncing the three साधनम्s and three साध्यम्s. Taking to सन्न्यास after studying the scriptures gives a tremendous impact on सन्न्यास which is far better than taking to सन्न्यास before studying the scriptures. That is why one is

called विविदिषा सन्न्यास another is called विद्वत् सन्न्यास. So सर्वाणि श्रौतादीनि कर्माणि, श्रौत-स्मार्त कर्माणि are meant for अविद्या-कामवत एव – the one who has got अविद्या and काम for six items - three साधनम्s and three साध्यम्s. So here काम means लोकत्रय, साधनत्रय कामवत एव श्रौतादीनि दर्शितानि. And if I don't want these six items then I don't require कर्म therefore ज्ञानकर्म समुच्चय is an unscriptural proposition.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

तत्र एव च प्राग्-दार-परिग्रहात् पुरुष 'आत्मा' प्राकृतो धर्म-
जिज्ञासा-उत्तर-कालं लोक-त्रय-साधनं पुत्रं द्वि-प्रकारं च वितं
मानुषं दैवं च तत्र (मानुषं वितं कर्म-रूपं पितृ-लोक-प्राप्ति-साधनं
विद्यां च दैवं वितं देव-लोक-प्राप्ति-साधनं) 'सोऽकामयत'
[बृहदारण्यकोपनिषत् १-४-१७]

इति अविद्या-कामवत एव सर्वाणि कर्माणि श्रौतादीनि दर्शितानि ।

By way of summarizing the first chapter of the भगवद्गीता, शङ्कराचार्य is giving the essence of the *Vedantic* teaching given in the entire गीता शास्त्रम्. He established the teaching as केवल ज्ञानात् एव मोक्ष प्राप्तिः. ज्ञानम् unsupported by any वैदिक कर्म can lead to liberation. वैदिक कर्म can contribute to चित्तशुद्धि, there is no dispute. वैदिक कर्म doesn't contribute to liberation. And as a part of establishing this idea शङ्कराचार्य has taken up वेदान्त एकदेशि as पूर्वपक्षि who claims ज्ञानम् and वैदिक कर्म will have to be combined for liberation. And since this is a powerful teaching which was prevalent during शङ्कराचार्य's days, शङ्कराचार्य takes pain to refute that philosophy. And until now he has given four reasons to refute the ज्ञानकर्म समुच्चय वादः. ज्ञानम् and कर्म cannot be combined. What are the four reasons he gave?

1) The first one is पुरुष भेदात्. In the third chapter कृष्ण clearly says ज्ञानम् is meant for साङ्ख्यस and कर्म is meant for योगिः.

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ गीता ३-३ ॥

Thus ज्ञानम् and कर्म are prescribed for two different groups of people. So since the following people are different there is no combination. This is argument one which I call पुरुष भेदः.

2) Then the second argument we saw was मति or बुद्धि भेदः. The mindset required for ज्ञान प्रधान life and the mindset required for कर्म प्रधान life are different. For कर्म प्रधान life the mindset should be such that अहङ्कार is dominant in the mind. It is अहङ्कार dominating mindset, whereas for ज्ञान प्रधान life it is साक्षि dominating mindset. So the second argument is बुद्धि भेदात्.

3) Then the third argument indicated by शङ्कराचार्य is काल भेदः. The time in which these two साधनs are followed are different times or different conditions. कर्म is before the rise of साधन चतुष्टय सम्पत्ति, pre-साधन चतुष्टय सम्पत्ति is कर्म प्रधान life, whereas ज्ञान प्रधान life is post-साधन चतुष्टय सम्पत्ति. After साधन चतुष्टय सम्पत्ति comes ज्ञान प्रधान life. कर्म प्रधान life is before साधन चतुष्टय सम्पत्ति. One is before and another is after. One is previous and another is later. How can you combine these two? This is the third argument.

4) The fourth argument is सामग्री भेदः. The very infrastructure required is different. One requires the addition of PORT. PORT addition is required for कर्म प्रधान life. P – possession, O – obligatory duty, R – relation, T – transaction. This PORT will have to be added for कर्म प्रधान life. PORT reduction is the condition for ज्ञान प्रधान life. In the शास्त्र, PORT addition is called गृहस्थाश्रम and PORT reduction is

called सन्न्यासाश्रम. Thus we can call it आश्रम भेदः or सामग्री भेदः. This is the fourth argument.

Of these four arguments, शङ्कराचार्य is giving the fourth argument with the help of बृहदारण्यकोपनिषत् मन्त्र 4-4-22. In this the उपनिषत् very clearly says when a person is interested in मोक्ष which is called आत्मलोकः and when a person is not interested in the other three लोकs - मनुष्यलोक, स्वर्गलोक and ब्रह्मलोक, when in लोकत्रयम् he is not interested and only interested in fourth लोक, आत्मलोक which means मोक्ष, then he gives up the available infrastructure viz., गृहस्थाश्रम - पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थाय, which is the rejection of गृहस्थाश्रम, in our language PORT rejection. PORT rejection is talked about, that means the very infrastructure is different. And because of these four differences ज्ञानम् and कर्म cannot be combined. It is like a square peg in a round hole. That is what is said here. अविद्या-कामवत एव सर्वाणि कर्माणि. अविद्या-कामवान् refers to the one who is interested in three लोकs - मनुष्यलोक, स्वर्गलोक and ब्रह्मलोक. The infrastructure for those people is PORT addition because they should get पुत्र, पुत्र means family is required and they have to do वैदिक कर्म which means money is required, job is required, कर्म infrastructure is required. Therefore they require PORT सहित infrastructure. Therefore सर्वाणि कर्माणि श्रौत-आदीनि. श्रौतकर्म means the rituals prescribed in श्रुति. And आदि refers to स्मार्तकर्माणि – rituals prescribed in स्मृति. And as I said in the last class, the very sacred thread symbolizes श्रौत-स्मार्त-कर्म. That is why when he puts on the thread the मन्त्र he chants is श्रौतस्मार्तविहित सदाचार नित्यकर्मानुष्ठान

योग्यता सिद्ध्यर्थं ब्रह्म तेजः अभिवृद्ध्यर्थं यज्ञोपवीत धारणं करिष्ये । श्रौत-स्मार्त-कर्म requires the sacred thread and when a person wants मोक्ष and he takes सन्न्यास, श्रौतकर्म and स्मार्तकर्म are not to be added but they have to be rejected. How is it indicated? He removes the sacred thread. One of the main अङ्गs of सन्न्यास is breaking the sacred thread. Therefore श्रौतादीनि दर्शितानि. This indicates सामग्री भेदः. Up to this we saw in the last class. Continuing;

तेभ्यो 'व्युत्थाय' 'प्रव्रजन्ति' [बृहदारण्यकोपनिषत् ४-४-२२] इति व्युत्थानम् आत्मानम् एव लोकम् इच्छतः अकामस्य विहितम् ।

So for those who are interested in लोकत्रय, the infrastructure is different. Having said that, the बृहदारण्यकोपनिषत् says for those who are interested in आत्मलोक, rejection of this infrastructure which is the very shift in infrastructure is very clearly said in the उपनिषत् तेभ्यः 'व्युत्थाय'. व्युत्थानम् means सन्न्यास, त्याग. So rejecting this infrastructure in the form of पुत्रैषणा वित्तैषणा लोकैषणा etc., प्रव्रजन्ति – they leave. प्रव्रजनम् means they leave the गृहस्थाश्रम. इति – this is बृहदारण्यक वाक्यम् 4-4-22, इति – with this statement व्युत्थानम् विहितम् – सन्न्यास is prescribed. सन्न्यास in our language is PORT reduction. विहितम् – is prescribed for आत्मानम् एव लोकम् इच्छतः – for a person who is interested in the आत्मलोक. And in this context the meaning of the लोक means चैतन्यम्. आत्मलोकम् means आत्मचैतन्यम् इच्छतः, i.e., मोक्षम् इच्छतः. इच्छतः is षष्ठी विभक्ति. 'त'कारान्त पुल्लिङ्गः इच्छत् शब्दः, √इष् शतृ-प्रत्ययान्त रूपः षष्ठी एकवचनम्. We have to add पुरुषस्य. For

a person who is desirous of मोक्ष, the very infrastructure is different. And you cannot say he is desiring the other three लोकs also and आत्मलोक also, he says he has got राग for आत्मलोक and he has got विराग for the other three लोकs. Therefore अकामस्य for a person who is not interested in मनुष्यलोक, स्वर्गलोक and ब्रह्मलोक and therefore लोकत्रयसाधनम् also. For the three लोकs and three साधनम्s also - पुत्र is the साधनम् for मनुष्यलोक, कर्म is the साधनम् for स्वर्गलोक and उपासन is the साधनम् for ब्रह्मलोक - he is not interested. साधनत्रयम् साध्यत्रयम् च all the six items he doesn't have interest in. So अकामस्य, विरक्तस्य, साधन चतुष्टय सम्पन्नस्य. Why कर्म is required after वित्तशुद्धि. कर्म is very very important before वित्तशुद्धि but after वित्तशुद्धि कर्म becomes a waste of time, it takes my time, energy, attention - all of them, it becomes a positive obstacle after वित्तशुद्धि, and therefore अकामस्य व्युत्थानम् विहितम् - कर्म सन्न्यास, renunciation of वैदिक कर्म is clearly prescribed. Thus सामग्री भेदात् समुच्चयः न सम्भवति. Continuing;

तद् एतद् विभाग-वचनम् अनुपपन्नं स्याद् यदि श्रौत-कर्म-ज्ञानयोः समुच्चयः अभिप्रेतः स्याद् भगवतः ।

Now शङ्कराचार्य concludes this wave of four arguments. Hereafter he will start another wave of arguments! Waves after waves are going to come. Now these four arguments put together is one group. That he is concluding in this paragraph. He says श्रौत-कर्म-ज्ञानयोः समुच्चयः भगवतः अभिप्रेतः स्याद् - suppose समुच्चय had been the teaching of कृष्ण. भगवतः अभिप्रेतः means भगवतः अभिप्रायः, भगवान्'s

teaching. What is the teaching? समुच्चयः – the combination. Combination of what? श्रौत-कर्म and श्रौत-ज्ञानम् – वैदिक कर्म and ज्ञानम्, समुच्चयः, the combination, suppose that is the teaching of भगवान्. Then what would भगवान् have said? भगवान् would not have divided humanity into two groups at all. If all people have to combine ज्ञानम् and कर्म together as a means of liberation, कृष्ण would not have divided the humanity into two groups. In the third chapter, the division is ज्ञानयोगेन साङ्ख्यानाम् कृष्ण divided humanity into साङ्ख्य group and योगि group. And He said साङ्ख्य group should follow ज्ञानम् and योगि group should follow कर्म because ज्ञानम् and कर्म should not be combined; if combination is the intention, कृष्ण would not have divided the साङ्ख्य group and योगि group. Instead he would have said all of you do कर्म also, all of you do ज्ञानम् also, he would not have divided humanity thus. Therefore if समुच्चय is the teaching then the division of humanity into two will be improper. That is said here. एतद् विभाग-वचनम् – the statement of division of humanity, so विभाग-वचनम् means humanity dividing statement. साधक विभाग-वचनम्. What is that statement that is kept in mind. Third verse of the third chapter

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नम ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ गीता ३-३ ॥

ज्ञानयोगेन साङ्ख्यानां, you follow ज्ञानयोग and you don't require कर्म, कर्मयोगेन योगिनाम्, you follow कर्मयोग and you don't require ज्ञान now. After चित्तशुद्धि I will give you ज्ञानम् and when you come to ज्ञानम् you won't require कर्म. At no

time ज्ञानम् and कर्म will exist together. So this विभाग-वचनम्, the statement of division अनुपपन्नं स्याद् – would be improper if समुच्चय is the teaching. And therefore विभाग-वचनम् is there, therefore ज्ञान group need not follow कर्म and कर्म group need not follow ज्ञानम्. For ज्ञान group कर्म is redundant because चित्तशुद्धि has already come and for कर्म group ज्ञानम् is useless because चित्तशुद्धि has not come. So in such a case where is the question of combining both. So समुच्चयः अभिप्रेतः यदि, यदि means suppose. If combination is कृष्ण's intention then the division of humanity will be improper. So with this the first wave of arguments is over.

Hereafter we are entering the next series of arguments. Again more involved, you should be ready for textual analysis. भाष्यम् means a heavy textual analysis will be there, interpretational analysis will be there. So be ready for some hair-splitting.

न च अर्जुनस्य प्रश्न उपपन्नो भवति । ‘ज्यायसी चेत् कर्मणस्ते’ [गीता ३-१] इत्यादिः ।

In the second chapter of the गीता Lord कृष्ण has talked about ज्ञानम् also, especially from verse number twelve to twenty-five आत्मज्ञानम् is clearly talked about.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ गीता २-२१ ॥

And in the second chapter, later कृष्ण talks about कर्म also

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । ॥ गीता २-४७ ॥

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय । ॥ गीता २-४८ ॥

Second chapter talks about both ज्ञानम् and कर्म. Now what is the controversy in interpretation. There is a very big controversy between us and the पूर्वपक्षि, the समुच्चयवादि, वेदान्त एकदेशि. What is that controversy? We say that ज्ञानम् and कर्म can never be combined together. ज्ञान साधन and वैदिक कर्म साधन cannot be combined is our argument. Therefore combination is not possible and therefore combination is not the means of liberation. So what is our contention? Combination is not possible, combination is not prescribed as a means of liberation. What is एकदेशि's claim? Combination is possible and combination is the means of liberation. Do not mix-up पूर्वपक्षि and सिद्धान्ति. Very careful. We say combination is impossible and he says combination is possible and prescribed. Suppose combination is the teaching then शङ्कराचार्य says अर्जुन also would have grasped combination as possible and as a means of liberation. If that is कृष्ण's teaching that will be अर्जुन's understanding. Why? Because अर्जुन is the student. And if अर्जुन has also understood the combination as possible and as a means of liberation then he would not have asked the question in the third chapter as we find. अर्जुन's question will be untenable if combination is the teaching and combination is अर्जुन's understanding. So what is the argument? If combination is the teaching and if combination is the understanding from the second chapter of the गीता, then अर्जुन's question in the third chapter will be untenable, improper. How? We have to understand that. That is what we are going to see now.

He says अर्जुनस्य प्रश्नः – अर्जुन's question that 'ज्यायसी चेत् कर्मणस्ते' [गीता ३-१] इत्यादिः – in the third chapter of the गीता, first verse which is अर्जुन's question, उपपन्नः न भवति – will become untenable if combination is the teaching and if combination is the understanding. Combination of what and what? Combination of आत्मज्ञानम् and वैदिक कर्म. आत्मज्ञान-वैदिक-कर्म समुच्चय if that is the teaching then अर्जुन's question is not possible. So this is the introduction of the argument, सङ्ग्रह वाक्यम्. शङ्कराचार्य himself will explain that later. That we will see.

एक-पुरुष-अनुष्ठेयत्व-असम्भवं बुद्धि-कर्मणोः भगवता पूर्वम् अनुक्तं कथम् अर्जुनः अश्रुतं बुद्धेः च कर्मणः ज्यायस्त्वं भगवति अध्यारोपयेद् मृषा एव 'ज्यायसी चेत्कर्मणस्ते मता बुद्धिः' [गीता ३-१] इति ।

So the previous paragraph is the argument given in brief. It is called सङ्ग्रह वाक्यम् and now this paragraph is the elaboration of the सङ्ग्रह वाक्यम्; this is the style of शङ्कराचार्य, all arguments he will give in two stages, सङ्ग्रह argument and विस्तर argument. So now he says एक-पुरुष-अनुष्ठेयत्व-असम्भवम्. एक-पुरुष-अनुष्ठेयत्वम् is another word for समुच्चय, combination. असम्भवम् means impossible. So समुच्चय is impossible, we say so. Now शङ्कराचार्य tells पूर्वपक्षि if 'समुच्चय is impossible' is not the teaching, that means suppose the teaching is समुच्चय is possible, here it is given in double negative. असम्भवम् of बुद्धि-कर्मणोः. बुद्धि means ज्ञानम् and कर्म means कर्म. So the impossibility of the combination of ज्ञानम् and कर्म is not the teaching भगवता

अनुक्तम् – is not the teaching of भगवान्. If the impossibility is not the teaching; now how do you put it positively? If possibility of the combination is the teaching; you can make into small sentences. बुद्धि-कर्मणोः एक-पुरुष-अनुष्ठेयत्व-असम्भवं भगवता पूर्वम् अनुक्तः. Suppose भगवान् has not taught the impossibility but भगवान् has taught the possibility of the combination and अश्रुतम् – and if the impossibility of the combination is not learnt by अर्जुन, that means the possibility of the combination is learnt by अर्जुन. So बुद्धि-कर्मणोः एक-पुरुष-अनुष्ठेयत्व-असम्भवं अर्जुनेन अश्रुतः. Then the problem is अर्जुन's question is untenable. Now what is अर्जुन's question? अर्जुन says in the third chapter 'हे कृष्ण! You say that ज्ञानम् is superior to कर्म'. 'बुद्धिः कर्मणः ज्यायसी' this is अर्जुन's statement. Knowledge is superior to कर्म. That means अर्जुन is grading ज्ञानम् and कर्म. There is gradation between ज्ञानम् and कर्म as said by अर्जुन. शङ्कराचार्य's ingenious or brilliant argument is whenever we talk about combination comparison is not possible. In combination, comparison and gradation are not possible. Only when there is a choice between these two comparison and gradation are possible. Suppose a person wants to choose his dress. And there are two pants. Now he has to choose one of the pants. Similarly which shirt is better for me to wear today. Where there is choice there he has to ask the question which pant is better, which shirt is better because there are two. Now suppose there is one pant and one shirt and he has to wear which one? When he has to wear both of them there is no question of which one is better. So when I have to combine pant and shirt, there is no question of pant is better or shirt is

better. Therefore the argument is only when choice is there, there is a question of which is better. When combination is involved there is no question of which is better. Now let us come to our discussion. Suppose ज्ञानम् and कर्म have to be combined by all साधकs, and that has been taught by कृष्ण in the second chapter, अर्जुन need not compare and say ज्ञानम् is better or कर्म is better. The very fact that अर्जुन says 'हे कृष्ण! ज्यायसी चेत् कर्मणः बुद्धिः मता, the very fact that he says ज्ञानम् is superior being the direct means of liberation itself makes it very clear that अर्जुन does not understand combination as the teaching. If अर्जुन had understood combination as the teaching he would never have compared and said ज्ञानम् is superior as taught by कृष्ण in the second chapter. Therefore he says ज्यायसी चेत् कर्मणः बुद्धिः मता. Here what is the crucial word? ज्यायसी is the crucial word which indicates comparative degree. Gradation of ज्ञानम् and कर्म and attributing superiority to ज्ञानम् would never have happened. And not only does अर्जुन grade ज्ञानम् and कर्म, but he doesn't say this gradation is done by me. अर्जुन says this gradation is taught by You in the second chapter, because there is a word मता. मता means this is the teaching of Yours. Therefore, not only is अर्जुन's understanding gradation, अर्जुन says Your teaching also conveys gradation इति मता, this is the teaching of Yours. इति कर्मणः बुद्धेः ज्यायस्त्वम्. ज्यायस्त्वम् means superiority of बुद्धि, बुद्धि here means आत्मज्ञानम्. Very very careful, बुद्धि should not be translated as intellect but आत्मज्ञानम्. Superiority to what? कर्मणः – वैदिक कर्म. भगवति अध्यारोपयेद् – how can अर्जुन attribute such a teaching to कृष्ण. Such a teaching means

ज्ञानम्'s superiority to कर्म. Therefore according to अर्जुन, कृष्ण's teaching is gradation, अर्जुन's understanding is gradation. If there is gradation, there cannot be combination. If there is combination, there cannot be gradation because there is no choice to grade. When all will do ज्ञानम् and कर्म, there is no question of which is better. भगवति is सप्तमी विभक्ति एकवचनम् of भगवान्, 'त'कारन्तः पुल्लिङ्गः भगवत् शब्दः. भगवति is not goddess here. When it refers to goddess then it is भगवती. अध्यारोपयेद् means attribute. Who attributes what on whom? अर्जुन attributing such a teaching to Lord कृष्ण. The teaching being the gradation of ज्ञानम् and कर्म. Once you establish gradation, समुच्चय is out. Therefore the word ज्यायसी for शङ्कराचार्य is a million dollar word. This ज्यायसी word will get expanded when we continue to read the भाष्यम्. While reading गीतामूल we just translate it as and move on; we will never focus. Now while reading भाष्यम् ज्यायसी becomes a very very powerful word because with the help of this word शङ्कराचार्य is refuting the powerful समुच्चयवादि. Therefore बुद्धि-कर्मणोः ज्यायस्त्वं कथम् अर्जुनः भगवति अध्यारोपयेद्, कथम् इति आक्षेपार्थे न तु प्रश्नार्थे. This is one argument.

Then another argument in the same line. This is another wave.

किं च यदि बुद्धि-कर्मणोः सर्वेषां समुच्चय उक्तः स्याद् अर्जुनस्य अपि स उक्त एव इति – 'यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम्' [गीता ७-१] इति कथम् उभयोः उपदेशे सति अन्यतर-विषयः एव प्रश्नः स्यात्।

There is another problem for पूर्वपक्षि. Our problem is understanding! After grading ज्ञानम् and कर्म which itself is the negation of समुच्चय, we find another thing in अर्जुन's statement. In the third chapter itself in the second verse अर्जुन asks for something.

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ गीता ३-२ ॥

अर्जुन says 'हे कृष्ण! You are talking about ज्ञानसाधन and also कर्मसाधन in the second chapter. Now tell me which one should I follow? तत् एकं वद निश्चित्य. So he is asking for one of these two. This is in third chapter second verse. And again in the fifth chapter first verse

सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरिकं तन्मे ब्रूहि सुनिश्चितम् ॥ गीता ५-१ ॥

Give me one साधन. Should I follow ज्ञानम् or should I follow कर्म? So thus, both in the third chapter second verse, which शङ्कराचार्य doesn't quote here and the fifth chapter first verse, which शङ्कराचार्य quotes here, अर्जुन is asking for one साधन for him to follow at that level of his life. At this level which one is important for me he asks. Now शङ्कराचार्य says this question for one of the two itself is a proof to show that combination has not been the teaching. If combination is the teaching, then where is the question of which one should I follow. When it is said that both have to be followed, there the question doesn't arise as to which one to follow. You should follow both. You have to take this tablet as well as this tablet also. After this the patient asks the question which tablet is

better? So if two tablets are prescribed then there is no question of which one should I take. Now अर्जुन asks the question which one should I follow, from that we come to know that combination has not been the teaching. किं च – moreover. स्यात्. स्यात्, यदि etc., indicates suppositional arguments. All suppositional arguments mean imagination. स्यात् – suppose. बुद्धि-कर्मणोः समुच्चयः – combination of ज्ञानम् and कर्म. उक्तः स्यात् – has been taught by कृष्ण. Suppose combination has been taught by कृष्ण. सर्वेषाम् – for all the साधकs. Suppose combination has been taught for all the साधकs. Then what about अर्जुन? Is it applicable to अर्जुन or not? Like some people saying स्वामिजि, after saying सर्वे भवन्तु सुखिनः should I say let my son be happy? Is your son outside सर्वे? Like that if combination is prescribed for सर्वेषाम्, शङ्कराचार्य says अर्जुनस्य अपि सः उक्तः – then naturally for अर्जुन also combination must be the teaching. All suppositional. If combination has been the teaching then it is the teaching for all and therefore it is the teaching for अर्जुन also. इति – that being so. उभयोः उपदेशे सति – when combination of both is taught by कृष्ण कथम् अन्यतर-विषयः प्रश्नः स्यात् – how can अर्जुन ask a question regarding one साधन for him to follow when both are to be combined? So अन्यतर-विषयः प्रश्नः means question regarding one of the two. कथम् स्यात् – how can अर्जुन ask. Ok, where did अर्जुन ask. That quotation he gives 'यच्छ्रेय एतयोरेकं – एतयोः, between these two, एकम् – ask me to do any one of them, which one should I follow? इति – such a question in third chapter second verse and fifth chapter first verse, अर्जुन's question, how can there be. This is also not a question, 'अर्जुन's

question how can there be' means such a question is improper if combination has been the teaching. Therefore combination cannot be the teaching, therefore ज्ञानादेव कैवल्यम्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॐ ॥

किं च यदि बुद्धि-कर्मणोः सर्वेषां समुच्चय उक्तः स्याद् अर्जुनस्य अपि स उक्त एव इति – ‘यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम्’ [गीता ७-१] इति कथम् उभयोः उपदेशे सति अन्यतर-विषयः एव प्रश्नः स्यात् ।

शङ्कराचार्य is analyzing the ज्ञानकर्म समुच्चय वादः while summarizing the first chapter of the गीता and he is giving various arguments against this मतम्. Here a group of four arguments were given पुरुष भेदः, बुद्धि भेदः, काल भेदः and सामग्री भेदः – these four distinctions are present in the field of ज्ञानम् and कर्म. Because of these four भेदs ज्ञानम् and कर्म cannot be joined. And with that, that group of four arguments is over. Now from ‘न च अर्जुनस्य प्रश्नः’ शङ्कराचार्य is entering the second group of arguments which consists of two important reasonings. And these two reasonings are based on अर्जुन’s statement in the beginning of the third chapter. And अर्जुन’s statements are based on कृष्ण’s teaching in the second chapter. What are the two arguments? We can call it as ‘ज्यायस्त्व’ वचनम् and ‘अन्यतर-विषयः प्रश्नः’. ‘ज्यायस्त्व’ वचनम् is one argument and ‘अन्यतर-विषयः प्रश्नः’ is the second argument. ‘ज्यायस्त्व’ वचनम् argument is the following.

1) If in the second chapter, कृष्ण is suggesting the combination of ज्ञानम् and कर्म for liberation, then there is no question of choosing one of them because when combination is prescribed there is no question of choice. And when there is no

question of choice, there is no question of asking which one is better. The question of what is better or comparison comes only when you have to choose, when there is a choice you can ask a question which one is better. Therefore, comparison presupposes choice. Where there is no choice there is no comparison. And शङ्कराचार्य's argument is where there is combination there is no question of choice. And when there is no question of choice there is no question of comparison. And Therefore शङ्कराचार्य argues – suppose in the second chapter कृष्ण had talked about ज्ञानकर्म समुच्चय, then अर्जुन also would have understood ज्ञानकर्म समुच्चय. And if अर्जुन has to combine both of them then he doesn't have a choice. And if he doesn't have a choice then he should not compare both of them. And if he should not compare both of them then he should not say ज्ञानम् is superior to कर्म, because there is no comparison. But what does अर्जुन say? ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन. So ज्यायसी word indicates ज्ञानम् is superior, that means comparison has come, that means choice has come, that means combination has gone. This is argument number one. And this was given in 'एक-पुरुष-अनुष्ठेयत्व-असम्भवं बुद्धि-कर्मणोः भगवता पूर्वम् अनुक्तं कथम् अर्जुनः अश्रुतं बुद्धेः च कर्मणः ज्यायस्त्वं भगवति अध्यारोपयेद् मृषा एव'. So how can अर्जुन say ज्ञानम् is superior which indicates comparison, which indicates choice, which indicates there is no combination. This is argument number one. This is called 'ज्यायस्त्व' वचनम् argument.

2) Then शङ्कराचार्य is giving the second argument in the 'किं च यदि बुद्धि-कर्मणोः सर्वेषां समुच्चय' which we completed

in the last class. The second argument is based on अर्जुन's statement in the first verse of the fifth chapter. You can see how heavily textual is भाष्यम्. In fact, often people complain also स्वामिजी is very textual. Because शङ्कराचार्य is very textual. If it is a complaint I take it as a compliment. So study of शास्त्र means study of text. So in the fifth chapter first verse अर्जुन says कृष्ण give me one of the two साधनस.

यत् श्रेयः एतयोः एकम् तत् मे ब्रूहि सुनिश्चितम् ॥ गीता ५-१ ॥

Give me one साधन – either ask me to follow ज्ञानम् or ask me to follow कर्म, tell me one of them. And if अर्जुन is asking for one of them it means अर्जुन has understood choice. And if there is a choice said by अर्जुन, there cannot be combination because if अर्जुन has to combine ज्ञानम् and कर्म, how can अर्जुन ask the question which one should I follow. How can he tell 'एतयोः यत् एकम् श्रेयः तत् मे सुनिश्चितम् ब्रूहि'? This is the second argument. This is called 'अन्यतर-विषयः प्रश्नः' argument.

And the second argument itself शङ्कराचार्य clarifies with an example in the next paragraph which we have to enter now.

न हि पित्त-प्रशमन-अर्थिनो वैद्येन मधुरं शीतं च भोक्तव्यम् इति उपदिष्टे 'तयोः अन्यतरत् पित्त-प्रशमन-कारणं ब्रूहि' इति प्रश्नः सम्भवति ।

So an आयुर्वेद example is given. There is a person who has got too much of पित्तम्. वातम् पित्तम् and कफम् they say in आयुर्वेद. पित्तम् is अग्नितत्त्वम्, वातम् is वायुतत्त्वम्, कफम् is जलतत्त्वम्. When there is an increase in पित्तम्, then varieties of

problems come and one of the problem is पैतृयम्, पितृ आधिक्यात् one of the problem is thinking will be in trouble. And other various problems will come. Now this patient शङ्कराचार्य calls पितृ-प्रशमन-अर्थि – a patient who has got पितृम् and who has gone to an आयुर्वेद doctor and he is asking for पितृस्य प्रशमनम्, प्रशमनम् means decrease or alleviation of the पितृ in his system. For that he is seeking a medicine. Just as for मोक्ष, here the patient, the पितृ-प्रशमन-अर्थि is asking. And for him the वैद्य gives a समुच्चयः. The समुच्चयः, औषधम् is मधुरं शीतं च. मधुरम् means you should take something sweet, i.e., jaggery and शीतम् च something cold like curds. Therefore you have to mix मधुरम् and शीतम् in the form of jaggery and curds or any such thing, and consume that as a medicine. Imagine a patient has heard of this मधुर-शीत समुच्चयः. And this patient says, ‘ok, I have clearly understood the remedy which is समुच्चय of मधुरम् and शीतम्. Now tell me which one is better, that I should follow.’ If this is not understood means पितृम् is more! It is hard to convey better than this! So once I have to take मधुरम् and शीतम् together, समुच्चयः, how can I ask the doctor ‘which one is ज्यायसी and if this is ज्यायसी shouldn’t I follow it, which one of these two should I follow’ can such a question come if I have to combine both of them. In the same way if ज्ञानम् is मधुरम् and कर्म is शीतम्, just for an example, if I have to combine both then how can I ask the question तत् एकं वद निश्चित्य. Therefore समुच्चय is not at all taught. If समुच्चय is taught then अर्जुन cannot ask such a question. Now look at the sentence. वैद्येन ‘मधुरं शीतं च भोक्तव्यम्’ इति उपदिष्टे – by the doctor the उपदेश, the advice, the instruction has been

given 'मधुरं शीतं च भोक्तव्यम्' – you should combine and consume मधुरम् and शीतम् something like jaggery and curds. This is for पित्त-प्रशमन-अर्थिनः – for a patient who is seeking the alleviation from the पित्त आधिक्यम्. इति उपदिष्टम् अस्तु. Suppose such an advice has been given by the doctor. 'तयोः अन्यतरत् पित्त-प्रशमन-कारणं ब्रूहि' – suppose the patient asks the question that तयोः मध्ये – between those two मधुरम् and शीतम्, अन्यतरत् ब्रूहि – please advise me which one I should take for पित्त-प्रशमन-कारणम् – as a means to reduce the पित्तम्. अन्यतरत् means which one of the two should I take इति ब्रूहि – thus may you advise me. This is the second quotation coming from the patient. इति प्रश्नः न सम्भवति – such a प्रश्नः from an intelligent patient who can understand the doctor's advice will not ask for one of these two if समुच्चय is the instruction. Similarly if ज्ञानकर्म समुच्चय is the instruction अर्जुन would not have asked for one of these two. But अर्जुन is asking for one of these two, therefore समुच्चय is not the teaching. So इति प्रश्नः न सम्भवति. And therefore समुच्चयवाद is invalid. Now शङ्कराचार्य is going to go further making it a little bit more complicated. So he is going to take one more step further, very interesting. We will read.

अथ अर्जुनस्य भगवद्-उक्त-वचनार्थ-विवेक-अनवधारण-निमित्तः प्रश्नः कल्प्येत, तथा अपि भगवता प्रश्न-अनुरूपं प्रतिवचनं देयम् – 'मया बुद्धि-कर्मणोः समुच्चय उक्तः किम्-अर्थम् इत्थं त्वं भ्रान्तः असि' इति ।

Now शङ्कराचार्य is imagining the समुच्चयवादि's further argument. What makes the समुच्चयवादि argue? The

समुच्चयवादि says, 'O शङ्कराचार्य! What you say is correct. If कृष्ण's teaching is ज्ञानकर्म समुच्चय combination then अर्जुन should never ask which one should I follow. Therefore अर्जुन's question should not be there. And if अर्जुन is asking such a question then समुच्चयवाद cannot be the teaching, I agree. And also your example is very correct. If मधुर-शीत समुच्चय: is the instruction then the patient should not ask मधुरम् वा शीतम् वा. This argument I perfectly agree.' But what I want to say is कृष्ण has taught समुच्चय only. And अर्जुन, if he has understood the teaching should not ask for one of the two. The teaching is समुच्चय only and if अर्जुन has understood the teaching properly then he should not ask which one should I follow. But अर्जुन asks the question because he has not understood that समुच्चयवाद is the teaching. अर्जुन should have said 'हे कृष्ण! I have understood, you have taught me to study and also to do कर्म and I should follow both of them and therefore I will follow.' That should have been अर्जुन's response. But अर्जुन asks for one of these two not because कृष्ण taught something different, कृष्ण has taught समुच्चय only but अर्जुन did not understand that समुच्चय is the teaching. Therefore, because of अर्जुन's misunderstanding the wrong question has come. Therefore don't give your argument based on अर्जुन's wrong question. So don't give a wrong argument based on अर्जुन's wrong question. अर्जुन has not understood properly, the teaching is समुच्चय only. This may be the argument of समुच्चयवादि. For this शङ्कराचार्य says even in that case you cannot conclude समुच्चयवाद is the teaching. Even in that case – that कृष्ण has taught समुच्चय and अर्जुन should not ask for

one of them but अर्जुन asks for one of them because अर्जुन has misunderstood – even in such a case you cannot say समुच्चय is the teaching. Why? शङ्कराचार्य gives the answer to समुच्चयवादि. He says, let us travel along with you, that कृष्ण has taught समुच्चय, the combination and अर्जुन did not understand that समुच्चय is the teaching and Therefore he is putting a wrong question – which one should I follow. Now शङ्कराचार्य argues, suppose अर्जुन has put a wrong question, then what should be कृष्ण's reply. अर्जुन has misunderstood and he is confused. Is कृष्ण also confused? If कृष्ण is confused then you should not study गीता. So what should be कृष्ण's answer? If अर्जुन has asked a wrong question out of confusion then कृष्ण's answer should have been हे अर्जुन! समुच्चयवाद has been my teaching and your question for one of them is wrong and therefore, may you understand clearly that you have to combine both of them. कृष्ण should have corrected अर्जुन's confused question. But on the other hand, we find कृष्ण's answer is He doesn't correct अर्जुन's question. In fact, कृष्ण also travels along with अर्जुन and कृष्ण agrees that अर्जुन's question is correct and कृष्ण says

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ गीता ३-३ ॥

समुच्चय is not the teaching. योगिs will follow कर्मयोग, साङ्ख्यs will follow ज्ञानयोग, different साधकs will follow different साधनs according to their level of चित्तशुद्धि, combination is not what I am teaching. Therefore कृष्ण clarifies there is no combination. कृष्ण never corrects अर्जुन and says I

am teaching combination. And Therefore you cannot complain अर्जुन has misunderstood. Therefore my argument based on अर्जुन's question is correct only. Now look at this line. अर्जुनस्य प्रश्नः विवेक-अवधारण-निमित्तः. So this is the assumption of समुच्चयवादि. Suppose the समुच्चयवादि assumes अर्जुनस्य प्रश्नः – the question of अर्जुन is विवेक-अवधारण-निमित्तः – because of a lack of clear understanding. विवेक-अवधारणम् means clear understanding. तृतीया तत्पुरुष. विवेकेन-अवधारणम् विवेक-अवधारणम्. विवेक-अवधारणम् means a lack of clear understanding, that means ignorance. Ignorance of भगवद्-उक्त-वचन-अर्थ – the message, अर्थ means the teaching or the message or instruction, given by भगवान्'s statement. भगवद्-उक्त-वचन means भगवान्'s statement. अर्थ means the message which is समुच्चय. Because this is the assumption of समुच्चयवादि. He says भगवान्'s message is समुच्चय only but अर्जुन has not clearly grasped the message of समुच्चय and Therefore he asks a wrong question which one should I follow. Suppose you, the समुच्चयवादि, have such an assumption. तथा अपि – even then भगवता प्रश्न-अनुरूपं प्रतिवचनं देयम्. अर्जुन is confused, that is understandable. Being a student he can have the privilege of confusion. Confusion is a privilege of the student. That is why I always say that whenever a student feels confused, he should happily come and tell the teacher without feeling bad because confusion is a privilege of the student, a privilege the teacher doesn't have. Therefore शङ्कराचार्य says, अर्जुन had a privilege Therefore he asked a wrong question. But कृष्ण is a teacher. So His answer should have been correcting अर्जुन's question. Therefore he says तथा अपि – even then on

such an assumption भगवता प्रतिवचनं देयम् – भगवान् must have given an answer प्रश्न-अनुरूपम् – in keeping with अर्जुन's confused question. अनुरूपम् means appropriately, in keeping with अर्जुन's confused question. And what should have been कृष्ण's answer? शङ्कराचार्य says कृष्ण's answer should have been, 'मया बुद्धि-कर्मणोः समुच्चय उक्तः' – assuming that कृष्ण is teaching समुच्चय, कृष्ण should have told अर्जुन that हे अर्जुन! I have taught you समुच्चय in the second chapter. This is all assumption. If समुच्चयवाद has been the teaching, then कृष्ण's answer should have been हे अर्जुन! I have taught you समुच्चय, 'किम्-अर्थम् इत्थं त्वं भ्रान्तः असि' – why are you confused in this manner and raising a confused question – which one of the two should I follow. कृष्ण must have corrected अर्जुन. But कृष्ण doesn't correct. And therefore अर्जुन's question is a correct question, therefore समुच्चयवाद is not the teaching. This is the direction in which we have to think. So 'मया बुद्धि-कर्मणोः, बुद्धि here means ज्ञानम्, ज्ञान-कर्मणोः समुच्चय उक्तः किम्-अर्थम् – why are you इत्थम् – in this manner त्वं भ्रान्तः असि' – you are confused and asking the wrong question. But कृष्ण doesn't correct अर्जुन. That is said in the next paragraph. That final इति must be the end of the quotation and it should be connected with word देयम्. Thus कृष्ण should have answered but कृष्ण doesn't answer in such a way. Then what did कृष्ण say?

न तु पुनः प्रतिवचनम् अननुरूपं, पृष्टाद् अन्यद् एव 'द्वे निष्ठे मया पुरा प्रोक्ते' [गीता ३-३] इति वक्तुम् युक्तम्।

So if समुच्चयवाद has been the teaching and if अर्जुन's question has been a confused question then कृष्ण should have

answered in this manner and कृष्ण should not have answered in this manner. This he says अननुरूपं प्रतिवचनम् न युक्तम् – कृष्ण should not have given an inappropriate answer. अननुरूपम् means inappropriate. What is inappropriate? पृष्टाद् अन्यत् – deviating from अर्जुन's question. अन्यत् means different or deviating or unrelated to अर्जुन's question, कृष्ण should not have given an inappropriate answer. कृष्ण should have given an appropriate answer. What is the appropriate answer? अर्जुन you are confused! That should be the first statement कृष्ण should have said. But कृष्ण never says you are confused. And on the other hand, instead of saying 'अर्जुन you are confused!' कृष्ण is only endorsing अर्जुन's question and He is traveling along with अर्जुन, clearly indicating that there is no question of combination intended in the second chapter. No inkling is given indicating समुच्चय. Because what was कृष्ण's statement? He says 'द्वे निष्ठे मया पुरा प्रोक्ते' – I have given two clearly distinct साधनs, निष्ठा means committed साधन. The difference between the words निष्ठा and साधन is निष्ठा is committed साधन. Like a musician who works somewhere and also sings in his spare time - that is साधन, but he gives up the job and becomes a professional musician, he is committed to music. Then music becomes निष्ठा. So 'द्वे निष्ठे मया पुरा प्रोक्ते'. कृष्ण says I have taught two distinct साधनs, for one group of people ज्ञानम् and for another group of people कर्म. Those who follow कर्म, for them ज्ञाननिष्ठा is not prescribed and those who follow ज्ञानम्, for them कर्मनिष्ठा is not prescribed, there is no combination of ज्ञानम् and कर्म, कृष्ण clearly says in the third chapter, which means in the second chapter also the teaching is

not समुच्चय. And अर्जुन's question also is a correct question only – 'which one should I follow?' Should I follow ज्ञानम् or कर्म? Thus everything is smoothly flowing, you are only increasing my पित्तम्. This is शङ्कराचार्य's argument. 'द्वे निष्ठे मया पुरा प्रोक्ते' two mutually exclusive साधनs I have taught. इति वक्तुम् – कृष्ण's such answer will be inappropriate if अर्जुन's question is a wrong question. And therefore, because of these six arguments – first group of four and second group of two पुरुष भेदः, बुद्धि भेदः, काल भेदः, सामग्री भेदः, ज्यायस्त्व वचनम् and अन्यतर-विषयः प्रश्नः. Because of these six arguments ज्ञानकर्म समुच्चयवाद is neither the teaching in the second chapter of the गीता nor is it in the third chapter of the गीता nor is it in the fifth chapter of the गीता. समुच्चय is not taught.

And now comes another series of arguments.

न अपि स्मार्तेन एव कर्मणा बुद्धेः समुच्चये अभिप्रेते विभाग-
वचनादि सर्वम् उपपन्नम् ।

Now शङ्कराचार्य is assuming another supposition by समुच्चयवादि. Whether समुच्चयवादि knows how to think like this we do not know but शङ्कराचार्य assumes that समुच्चयवादि may counter in this manner. What may be the counter? He may say 'yes, I agree with you that कृष्ण is not talking about ज्ञानकर्म समुच्चय. But still समुच्चयवाद is correct. How? Because कर्म द्विविधम्. There are two types of कर्म. One is called श्रौतकर्म and another is called स्मार्तकर्म. And अर्जुन's युद्धम् comes under स्मार्तकर्म, it doesn't come under श्रौतकर्म. Therefore there are two types of कर्मs श्रौत –

कर्म prescribed by the वेदs and स्मार्त – कर्म prescribed by any non-Vedic scripture but based on the वेदs. He says ज्ञानम् and श्रौतकर्म cannot be combined. Therefore whenever we are talking about समुच्चयवाद you don't take श्रौतकर्म because ज्ञानम् and श्रौतकर्म cannot be combined. But ज्ञानम् and स्मार्तकर्म can be combined. And in the भगवद्गीता कृष्ण is talking about अर्जुन's युद्धम् and युद्धम् and similar कर्मs will come under स्मार्तकर्म. And in the भगवद्गीता कृष्ण is prescribing ज्ञानस्मार्तकर्म समुच्चय. And you are quoting बृहदारण्यक पुत्रैषणायाश्च वितैषणायाश्च लोकैषणायाश्च. All those things are ok because they are renouncing श्रौतकर्म. And here कृष्ण is prescribing स्मार्तकर्म. Therefore why can't you accept ज्ञानस्मार्तकर्म समुच्चयवाद. Why can't you take like that?"

शङ्कराचार्य says even that cannot be taken. Because all the six arguments that I gave with regard to श्रौतकर्म, all those arguments will hold good with regard to स्मार्तकर्म also. Therefore he says स्मार्तेन कर्मणा बुद्धेः समुच्चय अभिप्रेतः – let us assume that बुद्धेः समुच्चय – the combination of आत्मज्ञानम् with स्मार्तेन एव कर्मणा – स्मार्तकर्म like अर्जुन's युद्धम् etc. अभिप्रेतः – is कृष्ण's intended teaching. इति अस्तु. Let us assume this is the contention of समुच्चयवादि. From स्मार्तेन till अभिप्रेते is the assumption of समुच्चयवादि. Then our answer is अपि. अपि means तथा अपि. Even if you assume like that विभाग-वचनादि सर्वम् न उपपन्नम् – even then the six arguments that I gave with regard to श्रौतकर्म, all those arguments will hold good with regard to स्मार्तकर्म also. And of those six arguments the first argument is विभाग-वचन argument. This विभाग-वचन argument came in “तद् असत्, ज्ञान-कर्म-निष्ठयोः विभाग-

वचनाद्'. That is the first argument of the six arguments. And that विभाग-वचन argument alone I have renamed as पुरुष भेदः. So thus पुरुष भेदः then बुद्धि भेदः, काल भेदः, सामग्री भेदः, ज्यायस्त्व वचनम् and अन्यतर-विषयः प्रश्नः these six arguments are being referred to by the word विभाग-वचनादि. That विभाग-वचनम् has to be understood as the पुरुष भेदः वचनम्. So all these six arguments will counter even if ज्ञानस्मार्तकर्म समुच्चयवाद is talked about. Why, even if ज्ञानस्मार्तकर्म समुच्चयवाद is prescribed अर्जुन cannot ask the question which one should I follow. Because of these six arguments, the ज्ञानस्मार्तकर्म समुच्चयवाद is also not possible. And with regard to ज्ञानस्मार्तकर्म समुच्चयवाद, we have six arguments which are applicable to the श्रौतकर्म and शङ्कराचार्य says in addition to the six arguments I am going to give one more argument. What is that additional argument? विभाग-वचनादि सर्वम्, that सर्वम् refers to all the six arguments न उपपन्नम् – that all will become unanswerable for you. The seventh argument comes now.

किं च क्षत्रियस्य युद्धं स्मार्तं कर्म स्वधर्म इति जानतः 'तत्किं कर्मणि घोरं मां नियोजयसि' [गीता ३-१] इति उपात्मन्ः अनुपपन्नः ।

So the seventh argument with regard to ज्ञानस्मार्तकर्म समुच्चय. Now शङ्कराचार्य argues, let us assume that in the second chapter कृष्ण has prescribed ज्ञानस्मार्तकर्म समुच्चयवाद for liberation. Because अर्जुन asked for liberation. कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ गीता २-७ ॥

Therefore अर्जुन had asked for मोक्ष. And कृष्ण has prescribed the साधनम् of ज्ञानम् and स्मार्तकर्म समुच्चय. And for अर्जुन स्मार्तकर्म is स्वधर्म. And स्मार्तकर्म स्वधर्म is fighting this war. Therefore at the end of the second chapter if अर्जुन has received the teaching properly what should be in अर्जुन's mind. We have to imagine. So हे कृष्ण! You say I have to gain knowledge also and I have to combine my duty also and my duty happens to be fighting this war and this war involves violence. But even though it is violence it is my स्वधर्म. And if it is स्वधर्म, then I have to necessarily do it because ज्ञानकर्म समुच्चय You have prescribed. Therefore I shall fight this स्वधर्म and he must be happy that कृष्ण has prescribed a means for liberation. And instead of being grateful to कृष्ण for giving him the स्वधर्म समुच्चय of युद्धम्, what does अर्जुन say?

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ गीता ३-१ ॥

How can अर्जुन use the word घोर कर्म? And how can अर्जुन complain to कृष्ण that हे कृष्ण! You are engaging me in this cruel action? He should not have said cruel action, he should have happily said I am doing स्वधर्म समुच्चय for liberation. So this statement cannot be justified if ज्ञानस्मार्तकर्म समुच्चय is the teaching. But I can justify this in my teaching. Why? Because समुच्चय is not the teaching. A person should be either a कर्मयोगि or a ज्ञानयोगि. Then अर्जुन can ask the question 'if I have a choice to become a कर्मयोगि or a ज्ञानयोगि at a time why can't You prescribe ज्ञानयोग for me which doesn't

involve violence, why are You prescribing the cruel कर्मयोग?’ That question can be justified in अद्वैत where समुच्चयवाद is not prescribed. In your वाद the question cannot be justified. Look at the sentence. किं च – moreover. क्षत्रियस्य युद्धं स्मार्तं कर्म – for a क्षत्रिय युद्धम् is a स्मार्तकर्म, स्मृति विहितकर्म, धर्मशास्त्र विहितकर्म. Because in the धर्मशास्त्र the four वर्णस and the वर्णस duties are very clearly categorized. Therefore युद्धम् is a स्मार्तम् कर्म. And not only is it स्मार्तम् कर्म but also स्वधर्मः च – it is स्वधर्म for a क्षत्रिय. इति जानतः – this knowledge अर्जुन has. I have got युद्ध as the स्मार्त स्वधर्म कर्म. So जानतः जानाति, अर्जुन knows this fact that I have to do this युद्धम्. And if समुच्चय is the teaching उपालम्भः अनुपपन्नः – अर्जुन cannot make a complaint to कृष्ण. उपालम्भः means complaint, charge, accusation, protest etc. Literally उपालम्भः means scolding. अनुपपन्नः means unjustifiable. अर्जुन’s complaint to कृष्ण is unjustifiable if ज्ञानस्मार्तकर्म समुच्चय is the teaching. That complaint is given in quotation. ‘तत्किं कर्मणि घोरे मां नियोजयसि’ [गीता ३-१] अर्जुन complains therefore समुच्चयवाद is not possible. More arguments in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

न अपि स्मार्तेन एव कर्मणा बुद्धेः समुच्चये अभिप्रेते विभाग-
वचनादि सर्वम् उपपन्नम् ।

किं च क्षत्रियस्य युद्धं स्मार्तं कर्म स्वधर्म इति जानतः 'तत्किं
कर्मणि घोरं मां नियोजयसि' [गीता ३-१] इति उपालम्भः
अनुपपन्नः ।

Up to this portion शङ्कराचार्य elaborately refuted the
एकदेशिमतम् of ज्ञानकर्म समुच्चयवाद pointing out that ज्ञानम्
cannot be combined with श्रौतकर्म also and ज्ञानम् cannot be
combined with स्मार्तकर्म also. And for the first proposal he
gave six arguments – पुरुष भेदः, बुद्धि भेदः, काल भेदः, सामग्री
भेदः, ज्यायस्त्व वचनम् and अन्यतर-विषयः प्रश्नः. Of them the
first argument is पुरुष भेदः and I said शङ्कराचार्य does not use
that word, he uses the word विभाग-वचनम्. That ज्ञानयोग
belongs to one विभाग and कर्मयोग belongs to another विभाग.
He uses the word विभाग-वचनम्. The very idea I am calling
पुरुष भेदः. And with regard to श्रौतस्मार्तकर्म समुच्चय he gives
seven arguments. Of the seven arguments six are borrowed
from the previous one and the seventh argument is the addition.
The addition is उपालम्भः वचनम्. अर्जुन's उपालम्भः or
complaint. The complaint being हे कृष्ण! Why are You
engaging me in this cruel war? If ज्ञानम् and स्मार्तकर्म
combination is the teaching then युद्धम् becomes compulsory.
Because युद्ध is a स्मार्तकर्म. And if this compulsory स्मार्तकर्म
समुच्चय is the prescription of कृष्ण then अर्जुन should not have
complained; but अर्जुन complains. Since अर्जुन complains

समुच्चय cannot be the intention of कृष्ण. Therefore शङ्कराचार्य temporarily concludes this discussion saying that in the भगवद्गीता there is neither ज्ञानश्रौतकर्म समुच्चय nor is there ज्ञानस्मार्तकर्म समुच्चय. That conclusion comes in the following paragraph. We will read.

तस्माद् गीता-शास्त्रे ईषन्-मात्रेण-अपि श्रौतेन स्मार्तेन वा कर्मणा आत्मज्ञानस्य समुच्चयो न केनचिद् दर्शयितुं शक्यः ।

तस्मात् – because of the six arguments and the seventh one गीता-शास्त्रे – in the भगवद्गीता teaching आत्मज्ञानस्य समुच्चयः – the combination of आत्मज्ञान with कर्मणा – scriptural कर्म श्रौतेन स्मार्तेन वा – either श्रौतकर्म or स्मार्तकर्म समुच्चयः न दर्शयितुं शक्यः – the समुच्चयवाद can never be shown by anyone as the teaching in the गीता-शास्त्र. Not only by me केनचिद् शक्यः – no one can show that. ईषन्-मात्रेण-अपि. ईषन्-मात्र means even a little bit, even a wee bit of combination you cannot show. ईषन्-मात्रेण is adjective to कर्मणा. ईषन्-मात्रेण श्रौतेन कर्मणा ईषन्-मात्रेण स्मार्तेन कर्मणा वा आत्मज्ञानस्य समुच्चयः केनचिद् दर्शयितुं न शक्यः. Therefore समुच्चयवाद is inappropriate, it is a great mistake. So with this the temporary conclusion of समुच्चयवाद is over. Hereafter he is going to take one more very very important point. That point is very important in the sense whether शङ्कराचार्य accepts ज्ञानम् and liberation for a गृहस्थ or not, it is a very big debate. Many people wonder whether शङ्कराचार्य accepts knowledge and liberation for a गृहस्थ or not, it is a big debate. And many people argue that शङ्कराचार्य doesn't accept ज्ञानम् and liberation for a गृहस्थ. But it is not at all true, शङ्कराचार्य

accepts ज्ञानम् and liberation for a गृहस्थ also. It is a very important thing for everyone to note, especially गृहस्थs must note because गृहस्थs get a doubt whenever शङ्कराचार्य glorifies सन्न्यास. This following portion is the proof to clearly show that शङ्कराचार्य accepts ज्ञानम् and also liberation for a गृहस्थ.

यस्य तु अज्ञानाद् रागादि-दोषतो वा कर्मणि प्रवृत्तस्य यज्ञेन दानेन तपसा वा विशुद्ध-सत्त्वस्य ज्ञानम् उत्पन्नं परमार्थ-तत्त्व-विषयम् – ‘एकम् एव इदं सर्वं ब्रह्म अकर्तृ च’ इति,

This is an answer to an imaginary question raised by the समुच्चयवादि. This question has to be very clearly understood. समुच्चयवादि says हे शङ्कर! Whatever you say I am willing to accept, Ok. That your arguments are very very tight. ज्ञानम् and कर्म cannot be combined and you gave several reasons in support of that. The main reason you gave was ज्ञानम् requires I am अकर्ता thought whereas कर्म requires I am कर्ता thought. ज्ञानम् presupposes अकर्तृत्व बुद्धिः, अकर्ता mindset whereas कर्म requires कर्तृत्व बुद्धिः, I am कर्ता mindset. Therefore अकर्तृत्वम् and कर्तृत्वम् are two mindsets required for ज्ञानम् and कर्म respectively. And शङ्कराचार्य argued that these two thought patterns are diagonally opposite, अकर्तृत्वम् and कर्तृत्वम् are diagonally opposite and opposites cannot coexist in one person. And since opposites cannot coexist in one person, a person can either follow ज्ञानम् excluding कर्म or he can follow कर्म which excludes ज्ञानम्. So the argument was ज्ञानम् and कर्म are mutually exclusive because the required mindsets are diagonally opposite. And समुच्चयवादि says this is

a very very powerful argument. And that is why the people also must be different. And that is why शङ्कराचार्य said गृहस्थ should follow कर्मयोग and सन्न्यासि should follow ज्ञानयोग because one person cannot follow both of them as the mindsets are diagonally opposite. And समुच्चयवादि says I have to accept that argument because opposites cannot coexist. Opposite attributes cannot coexist in one locus, that is the law. Then समुच्चयवादि says *this is perfectly ok with regard to समुच्चयवाद because in our मतम् कर्तृत्वम् and अकर्तृत्वम् have got the same order of reality*. Because the पूर्वपक्षि does not accept सत्यम्-मिथ्या difference and therefore *in his मतम् opposite attributes cannot coexist because they have the same order of reality*. Then समुच्चयवादि argues but हे शङ्कराचार्य! In your अद्वैत दर्शनम् अकर्तृत्वम् is सत्यम् and कर्तृत्वम् is मिथ्या. And therefore even if they are opposite attributes, since one is सत्यम् and the other is मिथ्या opposite attributes can coexist in अद्वैतम्. Because अद्वैतिन् repeatedly argues *opposite attributes can coexist if they belong to two orders of reality*. And he gives very many examples - a dry land and wet water can happily coexist if the water is mirage water. Because water is mirage water, it can flow freely over the sand and the sand can be still dry. How can they coexist, because one is of a higher order of reality – the sand, and the other is lower order – the mirage water. The waker can sleep on bed without motion and in his dream he can travel all over, motion and non-motion can coexist in one and the same person because one is from waker-दृष्टि and another is from dreamer-दृष्टि. In short, *opposite attributes can coexist सत्ता भेदे सति*. Therefore समुच्चयवादि

argues in शाङ्कर दर्शनम्, in शङ्कराचार्य's teaching, since अकर्तृत्वम् is सत्यम् and कर्तृत्वम् is मिथ्या they can happily coexist. And since these two mindsets can coexist, ज्ञानम् and कर्म can coexist in Advaitic teaching. ज्ञानम् and कर्म can coexist, why, because the required mindsets can coexist because they are of two orders of reality. And therefore ज्ञानकर्म सहभाव, coexistence can never be negated in अद्वैत. पूर्वपक्षि cannot accept because for him सत्ता भेद is not there. But in अद्वैतम् सत्ता भेद is there and so ज्ञानम् and कर्म can happily coexist. And therefore in गृहस्थाश्रम itself, a person can be in कर्म also and a person can have ज्ञानम् also. And in अद्वैतम् a गृहस्थ ज्ञानि can happily say 'I am अकर्ता' from पारमार्थिक दृष्टि and he can happily say 'I am कर्ता' from व्यावहारिक दृष्टि. Where is the difficulty in the coexistence of कर्तृत्वम् and अकर्तृत्वम्, where is the difficulty in the coexistence of ज्ञानम् and कर्म and where is the difficulty in गृहस्थ having both ज्ञानम् and कर्म together? Why should you insist on सन्न्यास? So सहभाव is logically possible because of सत्ता भेदात्. सहभाव means coexistence. Coexistence of ज्ञानम् and कर्म. And if सहभाव is possible, coexistence is possible then समुच्चय also will be happily possible. Therefore why do you refute समुच्चयवाद? If सहभाव is possible then why do you refute the combination? So this is समुच्चयवादि's logical question. Thereafter the समुच्चयवादि further argues not only is coexistence possible, not only is समुच्चय possible, not only can गृहस्थ do both ज्ञानम् and कर्म, not only is it logically possible, it is supported by Lord कृष्ण Himself. You are quoting only लोकेऽस्मिन् द्विविधा निष्ठा which is convenient to you because

you want the division of गृहस्थ and सन्न्यासि. Some will have the pride of 'I am सन्न्यासि'. After getting सन्न्यास that problem comes. सन्न्यास is to drop superiority complex. They will have the complex that 'I am सन्न्यासि'. Like that you seem to have some सन्न्यास complex and Therefore you are repeatedly quoting ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम्, why can't you read the third chapter clearly? In the third chapter कृष्ण clearly tells अर्जुन, 'अर्जुन, even if you are a ज्ञानि, I don't want you to renounce and go away. As a ज्ञानि you have to do कर्म.

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ गीता ३-२० ॥

He did not propose सन्न्यास. He commanded अर्जुन to continue in गृहस्थाश्रम and he said remaining a ज्ञानि you have to do कर्म also. That means कृष्ण is clearly accepting the coexistence of ज्ञानम् in a गृहस्थ and कर्म also in a गृहस्थ and he instructs अर्जुन to do कर्म. This is not a casual statement, he goes further and argues

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ गीता ३-२९ ॥

Just as अज्ञानि remaining in गृहस्थाश्रम performs कर्म, a विद्वान् ज्ञानि should perform कर्म in गृहस्थाश्रम. Therefore it is very very clear ज्ञानम् and कर्म coexist in गृहस्थाश्रम, therefore ज्ञानम् is only in सन्न्यासाश्रम is not correct. गृहस्थाश्रमि can be a ज्ञानि and in गृहस्थ ज्ञानि ज्ञानम् can coexist with कर्म. And कृष्ण quotes Himself as a support

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ गीता ४-१३ ॥

‘I am कर्ता also, I am अकर्ता also’ कृष्ण clearly says remaining a गृहस्थ. That means in गृहस्थ, ज्ञानम् and कर्म can coexist. And he gives the support of जनक also.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः । ॥ गीता ३-२० ॥

Therefore समुच्चयवादि says that ज्ञानकर्म सहभाव is possible, therefore समुच्चय is possible, therefore a गृहस्थ need not take सन्न्यास, in fact, should not take सन्न्यास. He should combine ज्ञानम् and कर्म, which is logically possible and scripturally supported. Why are you negating समुच्चयवाद and why are you insisting upon सन्न्यास? Just like the monkey which lost its tail, just because you lost गृहस्थाश्रम why are you denying the enjoyment to us? If I were you, I would leave well enough alone. And as for yourself, it is irreversible, it is a one-way street. Now the question also must be clearly understood as also the answer, which is very very subtle. Because शङ्कराचार्य doesn't elaborate it, just casually says and moves on.

शङ्कराचार्य says I accept all your points. कर्तृत्वम् and अकर्तृत्वम् cannot coexist only when they are of the same order of reality. कर्तृत्वम् and अकर्तृत्वम् can coexist if they are of different orders of reality. And if they can coexist, ज्ञानम् and कर्म can coexist. And therefore in a गृहस्थ ज्ञानम् and कर्म can and thus coexist as in जनक, as in कृष्ण there is coexistence. And therefore a गृहस्थ ज्ञानि is possible. शङ्कराचार्य without any reservation, without any prejudice says गृहस्थ ज्ञानि is possible and in him his ज्ञानम् coexists with कर्म. Therefore ज्ञानकर्म सहभाव is possible. And therefore all these points I agree. But the last point I am going to differ. Because

of ज्ञानकर्म सहभाव, you say therefore ज्ञानकर्म समुत्त्वय is possible. *I accept ज्ञानकर्म सहभाव in a गृहस्थ ज्ञानि but I don't accept ज्ञानकर्म समुत्त्वय as a means of liberation. Why?*

ज्ञानकर्म समुत्त्वयवादि's argument is a गृहस्थ ज्ञानि has to combine कर्म with ज्ञानम्, which is called समुत्त्वय, to attain liberation. This is his philosophy. शङ्कराचार्य asks about the corollary of this. When you say a गृहस्थ ज्ञानि combines कर्म with ज्ञानम् as a means of liberation, you are indirectly saying गृहस्थ ज्ञानि is a साधक. You are indirectly saying गृहस्थ ज्ञानि is a साधक combining कर्म for liberation, 'for liberation' means liberation has not yet come. गृहस्थ ज्ञानि is a साधक and he is working for liberation by combining कर्म. Therefore corollary number one is गृहस्थ ज्ञानि is a संसारि, you are saying. And the second corollary is, you are saying, he combines the ज्ञानम् with कर्म for liberation. That means you look upon his कर्म as a साधनम् for liberation. Therefore गृहस्थ ज्ञानि becomes a संसारि in समुत्त्वयवाद, कर्म becomes a साधनम् in समुत्त्वयवाद and मोक्ष he is working for that means मोक्ष is a goal for गृहस्थ ज्ञानि. मोक्ष is a साध्यम् to be attained later. *So in समुत्त्वयवाद गृहस्थ ज्ञानि is a संसारि, कर्म is a साधनम् and मोक्ष is a साध्यम्.* The very word साध्यम् means a future event to come later.

शङ्कराचार्य says all these three - गृहस्थ ज्ञानि is a संसारि, कर्म is a साधनम् and मोक्ष is a साध्यम् - we strongly refute. All these three are wrong. Why? First one शङ्कराचार्य says, even if one is गृहस्थ the moment he is ज्ञानि he loses the status of साधक or संसारि, that means गृहस्थ ज्ञानि is मुक्तः.

Therefore in समुच्चयवाद गृहस्थ ज्ञानि is taken as a संसारि doing साधन whereas in अद्वैतम् we say गृहस्थ ज्ञानि is मुक्तः. This is difference number one. Ok, what is the प्रमाणम्? शङ्कराचार्य says, not only have I read the गीता wherein कृष्ण accepts a गृहस्थ ज्ञानि, but you too read the गीता further.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ गीता ४-२३ ॥

कृष्ण clearly says ज्ञान-अवस्थित-चेतसः मुक्तस्य. That word मुक्तस्य is very important. A गृहस्थ ज्ञानि who is already liberated by the very power of knowledge, when कृष्ण accepts a गृहस्थ ज्ञानि as a मुक्तः how dare you say गृहस्थ ज्ञानि is combining कर्म for liberation? He is liberated. Therefore कृष्ण also doesn't accept गृहस्थ ज्ञानि as a संसारि साधक, but he is मुक्तः. Whereas in समुच्चयवाद गृहस्थ ज्ञानि is not मुक्तः.

Then coming to the second difference. In समुच्चयवाद गृहस्थ ज्ञानि uses कर्म as a साधन for liberation. This also is not acceptable because when I say गृहस्थ ज्ञानि is already liberated because of the very knowledge itself, supported by कृष्ण in the sentence ज्ञान-अवस्थित-चेतसः मुक्तस्य, so when गृहस्थ ज्ञानि is already मुक्तः how can he use the कर्म as a साधन for liberation? In समुच्चयवाद, कर्म is a साधन for liberation. Whereas in our teaching a गृहस्थ ज्ञानि never uses कर्म as a साधन for liberation. In fact, we go one step further that कर्म does not produce मोक्ष for him, why, because he is already मुक्तः. In fact, कर्म does not even produce पुण्यपापम्. For a गृहस्थ ज्ञानि, when it is said that आगामि पुण्यपापम् are not coming, let alone calling कर्म as a साधनम्, कर्म does not even

produce either पुण्यम् or मोक्ष. Therefore in समुच्चयवाद, कर्म enjoys साधनम् status, whereas in our मतम् कर्म loses साधनम् status in the case of a गृहस्थ ज्ञानि. That is why कृष्ण said

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ गीता ४-२३ ॥

The verb प्रविलीयते is very important. प्रविलीयते means गृहस्थ ज्ञानि's कर्म dissolves there itself without producing either पुण्यम् or मोक्ष. So how can कर्म be called as a साधनम्?

Therefore what is the difference between समुच्चयवाद and us? First one, गृहस्थ ज्ञानि is a संसारि for him. For us गृहस्थ ज्ञानि is a असंसारि. The second difference is in his मतम्, गृहस्थ ज्ञानि uses कर्म as a साधनम् whereas in our teaching for a गृहस्थ ज्ञानि कर्म doesn't have साधनम् status at all.

Then what is the third difference? In his वाद, he uses कर्म as a means of liberation, that means मोक्ष is a goal to be achieved. In his मतम् for a गृहस्थ ज्ञानि मोक्ष is साध्यम्, whereas in our teaching, for a गृहस्थ ज्ञानि मोक्ष is not a साध्यम्. Then what? मोक्ष is सिद्ध, it is already accomplished.

Thus he is not a साधक, कर्म is not a साधनम् and मोक्ष is not a साध्यम्. In our teaching, गृहस्थ ज्ञानि is not a साधक, कर्म is not a साधनम् and मोक्ष is not a साध्यम्. Whereas in समुच्चयवाद, गृहस्थ ज्ञानि is a साधक, कर्म is a साधनम् and मोक्ष is a साध्यम्. In fact, he says मोक्ष is after death. Why, because he has to do अग्निहोत्र lifelong. So this lifelong कर्म he has to perform and die successfully and as a result of this lifelong कर्म and आत्मज्ञानम् he will get मोक्ष later. We say,

simpleton! We are talking about जीवन्मुक्ति where गृहस्थ ज्ञानि is free here and now. Therefore we accept ज्ञानकर्म सहभाव, coexistence in a गृहस्थ ज्ञानि but we don't accept ज्ञानकर्म समुच्चय as a means of liberation. We have to understand the technical difference between the words सहभाव and समुच्चय. So coexistence is there in अद्वैतम् because one is from सत्य and another is from मिथ्या, but there is no समुच्चय as a means of liberation because already he is liberated.

This शङ्कराचार्य presents in this simple paragraph, a simple looking paragraph, in a slightly different way. I presented as सहभाव is possible and समुच्चय is not possible. शङ्कराचार्य says in a गृहस्थ ज्ञानि ज्ञानम् coexists with कर्म because he has to do वैदिक कर्म. During शङ्कराचार्य's time गृहस्थ means वैदिक कर्म is there. Therefore he says ज्ञानम् coexists with कर्म. But since he is already liberated as a ज्ञानि, the कर्म in his case doesn't function as a साधन, as a means for neither पुण्यम् because ज्ञानि doesn't get पुण्यम् nor मोक्ष because he is already liberated. Therefore in a गृहस्थ ज्ञानि कर्म doesn't have a साधनम् status. A means status is not there because it doesn't produce any result - either पुण्यम् or मोक्ष. So शङ्कराचार्य argues once the कर्म loses the साधन status कर्म should not be called as कर्म itself. Because his argument is the very word कर्म is a technical status, a status it enjoys only when it has the capacity to produce a result. Like a seed enjoys the seed status only when it can germinate. After roasting, a seed cannot be called a seed itself. Why, because a roasted seed cannot germinate. So if you want to call it a seed, you add an adjective pseudo seed. Similarly, शङ्कराचार्य argues, in a

गृहस्थ ज्ञानि कर्म should not be called कर्म. So since his कर्म should not be called कर्म, a गृहस्थ ज्ञानि doesn't have कर्म. A गृहस्थ ज्ञानि doesn't have कर्म because his action at body level doesn't deserve the nomenclature, the technical name कर्म and when a गृहस्थ ज्ञानि doesn't have कर्म itself, where is the question of समुच्चय? How can there be समुच्चय, when कर्म itself is not there? Then he asks the question if a गृहस्थ ज्ञानि doesn't have कर्म itself and his actions do not deserve the name कर्म, then what is the name? I have to give some name. Because a गृहस्थ ज्ञानि is getting up early in the morning and लोकसङ्ग्रहार्थम् he is doing सन्ध्यावन्दनम्, अग्निहोत्र and ब्रह्मयज्ञ and if he a householder he goes to office or if he is a क्षत्रिय he does युद्धम्. Therefore गृहस्थ ज्ञानि's action should be given some name. You negate the name कर्म. शङ्कराचार्य says I don't want to give a name but if you insist I will call it as कर्माभासः. Like a fake currency note, you can never take it as money. Fake currency resembles money but you won't call it money. Why? It cannot purchase. Like that गृहस्थ ज्ञानि's कर्म is कर्म आभास, therefore गृहस्थ ज्ञानि does not have कर्म itself, therefore there is no question of समुच्चयवाद. In the case of a सन्न्यासि I need not talk because he doesn't do अग्निहोत्र, therefore there is no need to discuss whether समुच्चय is there or not. But in the case of a गृहस्थ ज्ञानि, every action that he does पश्यन् शृण्वन् स्पृशन् जिघ्रन्, all of them, they don't deserve the name कर्म, therefore समुच्चय is not there. For a सन्न्यासि ज्ञानि also समुच्चय is not there, for a गृहस्थ ज्ञानि also. That means गृहस्थ ज्ञानि is possible but in his case मोक्ष is not by ज्ञानकर्म समुच्चय. ज्ञानम् has given him liberation and

later कर्मs are not समुच्चय but they are कर्म आभास. So your coming to the class is कर्म आभास only. Therefore you can continue to be a गृहस्थ, you can continue to be a ज्ञानि, you can continue all the actions and therefore कर्म सहभाव will be there but it will be called कर्म आभास, therefore actual कर्म is not there, therefore where is the question of समुच्चय in अद्वैतम्? Therefore neither can you have समुच्चय nor can I have. This is the idea, we have to extract out of this paragraph. It is a long sentence, I will make it into short sentences.

So यस्य तु we will take it as कश्चित्पुरुषः. Suppose there is a person. अज्ञानाद् रगादि-दोषतो वा कर्मणि प्रवृत्तस्य – he has entered into कर्म. This is a technical word. In शङ्कराचार्य's भाष्यम् when he talks about entering into कर्म it means entering into वैदिक कर्म. And in his terminology वैदिक कर्म is possible only in गृहस्थाश्रम, therefore entering कर्म in his dictionary means entering गृहस्थाश्रम. So entering कर्म means getting married. Therefore let us assume there is a person who has engaged himself in कर्म. कर्मणि प्रवृत्तः अस्तु. And why has he entered गृहस्थाश्रम? Because अज्ञानाद् रगादि-दोषतो वा – so due to अज्ञानम् which is the common privilege of all people. Because of his अज्ञानम्,

तस्माद् एकाकी न रमते । स द्वितीयम् ऐच्छत् ॥
बृहदारण्यकोपनिषत् १-४-३ ॥

He felt loneliness. No company is there. It would have been nice to have someone.

जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीय ॥
बृहदारण्यकोपनिषत् १-४-१७ ॥

And शङ्कराचार्य says अज्ञानात् because of अज्ञानम् and रागादि-दोषतः – also because of राग desire for a wife, child etc. Here the word वा is in the meaning of च. चकारार्थे वा. It means ‘and’. Because of अज्ञानम् and attachment suppose a person entered into गृहस्थाश्रम. This is supposition one. Then next sentence.

यज्ञेन दानेन तपसा विशुद्ध-सत्त्वः इति अस्तु. Let us also assume that this गृहस्थ performed यज्ञ दानम् तपस् which are the basic three साधनs of a गृहस्थ.

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ॥ बृहदारण्यकोपनिषत् ४-४-२२ ॥

Therefore through यज्ञ दानम् तपस् this गृहस्थ अज्ञानि became शुद्धचित्तः इति अस्तु. Let us imagine a pure गृहस्थ. साधनचतुष्टय सम्पन्नः गृहस्थः. Then what happened?

Let us suppose परमार्थ-तत्त्व-विषयम् ज्ञानम् उत्पन्नम् – let us also assume that शुद्ध गृहस्थ became गृहस्थ ज्ञानि. So ज्ञानम् उत्पन्नम् इति अस्तु. Let us assume that such a गृहस्थ after purification, knowledge arose in him, उत्पन्नम्. What type of ज्ञानम्? Not ordinary type, but परमार्थ-तत्त्व-विषयम् ज्ञानम् उत्पन्नम्. These are all very important sentences because शङ्कराचार्य agrees that a गृहस्थ can get परमार्थ-तत्त्व-विषयम् ज्ञानम्. I am emphasizing this because even now there are many अद्वैतिन्s who do not accept ज्ञानम् and मोक्ष for a गृहस्थ, they strongly believe that गृहस्थs will not get ज्ञानम् and मोक्ष. Therefore register in your mind not to entertain the notion that गृहस्थs will not get ज्ञानम् and मोक्ष. So शङ्कराचार्य says परमार्थ-तत्त्व-विषयम् ज्ञानम् उत्पन्नम्. What

is that knowledge? He gives within quotation. 'एकम् एव इदं सर्वं ब्रह्म'. 'इदं सर्वं एकम् ब्रह्म एव' – this entire plurality is nothing but one ब्रह्मन् alone. What type of ब्रह्मन्? अकर्तृ ब्रह्म – actionless ब्रह्मन्. So thus let us imagine that such a गृहस्थ ज्ञानि is there. And let us imagine that he continues to be a गृहस्थ. This is going to be the next step, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

यस्य तु अज्ञानाद् रागादि-दोषतो वा कर्मणि प्रवृत्तस्य यज्ञेन दानेन तपसा वा विशुद्ध-सत्त्वस्य ज्ञानम् उत्पन्नं परमार्थ-तत्त्व-विषयम् – ‘एकम् एव इदं सर्वं ब्रह्म अकर्तुं च’ इति,

Up to ‘तस्माद् गीता-शास्त्रे ... केनचिद् दर्शयितुं शक्यः’ शङ्कराचार्य established that ज्ञानकर्म समुच्चय is never possible, whether it is श्रौत कर्म or स्मार्त कर्म. He gave six arguments to refute ज्ञानश्रौतकर्म समुच्चय and he gave seven arguments to refute ज्ञानस्मार्तकर्म समुच्चय. And now शङ्कराचार्य has entered into the next topic. Until now while refuting ज्ञानकर्म समुच्चयवाद, शङ्कराचार्य had presented the general principle that गृहस्थाश्रम is for कर्म and सन्यासाश्रम is for ज्ञानम्. Thus two आश्रमस are meant for two different साधनस. And he quoted the support ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम्. Thus he made a very clear distinction गृहस्थ means कर्म, सन्यास means ज्ञानम्. So generally a doubt will come whether शङ्कराचार्य accepts the possibility of a गृहस्थ ज्ञानि or not. Because all the previous arguments will create an impression that शङ्कराचार्य accepts ज्ञानम् only in सन्यासाश्रम and he doesn’t accept a गृहस्थ ज्ञानि, it appears. But now in the following section शङ्कराचार्य clearly and openly admits that a गृहस्थ also can follow कर्म, get चित्तशुद्धि, then follow श्रवणमनननिदिध्यासनम् in गृहस्थाश्रम itself and he can attain ज्ञानम्. And after gaining ज्ञानम् also he may continue in गृहस्थाश्रम itself and being in गृहस्थाश्रम he will continue the वैदिक कर्मस also, the पञ्चमहायज्ञस as duties.

Therefore we find a peculiar situation in which a गृहस्थ ज्ञानि has got ज्ञानम् and कर्म also. So the question will be isn't a गृहस्थ ज्ञानि doing a ज्ञानकर्म समुच्चय? And for this only we saw the answer in the last class that in गृहस्थ ज्ञानि ज्ञानम् and कर्म coexist. ज्ञानकर्म सहभाव is very much there. सहभाव means coexistence, but we cannot call it ज्ञानकर्म समुच्चय. And why, what was the reason given? We said the very ज्ञानम् has given the गृहस्थ liberation. So गृहस्थ ज्ञानि by virtue of his ज्ञानम् is a liberated person. He is no more a साधक. And Therefore he need not combine कर्म as a साधन. And therefore in his case कर्म doesn't produce पुण्यम् also because ज्ञानि is free from आगामि पुण्यम्, which means his कर्म doesn't produce पुण्यफलम् also, his कर्म doesn't produce मोक्षफलम् also, why, because he is already मुक्तः. Therefore in his case कर्म is कर्म आभास. It doesn't deserve the title कर्म, so where is ज्ञानकर्म समुच्चय. Then what about his सन्ध्यावन्दनम्, अग्निहोत्र etc? शङ्कराचार्य says they are कर्म आभास. That is what we are seeing now.

यस्य तु अज्ञानात्. It is a very long sentence, we will have to split it into short sentences. The यस्य षष्ठी विभक्ति we will take as प्रथमा विभक्ति. कश्चित् पुरुषः अज्ञानाद् रागादि-दोषतो वा कर्मणि प्रवृत्तः इति अस्तु. Let us suppose there is a person who has got अज्ञानम् like anybody else and who has got रागद्वेष etc., Therefore he has entered into वैदिक कर्म. I told you in the last class, in शङ्कराचार्य's dictionary वैदिक कर्म means गृहस्थाश्रम. Therefore कर्मणि प्रवृत्तः means he is married.

Then what did he do? सः यज्ञेन दानेन तपसा वा विशुद्ध-
सत्त्वः इति अस्तु. Let us also assume that this गृहस्थ practiced
यज्ञ दानम् तपस् and became pure in mind. विशुद्ध-सत्त्वः means
साधनचतुष्टय सम्पन्नः. So गृहस्थ अज्ञानि has become गृहस्थ
अधिकारी.

Thereafter what did he do? तस्य परमार्थ-तत्त्व-विषयम्
ज्ञानम् उत्पन्नम् इति अस्तु. Let us also assume for that
intelligent अधिकारी गृहस्थ ज्ञानम् is also born. What type of
ज्ञानम्? परमार्थ-तत्त्व-विषयम् ज्ञानम् उत्पन्नम् इति अस्तु. What
is परमार्थ-तत्त्व-विषयम् ज्ञानम्? शङ्कराचार्य himself explains
within quotation. 'एकम् एव इदं सर्वं ब्रह्म अकर्तृ च' इति । This is
supposed to be prose but this also requires rearranging the
words like poetry. 'इदं सर्वं एकम् अकर्तृ ब्रह्म एव' – this whole
universe consisting of जीव, जगत् and ईश्वर, all of them, is
nothing but अकर्तृ ब्रह्म – ब्रह्मन् which is कर्म रहितम्. There the
adjective अकर्तृ is very important. Because by this knowledge
कर्म is falsified. If अकर्ता ब्रह्मन् alone is there then how can
कर्म exist? Therefore कर्म has been negated by him. Where?
Not outwardly. Externally he is doing नित्यनैमित्तिक कर्म, but
in his intellect they have all become mirage water. सर्वाणि श्रौत
कर्माणि सर्वाणि स्मार्त कर्माणि स्वप्न समानि for him they are
कर्म आभास only. Therefore in his vision कर्म doesn't exist then
where is समुच्चय? Therefore 'इदं सर्वं एकम् अकर्तृ ब्रह्म एव' इति
परमार्थ-तत्त्व-विषयम् ज्ञानम् तस्य उत्पन्नम्. So now we are
discussing a typical गृहस्थ. We can see शङ्कराचार्य doesn't
have any prejudice against गृहस्थ, he is saying clearly – he got
married, he purified his mind, he studied शास्त्र, and for
studying शास्त्र he did not take विविदिषा सन्न्यास. Without

विविदिषा सन्न्यास he became a ज्ञानि गृहस्थ. And after becoming a ज्ञानि गृहस्थ also, there is a second opportunity to take सन्न्यास which is called विद्वत् सन्न्यास which is not for studying but for निदिध्यासनम्. And याज्ञवल्क्य is the example for taking सन्न्यास after getting ज्ञानम्, याज्ञवल्क्य after becoming a very very great ज्ञानि, he renounced गृहस्थाश्रम for the sake of निदिध्यासनम्. Now शङ्कराचार्य says our hero गृहस्थ did not take विद्वत् सन्न्यास also but decided to do निदिध्यासनम् in गृहस्थाश्रम itself. And therefore as a ज्ञानि गृहस्थ he performed his नित्यनैमित्तिक कर्म, because गृहस्थ has to do, and parallelly he practiced निदिध्यासनम् and became ज्ञाननिष्ठ गृहस्थ. Previously he was ज्ञानि गृहस्थ: and now he is ज्ञाननिष्ठ गृहस्थ:. शङ्कराचार्य says all these are possible. Now the question is what happens to ज्ञानकर्म समुच्चय in his case?

तस्य कर्मणि कर्म-प्रयोजने च निवृत्ते अपि लोक-सङ्ग्रहार्थं यत्न-पूर्वं यथा प्रवृत्तः तथा एव कर्मणि प्रवृत्तस्य यत् प्रवृत्ति-रूपं दृश्यते न तत् कर्म येन बुद्धेः समुच्चयः स्यात् ।

Very very important paragraph. A गृहस्थ ज्ञाननिष्ठ is discussed. And grammatically this sentence should be combined with the previous paragraph. Because the previous paragraph begins with यस्य and this paragraph begins with तस्य, it is one long compound sentence. So तस्य. So now we have to imagine this गृहस्थ who has gone through श्रवणम्, मननम् and निदिध्यासनम् and has become ज्ञाननिष्ठ गृहस्थ:. And at least now does he take सन्न्यास? Even now he has not taken सन्न्यास, he is very much at home and therefore involved

in नित्यनैमित्तिक कर्म. So what happens? शङ्कराचार्य says तस्य कर्मणि कर्म-प्रयोजने च निवृत्ते अपि. This also we will make into short sentences. तस्य कर्म कर्म-प्रयोजनम् च निवृत्तम् – for him कर्म is also not required, निवृत्तम् means they have gone from his necessity. So कर्म निवृत्तम् – कर्म is gone from him. कर्म-प्रयोजनम् च निवृत्तम् – कर्म-प्रयोजनम् also is not his necessity. Why? He doesn't require पुण्यम् for धर्मार्थकाम, he doesn't require चित्तशुद्धि for मोक्ष because he has already become मुक्तपुरुष. Neither is पुण्यम् required nor is चित्तशुद्धि required. Therefore कर्म and कर्म-प्रयोजनम् have withdrawn from him. He can drop them. Even though they have gone from his necessity list. Very careful. कर्म has not gone. कर्म has only gone from the requirement list. So even though he doesn't require, what does he do? लोक-सङ्ग्रहार्थं यत्न-पूर्वं प्रवृत्तः इति अस्तु. Let us also visualize that ज्ञाननिष्ठ continues to do कर्म not for himself but for लोक-सङ्ग्रहार्थम् – purely to serve as a model for other अज्ञानि. So लोक-सङ्ग्रहार्थम्. He uses this word to remind us of the third chapter. That is what पूर्वपक्षि quoted. So लोक-सङ्ग्रहार्थं यत्न-पूर्वं प्रवृत्तः. यत्न-पूर्वम् means willfully, deliberately even though he knows I am मुक्तः and I am अकर्ता, he is performing action. Let us imagine such a गृहस्थ. And how seriously is he engaged? यथा पूर्वं प्रवृत्तः तथा एव कर्मणि प्रवृत्तः इति अस्तु. Just as he was seriously involved in कर्म before so seriously he is involved in कर्म now also. What is the meaning of before? It does not mean ब्रह्मचर्याश्रम. Earlier he was अज्ञानि गृहस्थ, now he is ज्ञानि गृहस्थ. As an अज्ञानि गृहस्थ how seriously he was doing सन्ध्यावन्दनम् so seriously he performs वैदिक कर्म now also as a ज्ञानि गृहस्थ. So यत्न-

पूर्वं यथा पूर्वं प्रवृत्तः तथा एव कर्मणि प्रवृत्तः इति अस्तु. So all these are preparatory steps. And now alone we have to differentiate Vedantic vision and his vision. Now in the case of such a ज्ञाननिष्ठ गृहस्थ, is ज्ञानम् there or not? ज्ञानम् is there. Is कर्म there or not? कर्म is also there. Is समुच्चय there or not? पूर्वपक्षि says there is समुच्चय in such a गृहस्थ. What शङ्कराचार्य wants to say is in such a गृहस्थ there is coexistence of ज्ञानम् and कर्म but there is no समुच्चय. And that is the last important line. यत् प्रवृत्ति-रूपं दृश्यते तत् न कर्म – the action performed by such a ज्ञाननिष्ठ गृहस्थ doesn't deserve the title कर्म. That is why he is using the word प्रवृत्ति-रूपम्. He also goes through the motion of नित्यनैमित्तिक कर्मs but it doesn't deserve the title कर्म. तत् न कर्म. And if you want to give it a title we will call it कर्म आभासः. It is like a fake currency which doesn't deserve the title money. Money title can be given only when it has the power of purchasing. His कर्म doesn't have पुण्य purchasing power, मोक्ष purchasing power, therefore कर्म doesn't exist for him. So यत् प्रवृत्ति-रूपं दृश्यते तत् कर्म न भवति. न भवति is important, it is not कर्म. येन बुद्धेः समुच्चयः स्यात् – with which कर्म the combination of ज्ञानम् would have been possible. It doesn't become a कर्म with which ज्ञानम् could have been combined, it is not such a कर्म. So it is a hypothetical case. It is not a कर्म with which ज्ञानम् could have been combined. So येन – with which कर्म बुद्धेः समुच्चयः – बुद्धि here means ज्ञानम्, ज्ञानस्य समुच्चयः would have happened but this कर्म is not of such type. In short, it is not combinable with ज्ञानम्. Therefore the conclusion is ज्ञानकर्म सहभाव is possible in a गृहस्थ ज्ञानि but it is not समुच्चयवाद. Continuing;

यथा भगवतो वासुदेवस्य क्षात्र-कर्म चेष्टितं न ज्ञानेन समुच्चीयते
पुरुषार्थ-सिद्धये तद्वत् फलाभिसन्धि-अहङ्कार-अभावस्य
तुल्यत्वाद् विदुषः ।

That a गृहस्थ ज्ञानि possible is proved through the third chapter of भगवद्गीता. And not only that, Lord कृष्ण also supports this further possibility by quoting himself as an example.

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ गीता ३-२४ ॥

कृष्ण clearly says अर्जुन you can attain मोक्ष as a गृहस्थ just as I am a गृहस्थ ज्ञानि and a गृहस्थ मुक्त. And कृष्ण continued to perform कर्म. And can you say Lord कृष्ण did ज्ञानकर्म समुच्चय? You cannot say कृष्ण combined कर्म for getting मोक्ष because कृष्ण doesn't get either पुण्यम् through his कर्म or मोक्ष through his कर्म. Therefore in कृष्ण's case also ज्ञानम् and कर्म coexisted but there was no समुच्चय. That is what is said here. भगवतः वासुदेवस्य क्षात्र-कर्म चेष्टितं ज्ञानेन न समुच्चीयते – भगवतः वासुदेवस्य चेष्टितम्, चेष्टितम् means कर्म. So performance or practice of क्षात्र-कर्म – the क्षत्रिय's duty. भगवतः वासुदेवस्य कर्म ज्ञानेन न समुच्चीयते – it doesn't combine with his ज्ञानम्. Did Lord कृष्ण get ज्ञानम् or not? You should not get such basic doubts! Lord कृष्ण! He is an अवतार! And did Lord कृष्ण have कर्म or not? He performed all the कर्म and therefore in कृष्ण they coexist. But was there a समुच्चय? समुच्चय was not there. His कर्म was कर्म आभास. Where is the combination? How can you combine sand and mirage water? It is not possible. Therefore ज्ञानेन न समुच्चीयते for पुरुषार्थ-

सिद्धये – in the case of Lord कृष्ण, कर्म is not combined with ज्ञानम् for attaining any पुरुषार्थ. And here पुरुषार्थ can include either पुण्यम् or मोक्ष. कृष्ण never wanted either पुण्यम् or मोक्ष through that combination. तद्वत्. Since the sentence begins with यथा therefore तद्वत्. So तद्वत् the sentence is incomplete, we have to complete the sentence. तद्वत् ज्ञानि गृहस्थस्य कर्म ज्ञानेन न समुच्चीयते – just as कृष्ण's कर्म is not combined with ज्ञानम् for मोक्ष, similarly any गृहस्थ ज्ञानि's कर्म is not combined with his ज्ञानम् for मोक्ष. Why is it not combined? Because गृहस्थ ज्ञानि is already liberated by being a ज्ञानि himself. And suppose a गृहस्थ ज्ञानि says I am a ज्ञानि but not liberated then we will say you are not a ज्ञानि. But I am studying वेदान्त. *If a person is not साधनचतुष्टय सम्पन्नः Vedantic study will contribute to चित्तशुद्धि and not to ज्ञानम्. This has to be understood clearly. If a person is not pure, Vedantic study will not contribute to ज्ञानम् and मोक्ष, it will contribute to चित्तशुद्धि.* That is why we say even if one is not an अधिकारी you can attend वेदान्त classes; for an अनधिकारी वेदान्त classes will contribute to चित्तशुद्धि. So since he is not yet a ज्ञानि, he is a student of वेदान्त, Therefore he is not liberated. If ज्ञानम् is there then liberation is there, because 'I am liberated' is ज्ञानम्. The content of ज्ञानम् is 'I am liberated'. You can never say I have the ज्ञानम् and I am not yet liberated. Therefore only we all are ज्ञानि गृहस्थs therefore we don't require ज्ञानकर्म समुच्चय. Therefore तद्वत्, we have to complete the sentence, गृहस्थ ज्ञानिनः न समुच्चीयते.

Why do we compare गृहस्थ ज्ञानि to कृष्ण? Because there is a common feature between कृष्ण and a गृहस्थ ज्ञानि.

Of course there are many differences between कृष्ण and a गृहस्थ ज्ञानि. कृष्ण is an अवतार whereas ज्ञानि is not. Those differences we do accept. But between ज्ञानि and अवतार there is an important common feature. And that शङ्कराचार्य says फलाभिसन्धि-अहङ्कार-अभावस्य तुल्यत्वात्. Both are free from two things. Both ज्ञानि and अवतार are free from two things. अहङ्कार-अभावस्य. The first thing is the absence of अहङ्कार. That means अहम् कर्ता इति भावः नास्ति. Because a ज्ञानि looks upon कर्तृत्वम् as मिथ्या therefore it is as good as not there, who am I, नैव किञ्चित्करोमि, I am अकर्ता. Therefore first thing is कर्तृत्व अभाव. The second thing that is absent is फलाभिसन्धि अभाव. अभिसन्धि means काम, desire. फल-अभिसन्धि means desire for फलम्. Desire for फलम् is always for a भोक्ता. Desire for फलम् will exist as long as I look upon myself as a भोक्ता. Desire and भोक्तृत्वम् go together.

किमिच्छन्कस्य कामाय शरीरमनुसञ्चरेत् ॥
बृहदारण्यकोपनिषत् ४-४-१२/ पञ्चदशी ७-१ ॥

In the case of a ज्ञानि गृहस्थ and कृष्ण, भोक्तृत्वम् is also not there. Looking forward to a better future is the criterion of संसार. Better future is for भोक्ता. कर्ता looks forward to a pleasant भोक्ता or pleasanter भोक्ता. A गृहस्थ ज्ञानि says यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः । आत्मन्येव च सन्तुष्टः ॥ गीता ३-१७ ॥ Today I am fine, tomorrow he will say 'Today I am fine', day after tomorrow he will say 'Today I am fine'. This is the भावना of a ज्ञानि as well as कृष्ण. Therefore फलाभिसन्धि can be translated as भोक्तृत्वम्. अहङ्कार can be translated as कर्तृत्वम्. Therefore कर्तृत्वम् भोक्तृत्वम् अभाव is

common to a ज्ञानि as well as to कृष्ण. And wherever these two are absent there is only कर्म आभास and there is no कर्म. And where there is no कर्म how can there be समुच्चय? Can you see the grand vision of शङ्कराचार्य. Therefore फलाभिसन्धि-अहङ्कार-अभावस्य तुल्यत्वात् that is the same for विदुषः – a wise person as well as कृष्ण. Here for grammar students तुल्यत्वात् is पञ्चमी विभक्ति and it is हेतु, and the साध्यम् is ज्ञानेन न समुच्चीयते – therefore the कर्म is not combined with ज्ञानम्. Because of the absence of कर्तृत्वम् and भोक्तृत्वम् therefore कर्म is not combined with ज्ञानम्. Continuing;

तत्त्ववित् तु 'न-अहं करोमि' इति मन्यते न च तत्-फलम् अभिसन्धते ।

You can understand clearly. So just as कृष्ण has always अकर्तृत्वम् and अभोक्तृत्वम् बुद्धि, similarly a wise person also has got the same भावना. So तत्त्ववित् तु. So तु is to differentiate from अज्ञानि गृहस्थ. So unlike an अज्ञानि गृहस्थ, a ज्ञानि गृहस्थ तत्त्ववित् न मन्यते – he never entertains the thought 'अहं करोमि' – 'I am doing' thought doesn't come. In my presence अहङ्कार performs,

पश्यन् शृण्वन् स्पृशन् जिघ्रन्, इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते, नैव किञ्चित्करोमि. ॥ गीता ५-८, ५-९ ॥

So by using the expression न करोमि, शङ्कराचार्य is expecting us to remember these aforesaid wonderful गीता श्लोकs. Not only does he have अकर्तृत्वम् भावना, तत्-फलम् अभिसन्धते – he does not look forward to the future expecting that फलम्. फलम् न अभिसन्धते means not desiring, न इच्छति. अभि सम्/धा आत्मनेपदि, लट्, प्रथम पुरुषः, एकवचनम्. He

does not desire. And the desire for the future is only when there is भोक्तृत्वम् बुद्धिः. So you have to see this parallel. अहङ्कार is always कर्ता and as a कर्ता he has got so many projects and programs and all the projects and programs are keeping the future भोक्ता in the mind. कर्ता अहङ्कार wants a better भोक्ता अहङ्कार. And after fifty years the भोक्ता अहङ्कार looks at the set-up, it has improved a lot but not satisfied. Again that भोक्ता अहङ्कार not satisfied with the present again has got another fifty two projects so that in the seventy-fourth year better भोक्ता अहङ्कार. Like this कर्ता-भोक्ता and कर्ता-भोक्ता goes on and on. What वेदान्त says is अहङ्कार is unimprovable. And when you have got a best set-up, you are old, unfit for enjoying the set-up. When I am fit, the set-up was not. When the set-up is fit, I am not. By the time both are fit, it is time for departure. Again in the next जन्म same स, रि, ग, म, प, द, नि, स, आरोहणम्. How long will you be doing this कर्ता-भोक्ता? I am अकर्ता अभोक्ता साक्षि ever fit. This is what वेदान्त is. Therefore न तत्-फलम् अभिसन्धते. Continuing;

यथा च स्वर्गादि-कामार्थिनः अग्निहोत्रादि-काम-साधन-
अनुष्ठानाय आहिताग्नेः काम्ये एव अग्निहोत्रादौ प्रवृत्तस्य सामि-
कृते विनष्टे अपि कामे तद् एव अग्निहोत्रादि अनुतिष्ठतः अपि न
तत् काम्यम् अग्निहोत्रादि भवति ।

Another long sentence. शङ्कराचार्य wants to give another example. Now what is the topic? In the case of a गृहस्थ ज्ञानि, कर्म doesn't deserve the status of कर्म. In the political field certain people are made persona non grata (a diplomatic or consular officer who is not acceptable to the government or

sovereign to whom he or she is accredited), that person even though he came as a representative instate, he is stripped off that particular position, even though the person remains the same, the status is stripped. Similarly, imagine a गृहस्थ अज्ञानि is doing the वैदिक कर्म, after ज्ञानम् the वैदिक कर्म remaining the same it loses the status of कर्म. That is the topic. And why is शङ्कराचार्य particular about this? Once he removes the कर्म status he can say ज्ञानकर्म समुच्चय is not there. All his aim is to negate ज्ञानकर्म समुच्चय. He wants to establish गृहस्थ ज्ञानि's कर्म doesn't have कर्म status. Now we may get a doubt - how can a कर्म lose the कर्म status just because there is a change in my बुद्धि. Because ज्ञानम् is purely an intellectual transformation. It is not a transformation in the आत्मा, why? आत्मा cannot change. It is not a transformation in the body. ज्ञानम् is a transformation in the intellect. A question may come, just because there is an internal transformation how can an external कर्म lose its status of कर्म? Because ज्ञानि uses the same body, same कर्म, everything remaining the same just because of a cognitive change how can कर्म lose its कर्म status for you to negate ज्ञानकर्म समुच्चय? This question may come. For that शङ्कराचार्य says this is not a new concept of mine. In the कर्मकाण्ड itself this idea has been already accepted by all the वैदिकs. What is that? A change in कर्म status by a change in the mind. A psychological change can change the status of कर्म. And what is that? He says a काम्यकर्म can stop being a काम्यकर्म when काम is dropped. The change is internal because desire is dropped but there is a corresponding change in the external कर्म, what is that, it drops his काम्य status. And

when the काम्य status goes away the फलम् also varies. That is why we do सङ्कल्प before the start of any कर्म. Why does the tradition insist on सङ्कल्प? Because सङ्कल्प alone determines the status of कर्म and the status of कर्म alone determines the type of फलम्. And if सङ्कल्प is not there कर्म is no more a कर्म, it will not benefit anyone. And शङ्कराचार्य gives the example of अग्निहोत्र ritual. अग्निहोत्र is a compulsory ritual for all गृहस्थs in *Vedic* tradition. And the शास्त्रम् says the अग्निहोत्र can have two different statuses. What is that? It has the status of काम्याग्निहोत्रम् a काम्यकर्म, in which case the फलम् is स्वर्ग. Therefore a person should do अग्निहोत्र and before अग्निहोत्र when he does the सङ्कल्प he should ask the question do I want स्वर्ग or not. And if he wants he should say स्वर्गार्थम्. Then it will become काम्यकर्म and the फलम् will be स्वर्ग. Suppose he is a *Vedantic* student and he has got नित्यानित्यवस्तुविवेकः and इहामुत्रार्थफलभोगविरागः, Therefore he doesn't want स्वर्ग even if it is given free like our नचिकेतस्. At the same time he cannot drop the कर्म because it is compulsory नित्य कर्म. And now he cannot do the सङ्कल्प for स्वर्गार्थम्. Then what should he do? ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम्. Let this कर्म help me for getting चित्तशुद्धि. If I already have चित्तशुद्धि then let this कर्म help me to do वेदान्त श्रवणम्. If I am already doing वेदान्त श्रवणम् then let this कर्म help me in understanding the teaching. And if I understand also then let this कर्म help me in the internalization. So thus कर्म is for चित्तशुद्धि. And the moment the स्वर्ग काम drops then the काम्यकर्म loses its काम्यकर्म status. And his next अग्निहोत्र will become नित्याग्निहोत्रम्.

The काम्याग्निहोत्रम् has been converted into नित्याग्निहोत्रम् by a shift in the mind. The shift is not outside because the ritual is exactly the same, there is not one extra मन्त्र, मन्त्र is the same, देवता is the same, oblation is the same, timing is the same, everything remaining the same, whether it is काम्य or नित्य, it is in the mind. And even if he starts it as काम्याग्निहोत्रम् and in between वैराग्यम् came, शङ्कराचार्य says after the day of वैराग्यम् the next day's अग्निहोत्रम् will become नित्याग्निहोत्रम्. Or suppose in the middle of the अग्निहोत्रम् if वैराग्यम् comes that अग्निहोत्रम्, if the mind changes in the middle, शङ्कराचार्य uses the expression सामि-कृते. सामि-कृत means when it is half done. सामि means half. Even in the middle if his mind changes the status can change. If you are accepting that with regard to काम्याग्निहोत्रम् we extend the same principle. The day one becomes a ज्ञानि that कर्म loses its कर्म status. Here काम्यकर्म should not be said. The कर्म loses its very कर्म status itself, therefore no समुच्चय is possible. This is the meaning of the long sentence. That we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

यथा च स्वर्गादि-कामार्थिनः अग्निहोत्रादि-काम-साधन-अनुष्ठानाय आहिताग्नेः काम्ये एव अग्निहोत्रादौ प्रवृत्तस्य सामि-कृते विनष्टे अपि कामे तद् एव अग्निहोत्रादि अनुतिष्ठतः अपि न तत् काम्यम् अग्निहोत्रादि भवति ।

While summarizing the first chapter of the गीता शङ्कराचार्य in his भाष्यम् is establishing that ज्ञानम् alone can give मोक्ष, ज्ञानम् does not have the assistance of कर्म in producing मोक्ष. केवल ज्ञानादेव मोक्षः न कर्म समुत्पन्न ज्ञानाद् मोक्षः. And as a part of that शङ्कराचार्य is negating ज्ञानकर्म समुत्पन्नवाद. And after negating that वाद elaborately, now शङ्कराचार्य is studying a particular instance and that is the lifestyle of a गृहस्थ ज्ञानि because शङ्कराचार्य admits the possibility of a गृहस्थ ज्ञानि. And in his case, he enjoys the ज्ञानम् 'अहम् ब्रह्मास्मि' of course and because he is a गृहस्थ, that too a traditional गृहस्थ, Therefore he performs all the वैदिक कर्मसः. Therefore in this unique case we find there is a सहभाव, the coexistence of ज्ञानम् as well as वैदिक कर्म. And शङ्कराचार्य wants to say that even in his case there is a coexistence of ज्ञानम् and कर्म but there is no combination of ज्ञानम् and कर्म because the कर्म of such a ज्ञानि cannot be called a कर्म at all. Maximum it can be called कर्म आभास. And he gave three reasons for that. Firstly, कर्म does not have a साधनम् status for him because गृहस्थ ज्ञानि is not at all a साधक. गृहस्थ ज्ञानि is not at all a साधक, where is the question of कर्म and साधनम्. And secondly, in the case of a गृहस्थ

ज्ञानि, कर्म doesn't produce मोक्ष also because he is already मुक्तः, कर्म does not produce पुण्यपापम् also because he has no अहङ्कार. So since कर्म does not produce either of the results कर्म doesn't have the साधनम् status. And again मोक्ष is not a साध्यम्, destination for a गृहस्थ ज्ञानि because मोक्ष is already his स्वरूपम्. Therefore गृहस्थ ज्ञानि is not a साधक, कर्म is not a साधनम्, मोक्ष is not a साध्यम्, then how can you talk about समुच्चय as a means.

Then the question came how can कर्म lose its साधनम् status just because a गृहस्थ became a ज्ञानि. Because becoming a ज्ञानि is an internal transformation and कर्म is an action taking place outside, then how can an internal transformation bring about an external status change. For that only शङ्कराचार्य is in the process of giving the answer in the last paragraph which we were seeing in the last class. Therein शङ्कराचार्य says पूर्वमीमांसक has already accepted this possibility – an internal transformation changing the status of external कर्म. And what is that occasion? He said अग्निहोत्र is a कर्म which a गृहस्थ has to compulsorily do. And this अग्निहोत्र कर्म can have two different statuses depending upon the भावना of the गृहस्थ. गृहस्थस्य भावनानुसारेण एकमेव अग्निहोत्रम् कर्म द्विविधम् भवति. In मीमांसा शास्त्र it is called संयोगपृथक्त्वन्यायः. A कर्म having two different statuses. And one is called काम्याग्निहोत्रम् when I want स्वर्ग and the other is called नित्याग्निहोत्रम् when I want only चित्तशुद्धि. And this status of अग्निहोत्र is determined by the internal भावना. And they accept that suppose a person initially has स्वर्ग इच्छा. And therefore his अग्निहोत्र has the status of काम्याग्निहोत्रम्. He does not

perform a separate नित्याग्निहोत्रम्. Remember अग्निहोत्र is one and the same ritual. And he does it as काम्याग्निहोत्रम् and in the middle सामि-कृते. सामि means half. अर्ध-कृते. In the middle somehow his mind changes and his desire for स्वर्गादि goes away. Even though the change is only internal, the moment that change happens, parallelly the status of that अग्निहोत्र कर्म also changes, काम्याग्निहोत्रम् is converted into नित्याग्निहोत्रम्. And not only does this status change but the फलम् also changes. In fact, in the technical word संयोगपृथक्त्वम्, संयोगः means फलम् only. संयोगपृथक्त्वन्यायः of पूर्वमीमांसा means फलपृथक्त्वन्यायः, the result also becomes different. पृथक्त्व means change. What was that? Until now स्वर्ग was the फलम् but now वित्तशुद्धि or वित्तशुद्धि द्वारा it becomes मोक्ष फलकम् and the प्रमाण वाक्यम् is

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति ॥ बृहदारण्यकोपनिषत्
४-४-२२ ॥

Or पूर्वमीमांसक will give his own separate result. But what I want to say is फलम् is different, status is different. शङ्कराचार्य quotes this example. If काम्याग्निहोत्रम् can lose its status because of internal change, then कर्म also can lose its status because of the internal change of ज्ञानप्राप्ति. Look at the sentence. यथा च – this is the following example. स्वर्गादि-कामार्थिनः आहिताग्नेः अग्निहोत्रादौ प्रवृत्तस्य. We will split this sentence into nominative case. स्वर्गादि-कामार्थि आहिताग्निः अग्निहोत्रादौ प्रवृत्तः. Let us imagine a गृहस्थ. What type गृहस्थ? स्वर्गादि-कामार्थि – the one who is interested in

स्वर्गादि-कामः. **कामः** means the sense pleasure. **कर्म व्युत्पत्तिः**. Here **कामः** is **कर्म व्युत्पत्तिः**. **स्वर्गादि-कामः** he is interested in sense pleasures like **स्वर्ग**. And not only that, he is **आहिताग्निः**. And he has acquired the qualifications for **अग्निहोत्र कर्म**. A person who is qualified for **अग्निहोत्र कर्म** is called **आहिताग्निः**. What are the qualifications? *Shastric* qualifications are required, mere desire and knowledge is not enough, one should have *Shastric* qualification. And the first *Shastric* qualification is he must have the sacred thread. The second one is he must be married. The third one is he must have done a preparatory ritual called **अग्नि आधानम्** which is a special ritual that he must perform. If he has gone through these three stages – sacred thread, wedding and **अग्नि आधानम्**, then alone he gets the title **आहिताग्निः**. **अग्नि आधान कर्मणा आहितः अग्निः येन सः आहिताग्निः**. तृतीया बहुव्रीहि. Ritualistically, ceremoniously qualified person. **सः आहिताग्निः**. **आहिताग्निः** is an adjective to **स्वर्गादि-कामार्थि**. **सः पुरुषः अग्निहोत्रादौ प्रवृत्तः इति अस्तु**. Let us assume he has started doing the **अग्निहोत्र कर्म** twice a day. How has he engaged himself? **अग्निहोत्रादि-काम-साधन-अनुष्ठानाय प्रवृत्तः**. He is engaged in what type of **अग्निहोत्र**? He doesn't do **अग्निहोत्र** as **नित्य कर्म** but as **काम्य कर्म**. So **काम-साधन** means **काम्य कर्म**. Here **कामः** is **कर्म व्युत्पत्तिः**. **साधन** means **कर्म**. **काम-साधन** means **काम्य कर्म**. He has taken to **अग्निहोत्र** not as **नित्याग्निहोत्रम्** but as **काम्याग्निहोत्रम्**. **अनुष्ठानाय प्रवृत्तः इति अस्तु**. Let us assume he is engaged in that. Then what happened? **सामि-कृते सति कामः विनष्टः इति अस्तु**. Another small sentence we will make. **सामि-कृते सति** – after doing the **कर्म** for some time. **सामि**

means partially, half done. सामि is an indeclinable word. सामि-कृते, अर्ध-कृते, सति सप्तमी. When it has been half done कामः विनष्टः इति अस्तु. Let us assume that his desire for स्वर्ग went away. Because suppose he is parallelly having सत्सङ्ग, association with महात्माs or attending some classes then naturally सत्सङ्गत्वे निस्सङ्गत्वम्, that सामि will talk about the limitation of स्वर्ग. Then बुद्धि became bright and कामः विनष्टः इति अस्तु. Then अपि तद् एव अग्निहोत्रादि अनुतिष्ठतः. अपि means even after the loss of स्वर्ग इच्छा तद् एव अग्निहोत्रादि अनुतिष्ठति इति अस्तु. Let us also assume that he continues to perform the same अग्निहोत्र exactly as before. Because यावज्जीवमग्निहोत्रं जुहोति rule is there. One has to do अग्निहोत्र even if he doesn't have स्वर्ग इच्छा. Therefore तद् एव अग्निहोत्रादि अनुतिष्ठति इति अस्तु. अनुतिष्ठतः we will make a complete verb, let us assume he is performing. Up to now it was the preparation, now the final part is the clinching part. तथापि तत् अग्निहोत्रम् काम्यम् न भवति. Even though he is performing the same अग्निहोत्र कर्म as he was doing previously, everything remaining the same तत् अग्निहोत्रादि. Everywhere he is adding the आदि word etc., that means not only अग्निहोत्र but there are so many other कर्मs, all of them have got these two-fold status. Not only अग्निहोत्र but all other नित्य कर्मs also like पञ्चमहायज्ञ, श्राद्ध, तर्पणादि also can be काम्य श्राद्धम् or नित्यम्. And therefore आदि is also significant. All those Vedic rituals काम्यम् न भवति. It no more enjoys the काम्य status. Even though the transformation is internal the external कर्म has become अकाम्य कर्म. In the same way once ज्ञानम् has come that गृहस्थ should continue to do the same

सन्ध्यावन्दनम् but the सन्ध्यावन्दनम् of that गृहस्थ is कर्म आभास, it doesn't produce पुण्यम्, it doesn't produce मोक्ष also. It will become a non-कर्म, the status is gone. And therefore for all technical purposes he doesn't have the कर्म. And since कर्म is not there, like a fake currency note though it is available physically it cannot be called money, therefore गृहस्थ ज्ञानि doesn't have कर्म, where is the question of समुच्चय? Therefore अनुतिष्ठतः अपि. अनुतिष्ठतः is present active participle षष्ठी एकवचनम्. अनुतिष्ठतः पुरुषस्य for him कर्म loses the काम्य status. Continuing;

तथा च दर्शयति भगवान् 'कुर्वन् अपि' [गीता ५-७] 'न करोति न लिप्यते' [गीता १३-३१] इति तत्र ।

शङ्कराचार्य says this is not my interpretation कृष्ण very very clearly says ज्ञानि गृहस्थ's कर्म doesn't have कर्म status because he doesn't have कर्ता status and भोक्ता status. ज्ञानाग्निदग्धकर्माणं ॥ गीता ४-१९ ॥ several places he shows. शङ्कराचार्य gives two examples. तथा च. तथा च means in support of my conclusion, substantiating my conclusion, corroborating my conclusion भगवान् दर्शयति – भगवान् reveals 'कुर्वन् अपि' [गीता ५-७] is quotation one.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ गीता ५-७ ॥

कुर्वन् अपि फलेन न लिप्यते. Even though the ज्ञानि गृहस्थ performs कर्म no फलम् comes to him either in the form of पुण्यम् or मोक्ष. That means कर्म is no more कर्म. It is like pedaling a stationary cycle, pedaling continues, forward motion

is not there. The second quotation is ‘न करोति न लिप्यते’
[गीता १३-३१]

अनादित्वाग्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ गीता १३-३१ ॥

In the case of a ज्ञानि गृहस्थ his जीवात्मा is involved in कर्म but this आत्मा न करोति – he doesn’t do any कर्म न लिप्यते – he doesn’t reap any result. His कर्म is no more a कर्म. Therefore where is the question of समुच्चय to attain मोक्ष? Throughout you should add at every sentence ‘Where is समुच्चयवाद?’ otherwise we will forget the original subject matter समुच्चयवाद खण्डनम्. And शङ्कराचार्य says these are not just two examples तत्र तत्र – is several places, in various places of the गीता more such examples can be seen. Continuing;

यत् च ‘पूर्वैः पूर्वतरं कृतम्’ [गीता ४-१७] ‘कर्मणैव हि संसिद्धिम्
आस्थिता जनकादयः’ [गीता ३-२०] इति तत् तु प्रविभज्य विज्ञेयम्
।

Until now शङ्कराचार्य talked about a general गृहस्थ ज्ञानि and established in his case कर्म सहभाव is there and कर्म समुच्चय is not there. Hereafter शङ्कराचार्य wants to enter into certain specific गृहस्थs mentioned in the गीता. Especially in the third and fourth chapter कृष्ण talks about अर्जुन’s ancestors गृहस्थ ज्ञानिs. कृष्ण is referring to अर्जुन’s ancestors themselves who are क्षत्रिय गृहस्थ ज्ञानिs like जनकादयः. There are two specific verses occurring. One occurs in the fifteenth verse of the fourth chapter of the गीता.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ गीता ४-१७ ॥

अर्जुन your ancestors were गृहस्थ ज्ञानिs and with ज्ञानम् they continued to perform कर्म पूर्वैः पूर्वतरं. पूर्वैः means by your ancestors, ज्ञानि गृहस्थs कर्मs were performed. कुरु कर्मैव you also do. And another reference occurs in the twentieth verse of the third chapter.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ गीता ३-२० ॥

Here कृष्ण says जनक-आदयः, your ancestors like जनक, because they all belong to चन्द्रवंशम्; अर्जुन belongs to चन्द्रवंशम् whereas राम belongs to सूर्यवंशम्. In your चन्द्रवंश, your ancestors कर्मणा एव हि संसिद्धिम् आस्थिताः – they have attained मोक्ष remaining in कर्म. So now कृष्ण talks about जनकादि गृहस्थs attaining मोक्ष. And there, there is this particular verse which we will have to focus on and that particular verse is available for two types of interpretations. शङ्कराचार्य says we have to very carefully interpret that verse in such a way that समुच्चयवाद is avoided. What is that difficult verse? That is the third chapter twentieth verse. कर्मणा एव हि संसिद्धिम् आस्थिताः जनक-आदयः । This verse can be misunderstood because of संस्कृत language problem. The first problem is the word संसिद्धिम् can have different meanings. In certain places संसिद्धि is taken as चित्तशुद्धि. In certain places संसिद्धि is taken as मोक्ष. Both are grammatically correct. Therefore we should decide which meaning is to be taken. The second problem is जनक-आदयः word is given. Whether we should take जनकादि as ज्ञानिs or अज्ञानिs? Because there are

some people who believe गृहस्थs can never become ज्ञानिs. Very very radicals are there. Therefore they will say जनकादि are not ज्ञानिs and some others will say जनकादि are ज्ञानिs. And the third grammar problem is the word कर्मणा in संस्कृत language. It is the third case and can have different meanings. In संस्कृत language every case conveys different preposition. And one preposition for third case is 'with' or 'along with'. रामः लक्ष्मणेन गच्छति. Here लक्ष्मणेन third case has got the meaning of with लक्ष्मण, साहचर्ये तृतीया, सह अर्थे तृतीया. This is first meaning. The second meaning for our purpose is करणे तृतीया. रामः वाहनेन गच्छति. राम goes by vehicle. Here the third case conveys instrument 'by means of'. It is करण, साधन अर्थे तृतीया. Therefore तृतीया can be instrument or it can be सह भाव coexistence. Now in this twentieth verse should कर्मणा be taken as साधन अर्थे, 'by means of' or सह भाव अर्थे 'along with'? So now what are the confusions? What are the meanings of कर्मणा, संसिद्धिम् and जनकादयः? And you have to give the meaning in such a way that समुच्चय should not come. Because समुच्चय has become allergic to us. And Therefore शङ्कराचार्य says I am not going to leave it to your homework, I myself will give two interpretations. Even though I have to give it only in the third chapter but I don't want to wait till then and therefore now itself I will give two meanings to भगवद्गीता chapter three twentieth verse. Therefore he says इति तत् तु – this particular verse प्रविभज्य विज्ञेयम् – you have to understand with discrimination, you have to discern the meaning properly. And if you look like that, two meanings are possible. Then शङ्कराचार्य says how. We will read that.

तत् कथम्, यदि तावत् पूर्वे जनकादयः तत्त्वविदः अपि प्रवृत्त-
कर्माणः स्युः, ते लोक-सङ्ग्रहार्थं 'गुणा गुणेषु वर्तन्ते' [गीता ३-
२८] इति ज्ञानेन एव संसिद्धिम् आस्थिताः । कर्म-सन्न्यासे प्राप्ते
अपि कर्मणा सह एव संसिद्धिम् आस्थिता न कर्म-सन्न्यासं
कृतवन्त इति एष अर्थः ।

तत् कथम् – how can we interpret it properly without
going into समुच्चय? Let us take the first interpretation wherein
we will take जनक as a गृहस्थ ज्ञानि, that is the popular view
of all the scriptures, जनक is the most popular example for
गृहस्थ ज्ञानि. Therefore शङ्कराचार्य says I will assume that
way. Therefore in 3-20 जनकादयः is equal to गृहस्थ ज्ञानिनः.
So he says पूर्वे जनकादयः तत्त्वविदः अपि – they were the
तत्त्ववित् knowers of the Truth, they were ज्ञानिs. अपि. They
don't therefore require any साधन, therefore they don't require
वैदिक कर्म. In fact, they don't require even गृहस्थाश्रम, they
could have happily taken विद्वत् सन्न्यास like याज्ञवल्क्य and
become सन्न्यासि. He had all the qualifications to become a
विद्वत् सन्न्यासि. Moreover he is not attached to the family,
why? ज्ञानिनः. No question of asking why. Therefore he could
have left home. But तथा अपि – even though that option was
open, because of some प्रारब्ध, not because of attachment, but
because of some प्रारब्ध or because of the family need, what did
they do, प्रवृत्त-कर्माणः स्युः – let us assume they were engaged
in वैदिक कर्माणि. बहुव्रीहि. प्रवृत्तानि कर्माणि एषाम् ते
प्रवृत्तकर्माणः. All the कर्मs are continuing for प्रवृत्तकर्माणः,
प्रवृत्तकर्माणः is the name of those ज्ञानिs. प्रवृत्त-कर्माणः स्युः –
let us assume he was a गृहस्थ ज्ञानि and continuing कर्म. And
you should remember that whenever शङ्कराचार्य says कर्म

continues, in his dictionary कर्म means वैदिक कर्म and वैदिक कर्म means गृहस्थाश्रम. Therefore in शङ्कराचार्य's dictionary 'कर्म continues' means 'गृहस्थाश्रम continues'. इति स्युः – let us assume they are so. And how do they do कर्म? ते लोक-सङ्ग्रहार्थ 'गुणाः गुणेषु वर्तन्ते' [गीता ३-२८] प्रवृत्त-कर्माणः स्युः – so ते those गृहस्थ ज्ञानिन्स are engaged in कर्म neither for पुण्यम् nor for मोक्ष but with the sole motive for लोक-सङ्ग्रहार्थम् – the upliftment of the world. प्रवृत्त-कर्माणः स्युः we have to add here that they are engaged in कर्म for the second time. And when they are engaged in कर्म what is their भावना? That is very very important. गुणाः गुणेषु वर्तन्ते इति. गुणाः means sense organs, इन्द्रियाणि. गुणेषु means विषयेषु, objects. So what is their भावना? Sense organs are remaining in sense objects, अनात्मा is remaining in अनात्मा, अनात्मा and अनात्मा are interacting whereas I am neither doing कर्म nor reaping the result, I am अकर्ता अभोक्ता अस्मि. इति लोक-सङ्ग्रहार्थ प्रवृत्त-कर्माणः स्युः they are engaged. And ज्ञानेन एव संसिद्धिम् आस्थिताः – these गृहस्थ ज्ञानिन्स attain संसिद्धिम् आस्थिताः. So in this case संसिद्धि must mean what? Because we took जनकादयः as ज्ञानि संसिद्धि should refer to मोक्षम् प्राप्ताः. ते संसिद्धिम् आस्थिताः. आस्थिताः means they attained मोक्ष. Then the crucial question comes through what साधन? So we require a तृतीया word which conveys the साधन. शङ्कराचार्य says don't take the word कर्मणा in the श्लोक, because once मोक्ष is the प्रयोजनम्, कर्म should not be taken as the means, in the श्लोक you supply the word ज्ञानेन. Therefore he says ज्ञानेन एव संसिद्धिम् आस्थिताः – these गृहस्थ ज्ञानिन्स who are continuing in वैदिक कर्म attained मोक्ष through ज्ञानेन एव –

ज्ञानम् only. ज्ञानेन is करण, साधन अर्थे तृतीया. So ज्ञानेन एव संसिद्धिम् आस्थिताः. Then naturally the grammar student will ask the question why do you supply ज्ञानेन तृतीया when already कर्मणा तृतीया is there which means साधनम्. शङ्कराचार्य says I don't want to take that कर्मणा as a means of मोक्ष therefore I won't take it as करण अर्थे तृतीया but I will take that तृतीया विभक्ति as साहचर्ये तृतीया, सह भाव अर्थे तृतीया, कर्म coexisted with them but it did not contribute to मोक्ष. Therefore he says ते जनकादयः कर्मणा सह एव संसिद्धिम् आस्थिताः. Here crucial grammar significance is सह एव. So तृतीया is सह भाव अर्थे and not करण अर्थे. Then what is the करणम्? ज्ञानेन. Therefore कर्मणा सह एव remaining with कर्म which did not contribute anything ते संसिद्धिम् आस्थिताः – those गृहस्थ ज्ञानिs attained संसिद्धिम्, मोक्षम्. Therefore the conclusion is कर्म-सन्न्यासं कृतवन्त इति. Now there is another problem. If ज्ञान alone gave them मोक्ष and कर्म did not contribute to मोक्ष and कर्म is not a साधनम् for मोक्ष then why should कृष्ण unnecessarily include that word कर्मणा there when कर्म doesn't play any role. कृष्ण doesn't mention ज्ञानम् which is contributory to मोक्ष, ज्ञानम् is important which कृष्ण doesn't say and you are supplying, and you say कर्म doesn't contribute to मोक्ष, if it is redundant and irrelevant why should कृष्ण include कर्मणा in that श्लोक? For that some significance you have to give. Because कृष्ण is an intelligent teacher who will not say something without conveying some message. What is that message? I thought the message is कर्म is the means of मोक्ष and you say is कर्म is not the means of मोक्ष. Then what is the message? शङ्कराचार्य says, hang on, allow me to communicate step by step. He says

after ज्ञानम् they did have the option either to remain in कर्म, in गृहस्थाश्रम or take to सन्न्यास. Until then कर्म was relevant. After ज्ञानम् कर्म is utterly irrelevant. Therefore they had the option to take सन्न्यास for निदिध्यासनम् purpose, विद्वत् सन्न्यास door was open to them. And through this श्लोक what कृष्ण conveys is विद्वत् सन्न्यास door is open but it is optional, one need not compulsorily take. This is the message. Now the question is why should कृष्ण give that message to अर्जुन in the third chapter? The reason is this. कृष्ण had talked about कर्मयोग as a means of वित्तशुद्धि and ज्ञानप्राप्ति. And अर्जुन may argue that हे कृष्ण! I have already got the benefit of कर्मयोग, I am already a qualified person, so why can't I drop the war. Therefore कृष्ण says, even if कर्म is redundant for you still you can remain in कर्म not as a मोक्ष साधनम् but for लोक-सङ्ग्रह purpose it is possible. Therefore विविदिषा सन्न्यास is also not compulsory, विद्वत् सन्न्यास is also not compulsory, even though सन्न्यास is conducive to spirituality it is not compulsory. Therefore कर्म-सन्न्यासं न कृतवन्तः. That is the message. गृहस्थ ज्ञानि जनक did not renounce the कर्म, did not take to विद्वत् सन्न्यास कर्म-सन्न्यासे प्राप्ते अपि. This should be connected. कर्म-सन्न्यासे प्राप्ते अपि – even though they had ample scope and opportunity to drop all the कर्मस because for them कर्मस have become totally redundant neither for पुण्यम् nor for मोक्ष. But what did they do? They remained as a गृहस्थ. And therefore अर्जुन लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ गीता ३-२० ॥ And that is what nowadays also सन्न्यासिस tell all the गृहस्थs, remain where you are and convert your home into an आश्रम. निवृत्तरागस्य गृहं तपोवनम् ॥ हितोपदेश ॥ निवृत्तरागस्य

for a person who has no attachment for him गृहं the very same home is तपोवनम्. So कर्म-सन्न्यासे प्राप्ते अपि ते कर्म-सन्न्यासं न कृतवन्तः कर्मणा सह एव संसिद्धिम् आस्थिताः. So ज्ञानेन साधनेन मोक्षम् प्राप्ताः कर्मणा सह मोक्षम् प्राप्ताः. इति एष अर्थः – this is the first interpretation. In this interpretation we accept कर्म सहभावः, we don't accept कर्म समुच्चय. Therefore शङ्कराचार्य says this is the first meaning. In the second meaning the जनकादिs are taken as अज्ञानिs. The interpretation for that we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

तत् कथम्, यदि तावत् पूर्वं जनकादयः तत्त्वविदः अपि प्रवृत्त-
कर्माणः स्युः, ते लोक-सङ्ग्रहार्थं 'गुणा गुणेषु वर्तन्ते' [गीता ३-
२८] इति ज्ञानेन एव संसिद्धिम् आस्थिताः । कर्म-सन्न्यासे प्राप्ते
अपि कर्मणा सह एव संसिद्धिम् आस्थिता न कर्म-सन्न्यासं
कृतवन्त इति एष अर्थः ।

After establishing that ज्ञानम् alone can give liberation without the support of वैदिक कर्म, शङ्कराचार्य pointed out that this ज्ञानम् can be there in a सन्न्यासि also, this ज्ञानम्, liberating ज्ञानम् can be there in a गृहस्थ also, we the वेदान्तिन्s accept both the गृहस्थ ज्ञानिन्s as well as सन्न्यासि ज्ञानिन्s. Then an aside question may come which is not discussed here. If ज्ञानम् is practiced in both आश्रमs then why should शङ्कराचार्य keep on emphasizing सन्न्यास very often. Does it mean he doesn't accept the option or not? For that our answer is शङ्कराचार्य does accept the possibility of ज्ञानम् and मोक्ष in both आश्रमs but he doesn't take them as equal options. गृहस्थाश्रम is certainly ideal from the standpoint of कर्मयोग, everyone accepts. But from the standpoint of ज्ञानयोग शङ्कराचार्य doesn't want to accept both आश्रमs having equal option, शङ्कराचार्य feels that सन्न्यासाश्रम certainly has an advantage over गृहस्थाश्रम. And to put in our language गृहस्थाश्रमि has got PORT; P – possession, O – obligatory duty, R – relation, T – transaction. सन्न्यासाश्रमि doesn't have PORT or he has minimum PORT. The presence of PORT which is advantageous from the standpoint of कर्मयोग, the very same

PORT can become an obstacle from the standpoint of ज्ञानयोग. Therefore it becomes swimming against the current. Therefore what we want to say is the presence of PORT becomes an obstacle, an obstacle which is not there in सन्न्यासाश्रम and therefore सन्न्यासाश्रम is a better option. We don't rule out the गृहस्थाश्रम as an option. But we present it as a lesser option from the standpoint of ज्ञानयोग. Certainly from the standpoint of कर्मयोग, PORT is advantageous like our body which is a blessing in our younger age the very same body becomes a problem in old age. The body which is a plus point in younger age, the very same body becomes an obstacle in old age, every joint tells I am there. And therefore from the standpoint of ज्ञानयोग the presence of PORT makes गृहस्थाश्रम a lesser option and सन्न्यासाश्रम a better option. If गृहस्थाश्रम and सन्न्यासाश्रम are both equal options then वेद need not introduce सन्न्यासाश्रम at all, because already गृहस्थाश्रम is there as part of कर्मयोग. If the very same गृहस्थाश्रम, which is ideal for कर्मयोग, is equally ideal for ज्ञानयोग also then why should वेद talk about the सन्न्यासाश्रम at all, that need not have been introduced at all, because सन्न्यासाश्रम has no purpose other than ज्ञानयोग. If that is possible equally well in गृहस्थाश्रम then why न कर्मणा न प्रजया धनेन त्यागेन एके अमृतत्वमानशुः, all the सन्न्यास मन्त्रs will be meaningless मन्त्रs if सन्न्यासाश्रम is an equal option like गृहस्थाश्रम. Therefore our contention is both options are there but सन्न्यासाश्रम is a better option. Therefore शङ्कराचार्य insists upon सन्न्यास as a general rule. And now that we have accepted गृहस्थ ज्ञानिs, when we talk about जनक and others in the भगवद्गीता we will have to decide

whether we should take जनक as a गृहस्थ ज्ञानि or a गृहस्थ अज्ञानि like other people. And Therefore शङ्कराचार्य says the third chapter twentieth श्लोक can be interpreted in two ways depending upon whether जनकादि are taken as गृहस्थ ज्ञानि or गृहस्थ अज्ञानि. And in the paragraph that we completed in the last class शङ्कराचार्य took जनकादयः as गृहस्थ ज्ञानिs. Then how should you interpret the verse. संसिद्धि should be taken as मोक्ष. जनकादयः गृहस्थ ज्ञानिनः मोक्षम् आस्थिताः. And once संसिद्धि is taken as मोक्ष the कर्मणा तृतीया should be carefully interpreted. कर्मणा should not be taken as करणे तृतीया, if you take it as करणे तृतीया then कर्म will be taken as a means of मोक्ष, then समुच्चयवादि will come inside. Therefore तृतीया should not be as करणार्थे तृतीया, when मोक्ष topic comes कर्म cannot be साधनम्. But there is a तृतीया विभक्ति, how to handle it? He says how we handle that I will tell later. The means should be understood as ज्ञानेन therefore better supply that in the श्लोक जनकादयः ज्ञानिनः ज्ञानेन संसिद्धिम् मोक्षम् आस्थिताः. ज्ञानेन करणे तृतीया, साधनार्थे तृतीया, we have to supply in the श्लोक. Then what about the कर्मणा तृतीया? For that he said not साधनार्थे परन्तु साहचर्यार्थे. Because the तृतीया has the meaning of along with. And in this case कर्मणा means along with वैदिक कर्म, that means remaining in वैदिक कर्म that means remaining in गृहस्थाश्रम they attained मोक्ष through ज्ञानम्. Therefore कर्मणा means remaining in गृहस्थाश्रम. सह तृतीया means गृहस्थाश्रमे वर्तमानाः सन्तः एव. Then the next question is if ज्ञानम् alone gives मोक्ष and कर्म does not serve as a means then why should कृष्ण mention the कर्म which does not play any role in मोक्ष. The significance शङ्कराचार्य said

that after वित्तशुद्धि they could have renounced कर्म, they had that option. But they did not choose the option of कर्म-सन्न्यास. And instead of choosing the option of कर्म-सन्न्यास they chose to remain in कर्म, not as a means of मोक्ष, as लोक-सङ्ग्रहार्थम् they remained in कर्म even though they could have renounced. Therefore their कर्म contributed to लोकसङ्ग्रह but what is important is that did not contribute to मोक्ष. With वित्तशुद्धि कर्म's role is over whether one is गृहस्थ ज्ञानि or सन्न्यासि ज्ञानि. कर्म is invalid after ज्ञानम्. This is the interpretation under what condition? If जनकादिs are taken as ज्ञानिs. And if जनकादिs are taken as अज्ञानिs then how should you interpret the verse? The interpretation will vary. संसिद्धि will have a different meaning, कर्मणा तृतीया will have a different meaning, ज्ञानेन we won't supply. Those differences we have to note. What is that?

अथ न ते तत्त्वविदः, ईश्वर-समर्पितेन कर्मणा साधन-भूतेन संसिद्धिं सत्त्व-शुद्धिं ज्ञान-उत्पत्ति-लक्षणां वा संसिद्धिम् आस्थिता जनकादय इति व्याख्येयम्।

अथ न ते तत्त्वविदः इति अस्तु. Let us take the second option, on the other hand ते जनकादयः – those जनकादि गृहस्थs न तत्त्वविदः इति अस्तु – let us assume they are not ज्ञानिs. So from this it is very very clear, aside point, whether a person is ज्ञानि or not nobody can say. So let us not bother to categorize people, if there is a method of finding शङ्कराचार्य would not have given this option. Therefore our aim is not to categorize others. Learn, know and you be free; don't try to categorize. So ते तत्त्वविदः न सन्ति इति अस्तु. Then in that case

कर्मणा is no more सह तृतीया, for them कर्म becomes साधनम्. That too what type of कर्म? ईश्वर-समर्पितेन कर्मणा which is called कर्मयोग. That तृतीया has got what meaning? साधन-भूतेन. करणार्थे तृतीया he is showing. How he is teaching grammar without telling it is grammar! साधन-भूतेन word is a grammatical point करणार्थे तृतीया. In the previous paragraph the word सह was there, that सह is a grammar point – साहचर्ये तृतीया. So साधन-भूतेन, करणभूतेन. What does it mean? Where कर्म served as a means, a साधनम्? Through that what did they achieve? संसिद्धिम्. In this context, संसिद्धि should not be taken as मोक्ष but it should be taken as सत्त्व-शुद्धिम्. सत्त्वम् means चित्तम्, in this context. सत्त्व-शुद्धि means not सत्त्वगुणस्य शुद्धिः, here सत्त्व does not mean गुणम् but सत्त्वकार्यभूत अन्तःकरणम् कार्ये लक्षणा. जहल्लक्षणाया अन्तःकरणम् इत्यर्थः. (When the direct meaning of a sentence is discarded in favor of an indirect meaning, it is a case of जहल्लक्षणा. As for instance, गङ्गायां घोषः – where the direct meaning, “The village of the cowherds is in the Ganges,” is discarded in favor of the indirect meaning, “on the Ganges.”). So चित्तशुद्धिम् or maximum you can say कर्म helped up to the production of ज्ञानम्. ज्ञान-उत्पत्ति-लक्षणां वा संसिद्धिम् – कर्म helped in purification and कर्म helped up to the rise of knowledge by giving साधनचतुष्टय सम्पत्ति. Directly it helps in चित्तशुद्धि and indirectly it helps in ज्ञान-उत्पत्ति but it doesn't contribute to मोक्ष. What contributes to मोक्ष? ज्ञानम् alone. So this is a very big discussion I am avoiding that one, whether कर्मयोग helps in चित्तशुद्धि only or whether it contributes to the rise of knowledge also. It is a प्रक्रिया भेद. Some people say it contributes up to चित्तशुद्धि, and

some others say it contributes up to the rise of knowledge, but where there is agreement is it doesn't contribute to मोक्ष. ज्ञानम् alone contributes to मोक्ष. शङ्कराचार्य accepts both पक्षs.

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति ॥ बृहदारण्यकोपनिषत्
४-४-२२ ॥

Here a very very big analysis is done to discuss this point. सत्त्व-शुद्धिम् or ज्ञान-उत्पत्तिम् one of these two things आस्थिताः जनकादयः – they arrived, they attained through कर्म. इति व्याख्येयम् – thus it should be understood. In this case संसिद्धिम् should not be taken as मोक्ष, it should be चित्तशुद्धि or maximum ज्ञानम्. Continuing;

एतम् एव अर्थं वक्ष्यति भगवान् 'सत्त्वशुद्धये कर्म कुर्वन्ति' [गीता ५-११] इति ।

Either way whether we take the first interpretation or the second one the highlight of this is ज्ञानकर्म समुच्चय is not there for मोक्ष, that is the subject matter in this context. Now hereafter शङ्कराचार्य wants to find out between these two interpretations which one is better. Both are logically correct, both interpretations are possible, in both समुच्चयवाद has been avoided also, even though both interpretations are valid, which one is better? शङ्कराचार्य says the second one is better. संसिद्धि can be taken as चित्तशुद्धि and कर्मणा as करणे तृतीया and जनकादयः as अज्ञानि गृहस्थ, not that he wants गृहस्थs to be अज्ञानि but the संसिद्धि word has got चित्तशुद्धि as a better meaning. How? He says एतम् एव अर्थं भगवान् वक्ष्यति – भगवान् Himself seems to prefer this meaning, because later in

the fifth chapter भगवान् says 'सत्त्वशुद्धये कर्म कुर्वन्ति' [गीता ७-११]

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वा आत्म-शुद्धये ॥ गीता ७-११॥

Since the word शुद्धि is used in the context of कर्मयोग it is better that we take कर्मणा संसिद्धिम् चित्तशुद्धिम् प्राप्तवन्तः. इति भगवान् वक्ष्यति एतम् अर्थम्. एतम् refers to the second meaning given in the previous paragraph. And therefore संसिद्धि is चित्तशुद्धि. And there is another better support also in the eighteenth chapter. That is given in the next paragraph.

'स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः' [गीता १८-४६] इति उक्त्वा सिद्धिं प्राप्तस्य च पुनः ज्ञाननिष्ठां वक्ष्यति 'सिद्धिं प्राप्तो यथा ब्रह्म' [गीता १८-७०] इत्यादिना ।

Beautiful argument! शङ्कराचार्य says go to the eighteenth chapter. Whenever there is vagueness in the शास्त्र, you go to some other place where it gets clarified. In the eighteenth chapter there are two verses to be noted. One is the forty-sixth verse

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ गीता १८-४६ ॥

Very important verse. There the श्लोक says through कर्म one attains सिद्धि. स्वकर्मणा तम् अभ्यर्च्य सिद्धिम् विन्दति मानवः. Through कर्म one attains सिद्धि. Now we don't know what is the meaning of the word सिद्धि. Because in संस्कृत it is used for मोक्ष also, चित्तशुद्धि also, miraculous powers also. Now कृष्ण

understands the students will be confused. And Therefore he Himself explains later in fiftieth verse.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ गीता १८-५० ॥

There He says हे अर्जुन! I will tell, after सिद्धि how a person will follow ज्ञानयोग. After getting सिद्धि how a person will follow ज्ञानयोग I will tell. If सिद्धि is मोक्ष then after सिद्धि why should one follow ज्ञानयोग? If सिद्धि is मोक्ष then one need not follow ज्ञानयोग after सिद्धि. But the very fact that कृष्ण says after सिद्धि one will follow ज्ञानयोग, then सिद्धि must be what? चित्तशुद्धि only. Thus the eighteenth chapter clearly proves सिद्धि is चित्तशुद्धि. Therefore in the third chapter twentieth verse also संसिद्धि means चित्तशुद्धि only. Therefore जनकादयः अज्ञानि गृहस्थाः कर्मणा कर्मयोगेन चित्तशुद्धिम् प्राप्ताः. And later whether they took सन्न्यास or not we don't know. Therefore why do you bother about that. Their example is for कर्मयोगेन चित्तशुद्धि. Therefore look at the sentence. 'स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः' [गीता १८-४६] इति उक्त्वा – after saying that सिद्धिं प्राप्तस्य पुरुषस्य – for a person who has attained सिद्धि, पुनः ज्ञाननिष्ठां वक्ष्यति – कृष्ण is talking about ज्ञानयोग साधन again 'सिद्धिं प्राप्तो यथा ब्रह्म' [गीता १८-५०] – in this श्लोक. Therefore a better interpretation is कर्मणा चित्तशुद्धि. But what is important for us is ज्ञानकर्म समुच्चयवाद is unacceptable. That is the primary heading, do not forget it! Now with this paragraph शङ्कराचार्य concludes ज्ञानकर्म समुच्चयवाद निषेध for the time being. He will take up this topic

several times, whose details we will see later. Now he concludes that topic.

**तस्माद् गीतासु केवलाद् एव तत्त्व-ज्ञानाद् मोक्षप्राप्तिः न कर्म-
समुच्चिताद् इति निश्चितः अर्थः ।**

So let us be very very clear. This is part of the first chapter summary. We think the first chapter means conch blowing. शङ्कराचार्य says conch blowing has nothing to do, the first chapter says ज्ञानेन मोक्षः. So तस्माद् गीतासु – in all the seven hundred verses of the गीता. गीता is the meaning of every single verse, we take the गीता as the name of all the seven hundred verses put together. शङ्कराचार्य takes each verse as गीता, that is why he is putting plural number. इति श्रीमत् भगवत् गीतासु plural number is there which means every श्लोक is a गीता. Therefore in the भगवद्गीता निश्चितः अर्थः – the fundamental teaching is केवलाद् तत्त्व-ज्ञानाद् मोक्षप्राप्तिः – by the तत्त्व-ज्ञानम्, आत्मज्ञानम्, जीवात्मपरमात्म ऐक्य ज्ञानम् alone is the means of liberation. This is our सिद्धान्त. And also, we have to note समुच्चयवादि is wrong. And where did the समुच्चयवाद begin? ‘तत्र केचिद् आहुः’, the केचिद् introduces the पूर्वपक्षि. After several classes of refutation now alone he concludes. न कर्म-समुच्चिताद् – not by ज्ञानकर्म समुच्चय, combination. How do you complete the sentence? कर्म-समुच्चिताद् तत्त्व-ज्ञानाद् मोक्षप्राप्तिः न भवति. कर्म-समुच्चिताद् is an adjective to तत्त्व-ज्ञानाद्. इति निश्चितः अर्थः. And now he completes the summary of the first chapter.

यथा च अयम् अर्थः तथा प्रकरणशो विभज्य तत्र तत्र दर्शयिष्यामः

॥

शङ्कराचार्य says this is the essence of the meaning, essence of the गीता I have told in the introduction, not only that, I will reinforce this idea whenever the context comes, where there is a possibility of समुच्चय interpretation. There are many places in the गीता wherein when you superficially study it appears ‘you continue कर्म and ज्ञानम्, and when you combine and do you will get मोक्ष’. In fact many *Advaitic* students feel that if they keep कर्म also and ज्ञानम् also, both combined will give मोक्ष. But I will show how it is not. When कर्म is functioning ज्ञानम् is not there. And once ज्ञानम् has come कर्म doesn’t play the role. At any time one alone is active, one alone is functioning. Even though they exist together one alone is active. If you feel कर्म is active then it means ज्ञानम् is in the tongue and not in the mind and if you feel ज्ञानम् has become active then it means कर्म has automatically become irrelevant. Irrelevant means it is irrelevant for me but लोकसङ्ग्रह it will be doing. Thus wherever समुच्चय interpretation possibility is there, where पूर्वपक्षि reveals I will again bring this topic and I will refute. An umpteen number of times समुच्चयवाद will be taken in the गीता and refuted. Therefore he says यथा च अयम् अर्थः – how this interpretation alone is proper, अयम् अर्थः refers to the previous paragraph - केवलाद् तत्त्वज्ञानाद् मोक्षप्राप्तिः न कर्म-समुच्चिताद् इति अयम् अर्थः. तथा – in such a way तत्र तत्र दर्शयिष्यामः – we shall show in various contexts of the गीता, because in the गीता alone there is a very very heavy scope for misinterpretation. In the उपनिषत्s they are all सन्न्यास प्रधान and उपनिषत्s strongly criticize कर्म. Therefore in the उपनिषत् there is little scope for

समुच्चयवाद because the उपनिषत् candidates are mostly सन्न्यासि candidates and कर्म is not talked much. Whereas in the भगवद्गीता कर्म is glorified, गृहस्थाश्रम is glorified, in fact सन्न्यास is criticized also. In the sixth chapter beginning कृष्ण says the सन्न्यासिs are not real सन्न्यासिs, the गृहस्थ is real सन्न्यासि.

सः सन्न्यासि च योगी च न निरग्निः न च अक्रियः ॥ गीता ६-१ ॥

Therefore समुच्चयवाद seems to be highlighted in the गीता. Therefore तत्र तत्र where there is scope for misinterpretation दर्शयिष्यामः we will sort out. And how we will sort out? प्रकरणशः विभज्य – we will divide it topic wise. प्रकरणशः means topically we will distinguish. And how? कर्म is associated with अज्ञानि, ज्ञानम् is associated with ज्ञानि and कर्म is not associated with ज्ञानि. This we will topically divide and show. In short अधिकारी भेदः we will show. So with this the first chapter summary is over. When I say the first chapter you should also include the first ten verses of the second chapter also, summary is over.

Chapter 02

Now hereafter he will enter into the actual गीता teaching which is the eleventh verse of the second chapter, for that he is giving the introduction. Now we are seeing the eleventh verse of the second chapter.

तत्र एवं धर्म-संमूढ-चेतसो महति शोक-सागरे निमग्नस्य अर्जुनस्य अन्यत्र आत्मज्ञानाद् उद्धरणम् अपश्यन् भगवान् वासुदेवः ततः अर्जुनम् उद्दिधारयिषुः आत्मज्ञानाय अवतारयन् आह

तत्र – this being so, that गीता शास्त्र is primarily meant to teach ज्ञानम् as the means of liberation, that being established, now we are entering the dialogue between कृष्ण and अर्जुन. अर्जुन has become the candidate, the student of भगवद्गीता, having discovered संसार in the first chapter and also having surrendered to कृष्ण in the second chapter. Because गुरु उपसदनम् is another qualification which should be joined with साधनचतुष्टय सम्पत्ति. In fact, in अनुभूति प्रकाश, elsewhere, विद्यारण्य nicely says include गुरुपसदनम् also in the list of qualifications. Either you put as the fifth qualification or in some place add it. Therefore अर्जुन has discovered संसार and also surrendered to कृष्ण. And शङ्कराचार्य looks at the condition of अर्जुन. He says, धर्म-संमूढ-चेतसः – अर्जुन is thoroughly confused, is in conflict regarding धर्म-अधर्म. धर्मे धर्मविषये संमूढं चेतः यस्य. बहुव्रीहि. And here शङ्कराचार्य borrows the गीता words themselves कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः । So he is confused regarding धर्म. What is the धर्म here? Whether fighting is धर्म or not fighting is धर्म? Why do we say he has got conflict? Because fighting is

धर्म but he thinks it is अधर्म, because he said पापम् एव आश्रयेत् अस्मान् ॥ गीता १-३६ ॥ and not fighting is अधर्म and he says we will not fight भैक्ष्यम् भोक्तुम् अपि श्रेयः ॥ गीता २-७ ॥ we will become सन्न्यासिs. And Therefore he is thoroughly confused. And because of that only **महति शोक-सागरे निमग्नस्य** – he is totally immersed, submerged in the ocean of grief, ocean of sorrow, **महति** is an adjective to **सागरे**. The vast and deep ocean of संसार. **अर्जुनस्य** – of अर्जुन. कृष्ण wanted to find out the appropriate medicine. Whether I should teach him धर्मशास्त्र or whether I should teach मोक्षशास्त्र. It is a point which we generally don't discuss in मूलम्. अर्जुन did not ask for Self-knowledge. If you see that in the उपनिषत् the path is very clear, the student is very clear, he asks for knowledge and therefore अधीहि भगवो ब्रह्मेति and the teacher gives. Now in the गीता अर्जुन did not ask for Self-knowledge, he says धर्मसम्मूढचेताः यत् श्रेयः स्यात् निश्चितम् ब्रूहि तत् मे, teach me what is good. And what is my problem? He doesn't say Self-ignorance is my problem. He says धर्म-अधर्म confusion is my problem. Therefore two things – he did not ask for knowledge and not only that contextually he says my problem is धर्म-अधर्म. Therefore what should have been कृष्ण's teaching? कृष्ण should have taught धर्म only. So the whole भगवद्गीता must have been धर्मशास्त्रम्. But we are elaborately commenting on गीता and when he summarized in the first chapter he said ज्ञानाद् मोक्षः is the सार of the गीता. Now the problem has come. Is गीता धर्मशास्त्रम् or मोक्षशास्त्रम्? This question we don't raise. Because we superficially study and after we have understood some topic we close the book. In fact, when you study the

scripture and the भाष्यम् there are two types of approach. One is wanting to listen to what I want. And another is applying the mind to understand clearly whatever topic is in the शास्त्र, to understand clearly if grammar point comes or if वेदान्त point comes or if तर्कशास्त्र point comes. Whenever you enter deeper study of शास्त्र we should change the attitude. Our aim should be thoroughly understanding of the topic available there and not looking for a particular topic of my choice. It should not be selective study but thorough understanding of the topic available there. When you try to study that way we get new issues. And also it will throw more light on वेदान्त also. It will ultimately help वेदान्त also. Here what is the problem? Is गीता धर्मशास्त्रम् or मोक्षशास्त्रम्? Contextually गीता should be धर्मशास्त्र only. Now शङ्कराचार्य casually answers that. He says कृष्ण knows that अर्जुन had expressed confusion regarding धर्मशास्त्र only. But here अर्जुन's problem is not ignorance of धर्मशास्त्र. If confusion is born out of ignorance of धर्मशास्त्र then गीता must be the teaching of धर्मशास्त्र, because where ignorance is the problem the solution must be knowledge. Now here the problem is not ignorance because all the पाण्डवs are well versed in धर्मशास्त्रम्, in fact, his brother is धर्मपुत्र himself, in fact, they have analyzed धर्मशास्त्र for thirteen years and thereafter only they have come to the battlefield. Therefore the problem is not a मोह caused by धर्मशास्त्र अज्ञानम्, it is a मोह caused by आत्म अज्ञानम् which has created the धर्मशास्त्र confusion itself caused by attachment. It is not अज्ञानम् caused मोह, it is attachment caused मोह. And attachment is because of Self ignorance, therefore कृष्ण discerned, mind अर्जुन did not

express, the problem as आत्म अज्ञान जन्य मोहः न तु धर्म अज्ञान जन्य मोहः. And therefore what is required is not धर्मशास्त्र teaching but it is आत्म शास्त्र teaching. That he has clearly but casually written here. आत्मज्ञानाद् अन्यत्र उद्धारणम् अपश्यन् – कृष्ण doesn't see anyway other than आत्मज्ञानम् as the solution. आत्मज्ञानाद् अन्यत्र. अन्यत्र means any solution other than आत्मज्ञानम्. उद्धारणम् means remedy, upliftment. अपश्यन् here is not a verb, it is a participle, तकारान्तः पुल्लिङ्गः अपश्यत् शब्दः प्रथमा विभक्तिः एकवचनम्. अपश्यन् अपश्यन्तौ अपश्यन्तः is the noun form. अपश्यन् means not seeing any solution other than आत्मज्ञानम्. He discerned the problem of आत्म अज्ञानम्. Therefore वासुदेवः ततः अर्जुनम् उद्धारयिषुः – Therefore he wants to uplift अर्जुन from Self-ignorance and ignorance caused शोकमोह संसार. ततः means आत्म अज्ञान जनित शोकमोह सागरात्. उद्धारयिषुः is desiderative form, उद्धारयितुम् इच्छुः, desirous of lifting him. Therefore आत्मज्ञानाय अवतारयन्. Since He considers the problem as आत्म अज्ञानम् He has decided to teach ब्रह्मविद्या. And since He has decided to teach ब्रह्मविद्या or आत्मविद्या, the introduction to the teaching must be आत्मविद्या. So it should not be अथातो धर्मजिज्ञासा introduction, it should be अथातो ब्रह्मजिज्ञासा. Therefore only अशोच्यानन्वशोचस्त्वं we take as अथातो ब्रह्मजिज्ञासा. Therefore आत्मज्ञानाय means with an intention to give आत्मज्ञानम् अवतारयन् – introducing the subject matter of आत्मज्ञानम् आह – gives the अवतारिका श्लोक as the eleventh verse गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः ॥ गीता २-११ ॥ teaching begins with पण्डिताः ब्रह्मज्ञानि, teaching does not

begin with धर्मज्ञानि. So अवतारयन् वासुदेवः आह. What does he say? The श्लोक –

Verse 02-11

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः ॥ गीता २-११ ॥

So here I will give the gist of the श्लोक. शङ्कराचार्य says कृष्ण's intention is made very clear, even though अर्जुन's confusion is धर्म-अधर्म conflict कृष्ण takes it as a problem of Self ignorance. Expressed problem is धर्मशास्त्र problem, explicit problem is धर्मशास्त्र problem, implicit problem is ब्रह्मशास्त्र problem and therefore the solution is ब्रह्मविद्या, that intention कृष्ण makes very very clear पण्डिताः न अनुशोचन्ति that word पण्डिताः is the clinching evidence. पण्डितः means आत्मज्ञानि. In the भाष्यम् he will prove that. पण्डितः is not धर्मज्ञानि; आत्मज्ञानि doesn't grieve. Therefore अर्जुन what you require is not धर्मशास्त्रम् but उपनिषत् शास्त्रम्. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूँश्च नानुशोचन्ति पण्डिताः ॥ गीता २-११ ॥

शङ्कराचार्य begins his commentary on the गीता with the eleventh verse of the second chapter because the eleventh verse alone is the beginning of the गीता teaching. And in the eleventh verse भगवान् introduces the subject matter of the गीता. So the अनुबन्ध चतुष्टयम् (विषयः, अधिकारी, प्रयोजनम् and सम्बन्ध) of the गीता we get in this verse and this is the equivalent of अथातो ब्रह्म जिज्ञासा of the ब्रह्मसूत्र. And no doubt that अर्जुन did not ask for आत्मविद्या explicitly, he only said I am confused with regard to धर्म-अधर्म and I am surrendering unto you; he did not explicitly ask for आत्मविद्या. If you go by strict tradition कृष्ण should not have given आत्मविद्या because आत्मविद्या cannot be given unless explicitly asked for. So the question comes how did कृष्ण violate the tradition and choose to teach आत्मविद्या. For which शङ्कराचार्य gave the answer in his introduction to this श्लोक. What was that answer? अर्जुन's confusion regarding धर्म did not come because of the ignorance of धर्म. If the confusion is born out of धर्म ignorance then कृष्ण should teach धर्मशास्त्र but कृष्ण knows अर्जुन is well-versed in धर्मशास्त्र, he is the brother of धर्मपुत्र. He even uses the word आततायि etc., which are unique words used in धर्मशास्त्र. Therefore अर्जुन's problem is not धर्म अज्ञानम् but it is attachment to भीष्म and द्रोण, attachment which is born out आत्म अज्ञानम्. So धर्म अज्ञानम् is not the problem, attachment

is the problem. Attachment is caused by आत्म अज्ञानम् and therefore कृष्ण feels that what अर्जुन requires is आत्मज्ञानम्. अर्जुन has surrendered and asked for whatever is good for me you do it. That is the saving grace. अर्जुन had asked यत् श्रेयः स्यात् निश्चितम् ॥ गीता २-७ ॥ The word श्रेयः can mean whatever is good for me. In the common parlance श्रेयः means what is good. But in philosophical parlance श्रेयस् means ज्ञानम् and मोक्ष also.

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः । ॥
कठोपनिषत् १-२-१ ॥

श्रेयः च प्रेयः च मनुष्यम् एतः तौ सम्परीत्य विविनक्ति धीरः । ॥
कठोपनिषत् १-२-२ ॥

In such contexts कठोपनिषत् uses the word श्रेयः in the meaning of ज्ञानम् and मोक्ष also. Therefore अर्जुन had asked tell me whatever is good for me which will include anything up to ज्ञानम्. Therefore it became कृष्ण's responsibility to find out what is good for अर्जुन. And कृष्ण came to the conclusion that अर्जुन now requires an introduction to आत्मज्ञानम्. Therefore it is not the violation of tradition, कृष्ण has done what he has to do. Therefore in the eleventh verse कृष्ण introduces ब्रह्मविद्या only and not धर्मशास्त्रम् and that is very clear in this verse.

First I will give you the gist of this verse, thereafter we will go to the भाष्यम्. The second line says पण्डिताः न अनुशोचन्ति. पण्डिताः means spiritually wise people. In Vedantic parlance पण्डितः means आत्मज्ञानि and not a simple scholar of any subject. Even though we use the word हिन्दि पण्डित संस्कृत पण्डित etc., there the word पण्डित means a

scholar of any subject. But in वेदान्त पण्डितः means आत्मज्ञानि. And ज्ञानिs do not grieve, says कृष्ण. From that the subject matter of गीता is very clear, that गीता deals with आत्मज्ञानम्. So विषयः is आत्मा. And the benefit also is indirectly indicated. Wise people do not grieve it is said. Therefore the प्रयोजनम् is शोक निवृत्तिः, संसार निवृत्तिः, रागशोकमोहाख्य संसार निवृत्तिः. So विषय is indicated, प्रयोजनम् is indicated, अधिकारी is also indicated. अर्जुन surrendered after discovery. That student is अधिकारी. And सम्बन्ध is also indicated, प्रतिपाद्य प्रतिपादक सम्बन्धः. Thus कृष्ण indicates the subject matter, the benefit and the student. In the first line कृष्ण defines अर्जुन's संसार अशोच्यान् अन्वशोचः – अर्जुन you grieve over people who do not deserve grief. From that अर्जुन's problem of शोक is indicated. Then कृष्ण says प्रज्ञा-वादान् भाषसे – you are speaking the words of the wise. See how He is teasing him. 'You are speaking the words of the wise' that means you are only quoting the words of the wise and you are not wise. If अर्जुन is wise then He has to only say 'you are speaking', but by saying 'you are speaking the words of the wise' it indicates that अर्जुन has got delusion. This indicates the problem of मोह. So अशोच्यान् अन्वशोचः refers to शोक problem and प्रज्ञा-वादान् भाषसे refers to मोह problem, joined together it is संसार. So अर्जुन you are a संसारि, who has surrendered to the गुरु. This is the qualification of the student. The first qualification is that he must be a संसारि. The first qualification for medicine is one should be sick. Therefore you are a संसारि, and you have surrendered to the गुरु – that

indicates the अधिकारी also. This is the essence of verse eleven. With this background we will go to the भाष्यम्.

न शोच्या अशोच्याः भीष्म-द्रोणादयः सद्-वृत्तत्वात् परमार्थ-रूपेण च नित्यत्वात्,

So first शङ्कराचार्य takes the word अशोच्यान्. And शोच्याः means those people who deserve sympathy or compassion or grief. शोकयोग्यः शोच्यः. अशोच्यः means those people who do not deserve grief. So कृष्ण is referring to certain people here who do not require to be grieved over. Who are the people कृष्ण is referring to? भीष्म-द्रोणादयः – भीष्म, द्रोण and others. Because in this context अर्जुन is worrying over, grieving over भीष्म, द्रोण and others. So first कृष्ण says they do not deserve grief on your part. And कृष्ण doesn't say why they do not deserve grief. Because अर्जुन will ask they are going to die soon in the battlefield and since they are going to die certainly I will have worry about the dying people. And Therefore शङ्कराचार्य gives the explanation, the answer; कृष्ण will elaborate later. शङ्कराचार्य divides them into three levels.

1) When you are worrying over भीष्म, which भीष्म are you worrying about? Because from the worldly angle भीष्म means the body. लौकिकः दृष्ट्या शरीरम् भीष्मः.

2) And from the कर्मकाण्ड angle भीष्म is not the शरीरम् but भीष्म is the अहङ्कार, the विदाभास, the कर्ता, the भोक्ता which is going to travel after death. The travelling soul, the अहङ्कार, is the second meaning of the word भीष्मः. All the आस्तिक people who are doing श्राद्ध तर्पण and other rituals are

worried about the travelling soul; this is the second meaning in the कर्मकाण्ड of the वेद.

3) The third meaning of the word भीष्म in the ज्ञानकाण्ड of the वेद is भीष्म, the all-pervading आत्मा.

So भीष्म, the शरीरम्; भीष्म, the अहङ्कार and भीष्म, the आत्मा. Or भीष्म, the body; भीष्म, the विदाभास and भीष्म, the चित्. Are you worrying about शरीरम् or विदाभासम् or चित्. And the answer is all the three don't deserve your grief. In fact, भीष्म doesn't grief. You who are worrying about भीष्म, you deserve grief. What is the reason?

a) You cannot worry over the death of भीष्म's body because later कृष्ण will say

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च । ॥ गीता २-२७ ॥

Body is subject to birth and death. It is a fact, you cannot worry.

b) The second possibility is you might be worrying about भीष्म, the अहङ्कार, the विदाभास which will survive but it will travel. So are you worried about the travelling भीष्म? शङ्कराचार्य says, you cannot. Because सद्-वृत्त्वात्, सद्-वृत्तम् means they are noble people of good कर्म. वृत्तम् means conduct, lifestyle, behavior, action. सद् means Dharmic. बहुव्रीहि समास सद वृत्तम् एषाम् ते. भीष्म, the अहङ्कार, the विदाभास is a noble Dharmic soul. You need not worry because भीष्म will only go to the higher लोकs. In fact, he is going to a better place, why are you worrying. In fact you should be happy. If he is going to lower लोकs then you have to worry.

Certainly not. Why? **सद्-वृत्तत्वात्**. Therefore the second problem is solved.

c) Then the third one is – are you worried over **भीष्म**, the **चित् आत्मा**. **शङ्कराचार्य** says, **भीष्म**, the **आत्मा** will not die also and will not travel also. Why will it not travel? **नित्यः सर्वगतः स्थाणुः**. **भीष्म**, the **आत्मा** is everywhere and eternal, therefore where is the question of going to **नरक** or **स्वर्ग**. Therefore **शरीर दृष्ट्या**, **विदाभास दृष्ट्या**, **चित् दृष्ट्या च अशोच्याः**. So look at the **भाष्यम् परमार्थ-रूपेण** – from the standpoint of their **चित्** nature, their **आत्मस्वरूपम् नित्यत्वात्, नित्यत्वात्** means they are eternal, not only eternal they are all-pervading also. Therefore you need not worry about their death, you need not worry about their going to **नरक**. Therefore your grief is unwarranted, meaningless.

तान् अशोच्यान् अन्वशोचः अनुशोचितवान् असि 'ते म्रियन्ते मत्-निमित्तम्, अहं तैः विनाभूतः, किं करिष्यामि राज्य-सुखादिना' इति ।

So after commenting upon the word **अशोच्यान्** now **शङ्कराचार्य** comes to the word **अन्वशोचः**. It is a verbal form **अनु+√शुच् परस्मैपदि, लङ्, प्रथम पुरुषः, एकवचनम् अन्वशोचः** means you grieved over. Therefore **शङ्कराचार्य** says **तान् अशोच्यान्** over those people who don't deserve grief **अन्वशोचः** is **मूलम्** is equal to **अनुशोचितवान् असि** – you have grieved. The entire first chapter is grieving chapter, a chapter which deals with grieving. That is why the first chapter is called **अर्जुन-विषाद-योगः**. So **अनुशोचितवान् असि**. How did you entertain the grief? That grief is given in quotation, that thought

pattern of अर्जुन is given in quotation. ते मत्-निमित्तम् म्रियन्ते – they are going to die and if they die a natural death my worry will be relatively lesser. Because death will give me grief, if it is natural death it will be relatively lesser but if in the battlefield when they die there is two-fold grief – one is their death and the second is I am going to be the cause of their death. Therefore I will have tremendous guilt feeling also. Therefore मत्-निमित्तम् because of me they will die. So I will be affected by intense guilt is problem one. And the second is तैः विनाभूतः – in the absence of those people towards whom I have intense attachment. In fact, the attachment has become so intense that I and they have become one. That तैः विनाभूतः, विनाभूतः means without them. किं करिष्यामि – what shall I do? The very life will become empty. And not only will my life be empty राज्य-सुखादिना – even if I get power, position and pleasure that will never replace भीष्म and द्रोण. Therefore I will have intense emptiness also. Guilt is problem one. Emptiness of life is problem two. Thinking in this way हे अर्जुन! You are grieving. In fact, in this line शङ्कराचार्य is paraphrasing the entire first chapter.

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ गीता १-३२ ॥

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च । ॥ गीता १-३३ ॥

All those details you should remember. Therefore कृष्ण says अर्जुन you are grieving in this manner over people who do not deserve grief. इति. इति must be connected to अनुशोचितवान्. In this manner you have grieved. This is your present pathetic condition.

त्वं प्रज्ञा-वादान् प्रज्ञावतां बुद्धिमतां वादान् च वचनानि च भाषसे ।

According to वेदान्त wise people will not grieve and you are grieving therefore by अर्थापत्ति प्रमाण you are not wise. But I am confused because even though you are not wise because of grieving, all your words are great words of शास्त्र.

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ गीता १-४० ॥

So the words are as though you are wise. Therefore your tears in the eyes reveal your foolishness, the words reveal wisdom so I am confused whether I should go by your tears or whether I should go by your words because contradictory attributes cannot be in one locus. Contradictory attributes of grief and wisdom cannot be in one locus. Therefore अर्जुन I am confused about you. So त्वं प्रज्ञा-वादान्, प्रज्ञा means wisdom, वादः means वचनानि, words. शङ्कराचार्य takes it as मध्यमपदलोपसमासः. प्रज्ञा indirectly means प्रज्ञायुक्तः, people with wisdom. But in this context प्रज्ञा means people with wisdom, प्रज्ञावान् and वादः means वचनानि, words. Therefore प्रज्ञा वादः means प्रज्ञायुक्तः वादः – the words of people with wisdom. Therefore he says प्रज्ञा is equal to प्रज्ञावताम्, प्रज्ञावताम् is equal to बुद्धिमताम्. Here the word बुद्धि means ज्ञानम्. ज्ञानवताम् वादान् – वचनानि. मध्यमपदलोपसमासः. प्रज्ञायुक्तः पुरुष वचनानि प्रज्ञावचनानि च भाषसे – you are uttering. Now from this there is a clean contradiction. What is the contradiction? He himself explains.

‘तद् एतद् मौढ्यं पाण्डित्यं च विरुद्धम् आत्मनि दर्शयसि उन्मत इव’ इति अभिप्रायः ।

So from that what is my conclusion? तद् एतद् मौढ्यम्. मौढ्यम् means मूढस्य भावः मौढ्यम्. Foolishness or ignorance. Because of what? Because of your grief you are revealing your मूढत्वम्. Because wise people do not grieve and you are grieving therefore foolishness or ignorance is in one place. पाण्डित्यं च – when I look at your words कुलक्षये प्रणश्यन्ति etc., you are showing wisdom also. Both ignorance and wisdom cannot be in one person but you are showing both at the same time in the first chapter. So तद् एतद् मौढ्यं पाण्डित्यं च विरुद्धम्. विरुद्धम् means opposite attributes आत्मनि दर्शयसि – you are revealing in yourself. Here आत्मनि is not सत्त्विदानन्द आत्मा but it is in you, the individual, the अहङ्कार you are showing. And opposite attributes cannot coexist but if it is coexisting it is because you are उन्मतः. उन्मतः means drunk, mad. Only mad people show opposite attributes, they will laugh aloud and the next moment they will sit and cry also. Normal people will not show opposite attributes. उन्मत इव – like a mad man you are revealing this. इति अभिप्रायः. कृष्ण doesn’t say you are mad, because Arjuna is His disciple. And if the disciple is mad and the गुरु has accepted ..., so Therefore he doesn’t say but indirectly he is indicating through the first line. So अभिप्रायः means this is the implied meaning of the first line of the श्लोक. So तद् एतद् onwards up to उन्मत इव is within inverted commas. इति अभिप्रायः and what comes within this is the implied meaning of the first line of the eleventh श्लोक. Continuing;

यस्माद् गतासून् गत-प्राणान् मृतान् अगतासून् अगत-प्राणान्
जीवतः च न अनुशोचन्ति पण्डिताः आत्मज्ञाः ।

In this line कृष्ण gives the reason for what He said in the first line. He said you are grieving over people who do not deserve grief. On what basis He says that? He gives the reason here. According to the wise people not only भीष्म, द्रोण but nobody deserves grief in life. Therefore भीष्म, द्रोण do not deserve grief and you have grief. Therefore I made that statement. Therefore he says यस्माद् – the reason for My first line is the following. The reason is गतासून् in the मूलम् is equal to गत-प्राणान्. असुः means प्राणः. गत असुः means those people whose प्राणs have left. गत means left, असुः means प्राणः. It means मृतान् – the dead people. So गतासून् is equal to the dead ones. The final meaning is मृतान्. Then अगतासून् means अगत-प्राणान् those people whose प्राणs have not yet left, that means जीवतः the living ones. So अगतासून् is equal to अगत-प्राणान्, अगत-प्राणान् is equal to जीवतः. जीवतः is द्वितीया बहुवचनम्. The living ones. ‘त’कारान्तः पुल्लिङ्गः जीवत् शब्दः जीव् धातोः शतृ प्रत्ययान्तः रूपः द्वितीया बहुवचनम्. Either over the dead ones or the living ones पण्डिताः न अनुशोचन्ति – wise people do not grieve over the dead ones or the living ones. That means all people fall under only these two categories – either you should be alive or you should be dead. Either way you don’t deserve grief. Don’t go and tell your family members! This is the truth, but there are many truths. सत्यम् वद has been said, but it does not mean you should go and tell. Don’t tell untruth, but all truths need not be told. सत्यम् वद

does not mean tell all the truths. सत्यम् वद means don't tell untruth. At the same time don't tell all the truths also. These are the truths you should not tell your family members. But we should understand that inside. पण्डिताः न अनुशोचन्ति.

Now the question is what is the meaning of पण्डिताः. शङ्कराचार्य says आत्मज्ञाः. पण्डिताः means those who are spiritually enlightened. According to the dictionary पण्डितः means a scholar only. And a scholar can be a scholar in any subject, need not be necessarily in Self-knowledge. How come शङ्कराचार्य has taken पण्डितः as आत्मज्ञानि? Why can't it be taken as धर्मशास्त्रज्ञः. Therefore शङ्कराचार्य has to justify that meaning. Therefore he gives the support in the next paragraph.

पण्डा आत्मविषया बुद्धिः येषां ते हि पण्डिताः, 'पाण्डित्यं निर्विद्य' [बृहदारण्यकोपनिषत् ३-७-१] इति श्रुतेः ।

शङ्कराचार्य says, I have the support of the श्रुति as well as logic. Logic शङ्कराचार्य doesn't give. But the श्रुति's support he gives. शङ्कराचार्य says, this is वैदिक शास्त्रम्, गीता is based on the वेद. Therefore you have to give the contextual meaning and not regular dictionary meaning. And according to वेदान्त पण्डितः means spiritually wise only. It is derived from the word पण्डा. पण्डा means आत्मविषया बुद्धिः. बुद्धिः means knowledge. Very careful. बुद्धिः does not mean intellect here, बुद्धिः means ज्ञानम्. आत्मविषया means about the Self. So आत्मविषया बुद्धिः means Self-knowledge. That is the meaning of पण्डा. Then इत suffix is added. पण्डा+इत is पण्डित. What is the meaning of इत? इत suffix means येषां ते – those people who possess the

पण्डा are called पण्डिताः. What is the श्रुति प्रमाणम्? 'पाण्डित्यं निर्विद्य' [बृहदारण्यकोपनिषत् ३-७-१] इति श्रुतेः. बृहदारण्यक clearly says through श्रवण one should get पाण्डित्यम्.

तस्मात् ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । बाल्यं च पाण्डित्यं च निर्विद्य अथ मुनिः अमौनं च मौनं च निर्विद्य अथ ब्राह्मणः ॥ बृहदारण्यकोपनिषत् ३-७-१ ॥

Through श्रवणमनननिदिध्यासनम् you should become a ज्ञानि and ज्ञानि alone is a real ब्राह्मणः, says the उपनिषत्. That means all the others are pseudo-ब्राह्मणः. That is the बृहदारण्यक expression. Therefore पण्डितः means ज्ञानि.

Then what is the logic behind it? The logic is कृष्ण says wise people do not grieve. If the wisdom is any other subject matter कृष्ण can never say the wise people do not grieve. Because a person who is learned in any other subject cannot get out of grief. What is the example? नारद is the example. In the छान्दोग्योपनिषत् नारद says I am a पण्डितः, learned in so many शास्त्रs

ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहासपुराणः ॥
छान्दोग्योपनिषत् ७-१-४ ॥

He gives a huge list. And नारद says I am a learned person.

सोऽहं भगवः शोचामि ॥ छान्दोग्योपनिषत् ७-१-३ ॥

From that it is very clear any other पण्डितः cannot get out of grief. Even locally, he has got PhD but grieving. But कृष्ण says

that this पण्डित does not grieve therefore पण्डित should refer to the आत्मज्ञानि alone because in the छान्दोग्य it is said

तरति शोकमात्मवित् ॥ छान्दोग्योपनिषत् ७-१-३ ॥

Other पण्डितs cannot get rid of grief. Therefore logically here पण्डित has to be आत्मपण्डितः alone. Therefore कृष्ण is introducing आत्मविद्या. So 'पाण्डित्यं निर्विद्य' इति श्रुतेः. श्रुतेः is हेतौ पञ्चमी. And the conclusion is तस्मात् पण्डा is equal to आत्मविषया बुद्धिः. Continuing;

परमार्थतः तु नित्यान् अशोच्यान् अनुशोचसि, अतो मूढः असि इति अभिप्रायः ॥२-११॥

So looks like a casual statement but all very significant and thoughtfully added. We said that भीष्म and others do not deserve grief whether you look at them from शरीरम् standpoint or विदाभास standpoint or चित् standpoint. Now कृष्ण can continue the teaching from any one of the three standpoints and establish that you should not worry. He can confine to the body standpoint and establish that body will be perishable and therefore don't grieve and thus could have concluded the teaching. Or He could have talked from विदाभास standpoint, from which standpoint the teaching required is धर्मशास्त्र, that they are all noble people, Therefore they are going to higher लोकs only, if you have got further doubt you can do श्राद्धम् तर्पणम् etc., then their अहङ्कार will go to higher लोकs. He could have taught the कर्मकाण्ड and concluded. Or He can talk from the standpoint of आत्मा and established all these are मिथ्या, शरीरम् is मिथ्या, विदाभास is मिथ्या, कर्म is not there,

कर्ता is not there, भोक्ता is not there. From आत्मा angle also the teaching can be developed. Therefore गीता can be a teaching based on शरीर दृष्टि, अहङ्कार दृष्टि or आत्म दृष्टि. Now कृष्ण chooses which one to specialize is the question. If you look at the following verses न त्वेवाहं जातु नासं, नासतो विद्यते भावो etc., it is very very clear that from verse number twelve to twenty-five कृष्ण is specializing in आत्म दृष्टि, कृष्ण wants अर्जुन to look at भीष्म as आत्मा. Neither as शरीरम् nor as अहङ्कार. Therefore गीता teaching is going to be आत्म प्रधान दृष्टि. And Therefore शङ्कराचार्य while concluding he adds the note that we are going to focus on भीष्म, the आत्मा. Therefore he says परमार्थतः तु – my teaching is not going to be from व्यावहारिक दृष्टि. Not धर्म or अधर्म.

अन्यत्र धर्मात् अन्यत्राधर्मात् । कठोपनिषत् १-२-१४ ॥

परमार्थतः means from पारमार्थिक दृष्टि which is going to be focused from twelfth verse onwards. नित्यान् – भीष्म is नित्य आत्मा. Neither as शरीरम् nor चिदाभास, the अहङ्कार. And अशोच्यान् – that भीष्म, the आत्मा does not require grief at all. And you have grieved over that नित्य भीष्मः. So not सद्-वृत्. Even if सद्-वृत्त argument is taken, that they are noble people. That they are Dharmic people argument was given, but that is not going to be the focus. The focus is अकर्ता अभोक्ता भीष्मः. Upon that साक्षि भीष्मः who does not deserve grief अनुशोचसि – you are unnecessarily grieving. अतः पारमार्थिक दृष्ट्या त्वं मूढः असि – you are deluded from पारमार्थिक दृष्टि, आत्मानात्म दृष्टि. Why does शङ्कराचार्य repeat that here? Because Therefore you require आत्मविद्या. For that he is laying the

foundation stone. You are confused with regard to आत्मा. And this is also significant. When अर्जुन made a self-assessment, he said कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः। अर्जुन said my problem is धर्म-अधर्म confusion. Now कृष्ण is changing that, your problem is not धर्म-अधर्म confusion but your problem is आत्मानात्म विवेकः. Therefore I am not going to teach धर्मशास्त्र, therefore I am going to teach ब्रह्मविद्या. So from that it is clear कृष्ण is deliberately teaching ब्रह्मविद्या. इति अभिप्रायः – this is the idea implicit in this श्लोक. The अन्वय of this श्लोक is त्वम् अशोच्यान् अन्वशोचः; प्रज्ञा-वादान् च भाषसे । पण्डिताः गतासून् अगतासून् च न अनुशोचन्ति । Continuing;

कुतः ते अशोच्याः, यतो नित्याः । कथम् –

So शङ्कराचार्य introduces the next verse. He raises a question. कुतः ते अशोच्याः – why do you say that भीष्म and others do not deserve grief. Why do you say so? From which angle do you say? Because as I said it can be looked at from three angles. One is लौकिक दृष्टि, then कर्मकाण्ड, अहङ्कार दृष्टि and ज्ञानकाण्ड, आत्म दृष्टि. From three angles this problem can be approached. Which angle have you chosen to approach? Therefore कुतः ते अशोच्याः. What is the answer? I am going to approach from आत्म दृष्टि. यतो नित्याः – because from पारमार्थिक दृष्टि, from the standpoint of their ultimate nature नित्याः – they are eternal आत्मा. Whereas शरीरम् is अनित्यम् as well as विदाभास. Even though विदाभास is relatively eternal because during death also विदाभास doesn't die, during प्रलयम् also विदाभास does not die. विदाभास goes

to only potential condition. Because in the next सृष्टि again विदाभास is going to come.

अव्यक्तात् व्यक्तयः सर्वाः प्रभवन्ति अहः आगमे । ॥ गीता ८-१८ ॥

विदाभास is relatively eternal, पुनरपि जननम् पुनरपि मरणम् इति. But from *Vedantic* angle even विदाभास is perishable because at the time of विदेहमुक्ति विदाभास is going to merge into the total. Therefore during विदेहमुक्ति विदाभास is not there. Therefore शरीरम् is अनित्यम् as well as विदाभास. चित्, the आत्मा alone is नित्यः. Therefore शङ्कराचार्य says आत्मा, the चित्, is नित्यः. You need not grieve because you cannot kill the नित्य भीष्मः.

Then the next question is कथम् – how do you say आत्मा, the चैतन्यम् is नित्यः? For that कृष्ण gives the answer न त्वेवाहं जातु नासं etc., which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 02-12

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ गीता २-१२ ॥

In the eleventh verse in which Lord कृष्ण started His teaching, He pointed out that grief is because of ignorance and therefore knowledge alone is the solution to grief or संसार. And he also pointed out that भीष्म, द्रोण and others do not deserve your grief or worry. And this can be established from three different angles. देह दृष्ट्या, विदाभास दृष्ट्या and चित् दृष्ट्या.

From the standpoint of their body one should not grieve over them because later कृष्ण will point out that it is the body's nature to go through the षट् विकारs and it is the body's nature to die also. जातस्य हि ध्रुवो मृत्युः, मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः । आगमापायिनोऽनित्याः. You cannot worry over a fact. Therefore देह दृष्ट्या you cannot grieve.

From the standpoint of their विदाभास, भीष्म, द्रोण and others will travel after death and they will have to take another body but since they have been noble souls they will never have an inferior जन्म. 'सद्-वृत्तत्वात्' said भाष्यकार, भीष्म being a noble soul he will only have higher लोकs. Therefore no worry from the standpoint of विदाभास also.

Then if you are looking from the चित् standpoint, of course nobody is born and nobody is going to die. भीष्म is neither a killer nor killed by you, so where is the question of

grief. Of these three standpoints Lord कृष्ण is going to concentrate on the third and the final one. He will concentrate on the first angle, i.e., देह दृष्ट्या also later, He will also concentrate on आत्म दृष्टि. कृष्ण does not deal with the विदाभास दृष्टि, शङ्कराचार्य has hinted at the विदाभास दृष्टि. And since कृष्ण is going to concentrate on the third दृष्टि, He is going to establish that आत्मा नित्यः, आत्मा निर्विकारः, आत्मा सत्यः. Therefore from the standpoint of भीष्म's आत्मा or from the standpoint of your own आत्मा there is nothing to grieve. Therefore he begins the teaching by establishing the नित्यत्वम् of आत्मा in verse number twelve. We have seen the introductory भाष्यम्, before entering into the श्लोक भाष्यम् I will give you the gist of this twelfth verse.

How does कृष्ण establish आत्मा नित्यः? If anything is अनित्यम् temporary, what does it mean? It has got a date of birth, manufacture and a date of expiry; beginning date and end date. Whichever is impermanent has a beginning and an end. What does it mean? If it has a beginning and an end, before its beginning it was nonexistent and after its end also it will be nonexistent. Thus every temporary thing has got two-fold nonexistence. The first one before birth and the second one after death. The nonexistence before birth is called prior nonexistence, प्राग् अभावः in तर्कशास्त्र. The nonexistence after death is called posterior nonexistence, प्रध्वंस अभावः in तर्कशास्त्र or simply ध्वंसाभावः. Therefore what is the definition of a temporary object? In the language of तर्कशास्त्र a temporary object is one which has got प्राग् अभावः and प्रध्वंस अभावः. For that they use a technical language. Whatever has

got प्राग् अभाव is called प्राग् अभाव प्रतियोगि. प्रतियोगि means endowed with. So every temporary object is प्राग् अभाव प्रतियोगि, endowed with prior nonexistence. Similarly, every temporary object has got प्रध्वंस अभाव and whatever has प्रध्वंस अभाव is called प्रध्वंस अभाव प्रतियोगि, endowed with posterior nonexistence. So thus प्राग्ध्वंस अभाव प्रतियोगि अनित्यः. Whatever is the प्रतियोगि of प्राग्ध्वंस अभाव is अनित्य वस्तु. So all our bodies are, in तर्कशास्त्र, प्राग्ध्वंस अभाव प्रतियोगि. And if this is the definition of अनित्य वस्तु, what should be the नित्य वस्तु? So based on this definition your home work should be to find out the definition of नित्य वस्तु. Can you guess? नित्य वस्तु will not have prior nonexistence. Because it doesn't have a date of birth. Therefore there is no question of nonexistence before date of birth. Therefore नित्य वस्तु doesn't have prior nonexistence. That means आत्मा doesn't have prior nonexistence. Therefore आत्मा doesn't have death also. Therefore आत्मा doesn't have posterior nonexistence also. Therefore आत्मा is not प्राग् अभाव प्रतियोगि and It is not प्रध्वंस अभाव प्रतियोगि. And therefore आत्मा is प्राग् अभाव अप्रतियोगि, प्रागभावाप्रतियोगि. And similarly, प्रध्वंसाभावाप्रतियोगि. And if you can establish or show that आत्मा is प्राग् प्रध्वंस अभावद्वय अप्रतियोगित्वम् you have shown आत्मा नित्यः. In the twelfth verse the first line reveals आत्मा's प्राग् अभाव अप्रतियोगित्वम् that means आत्मा doesn't have prior nonexistence. In simple English it doesn't have a date of birth. In the second line कृष्ण reveals आत्मा's प्रध्वंस अभाव अप्रतियोगित्वम् that means कृष्ण says आत्मा doesn't have posterior nonexistence that means आत्मा doesn't have a date of death. Therefore आत्मा is always

there. Who is killing and who is killed? So nothing is happening in the battlefield. So therefore, do your duty, don't grieve. This is the gist of the twelfth श्लोक, now we will go to the भाष्यम्.

न तु एव जातु कदाचिद् अहं न आसं किन्तु आसम् एव, अतीतेषु देह-उत्पत्ति-विनाशेषु नित्यम् एव अहम् आसम् इति अभिप्रायः ।

जातु occurring in the verse शङ्कराचार्य translates it as **कदाचित् कदाचित्** means at any time in the past. **अहं न आसं** – I, the आत्मा did not exist **इति न तु एव** – such a thing is not true. I was nonexistent is not true. My prior nonexistence is not correct. **अहं न आसं** means my prior nonexistence. **आसं** is a verbal form, I did not exist. **न तु एव** – it is not at all true. I never had प्राग् अभाव, I am never प्राग् अभाव प्रतियोगि but I am always प्राग् अभाव अप्रतियोगि. What is the meaning of the word **अहम्**? आत्मा. So I, the आत्मा am प्राग् अभाव अप्रतियोगि. In short, I don't have a date of birth. The important thing to note is *I, the आत्मा*. Therefore he says **किन्तु** – on the other hand **अहम् आसम् एव**. Because there is double negative शङ्कराचार्य is worried, Therefore he puts it in positive language 'that I was nonexistent in the past is not true' means I was existent in the past also. What is the meaning of the word past? It does not mean yesterday or previous class, he says **अतीतेषु देहोत्पत्ति-विनाशेषु** – even when countless bodies were born and gone in the past like वासांसि जीर्णानि like dress, **अतीतेषु** – in the past countless bodies were born and gone, **उत्पत्ति** means birth, **विनाश** means death. Even during the birth and death of countless number of bodies

पशु पक्षि मृगादि योनिषु पुनः पुनः अनेकधा जनित्वा ॥ उपाकर्म
महा सङ्कल्पः ॥

Thus bodies have got प्राग् अभाव and प्रध्वंस अभाव. Therefore शङ्कराचार्य makes it clear, we are not talking about the नित्यत्वम् of the body. Bodies have got प्राग् प्रध्वंस अभाव प्रतियोगित्वम् but even though bodies are like that, अहम्, who am I? देहविलक्षण आत्मा अहम्. देहसाक्षिरूप वैतन्यम् अहम्, अतीतेषु देह-उत्पत्ति-विनाशेषु सत्सु नित्यम् एव आसम् – I always existed in the past इति अभिप्रायः – this is the significance of the double negative. So when कृष्ण uses the double negative, you have to make it positive. And not only that more importantly when कृष्ण uses the word I, कृष्ण does not refer to कृष्ण शरीरम् because is शरीरम् प्राग् अभाव प्रतियोगि or अप्रतियोगि? Remember when we talk about जन्माष्टमी before that particular अष्टमी कृष्ण शरीरम् was प्राग् अभाव प्रतियोगि. Therefore शङ्कराचार्य says कृष्ण is not referring to his body but कृष्ण is referring to I, the आत्मा. Therefore I, the आत्मा was always there in the past. This is the story of कृष्ण. Then naturally अर्जुन will wonder what about me? Therefore कृष्ण says your story also is the same. The biography of the आत्मा is the same in the case of all the people. And therefore कृष्ण says न त्वम् for which शङ्कराचार्य is giving the व्याख्यानम् we will read.

तथा न त्वं नासीः किन्तु आसीः एव ।

In the मूलम्, न त्वं is there, and शङ्कराचार्य adds the word तथा. तथा means in the same manner, as it is in My case, in your case also न. There is only न, the verb is missing.

Therefore शङ्कराचार्य supplies the verb न आसीः – you were nonexistent. And then you have to bring in the double negative which was given before न एव. न तु एव which came earlier that double negative you have to bring. तथा न आसीः इति न एव – you were nonexistent in the past is also not true. That means your prior nonexistence is also not correct, that means you are also not प्राग् अभाव प्रतियोगि, that means you are also प्राग् अभाव अप्रतियोगि. What is the meaning of the word you? Not the अर्जुन शरीरम् but you the देही. That is why in the next श्लोक कृष्ण will use the word देही to indicate I am not talking about you, the देह, but I am talking about you, the देही, the आत्मा. So त्वं न आसीः इति एव. The only difference is when अहम् is the subject the verb has to be आसम्. When त्वम् is the subject the verb has to be आसीः. We don't say 'I am, you am', it is 'I am, you are, he is.' Even though it is the verb 'to be', i.e., of being, the person difference should be noted. That is why शङ्कराचार्य is supplying that verb आसीः. आसीत् आस्ताम् आसन्, आसीः आस्तम् आस्त, आसम् आस्व आस्म, √अस् परस्मैपदि, लङ्, मध्यम पुरुषः, एकवचनम्. And by the double negative what is conveyed? किन्तु आसीः एव – you were existent in the past also. So कृष्ण has been taken care of. अर्जुन has been taken care of. Now अर्जुन will wonder I am not worried about You and me but I am talking about भीष्म and द्रोण. कृष्ण says don't be in a hurry. न इमे जनाधिपाः all these kings including भीष्म and द्रोण also are the same. That is said in the भाष्यम् we will read.

तथा न इमे जनाधिपाः न आसन् किन्तु आसन् एव ।

तथा – similarly, न इमे जनाधिपाः is in the मूलम्, जनाधिपाः refers to all the kings. But here कृष्ण is not referring to kings only, it is an उपलक्षणम् for all the other जीवात्मि, all the other मनुष्य, plants, animals, all the जीवात्मा. न आसन् इति न here also double negative. They were nonexistent is not true. They did not have prior nonexistence, they are not प्राग् अभाव प्रतियोगि but they are प्राग् अभाव अप्रतियोगि only. So here also आसन् is in the third person, because जनाधिपाः is in the third person. What is the significance of double negative? किन्तु – on the other hand, आसन् एव – they also existed in the past. In short, आत्मा doesn't have prior nonexistence. Thus the entire first line established the आत्मा absence of prior nonexistence. In simple English आत्मा doesn't have a date of birth is shown.

Now what is the next attempt? The date of death also has to be removed, which is called the negation of posterior nonexistence that कृष्ण does in the second line for which शङ्कराचार्य writes his भाष्यम्.

तथा न च एव न भविष्यामः, किन्तु भविष्याम एव, सर्वे वयम् अतः अस्माद् देह-विनाशात् परम् उत्तर-काले अपि । त्रिषु अपि कालेषु नित्या आत्मस्वरूपेण इति अर्थः ।

Now comes the commentary on the second line तथा. तथा means in the same manner. न च एव न भविष्यामः. In the second line कृष्ण doesn't divide the जीवात्मा into three groups. In the first line He divided the जीवात्मा into three groups – I, you and others. Now in the second line He doesn't want to again say 'I, you and others', he combines all of them

and puts one **वयम्**. What is the meaning of the word **वयम्**? **अहम्, त्वम्, इमे जनाधिपाः. न भविष्यामः** इति न – will not exist in the future is not correct. Our posterior nonexistence is not there. We are not **प्रध्वंस अभाव प्रतियोगिः** but we are **प्रध्वंस अभाव अप्रतियोगिः**. Therefore we don't have a date of death also. To remove these two – date of birth and date of death – all this explanation. **न भविष्यामः**. What is the meaning of double negative? He says **किन्तु भविष्यामः एव** – we will continue to exist **सर्वे वयम्**. When I say we I don't want to exclude anyone. All of us including you and **भीष्मद्रोण** and others **सर्वे वयम् भविष्यामः**. And it doesn't mean tomorrow or day after, He says **अतः परम्. अतः** means **अस्मात्. अस्मात्** means **देह-विनाशात्**. Therefore **अतः** means **देह-विनाशात्. देह-विनाशः** means **मरणम्** or death of the body. **अतः** means **देह मरणम्**, death of the body. **परम्** means afterwards. Therefore **अतः परम्** means after the fall of the body also. Therefore **शङ्कराचार्य** says **परम्** is equal to **उत्तर-काले अपि**. In fact, **उत्तर-काले अपि** full stop must be there. With that **शङ्कराचार्य** has completed the second line also. Now he wants to consolidate the meaning of the entire **श्लोक**. If you combine the first line and the second line we come to know that in the past also I existed, in the future also I will exist, what about the present? You should not say **कृष्ण** did not speak about the present. Why **कृष्ण** doesn't talk about the present? Because we don't have a doubt whether we are existing in the present or not? Now why don't we have a doubt? First of all it is self-evident. Our existence is self-evident. And secondly if we have a doubt about our present existence the very doubt is the proof of our existence. We don't have to prove

our present existence that is why कृष्ण did not talk about the present existence. Therefore it is self-evident. Therefore joining these three I have past existence is proved by the first line of the श्लोक, I have future existence is proved by the second line of the श्लोक, I have present existence is self-proven. Because of these three I am existent in the past, in the future and in the present. Then only शङ्कराचार्य can write त्रिषु अपि कालेषु. This is the significance of त्रिषु. Because in the श्लोक only two कालs are mentioned. We have to supply the third काल, i.e., वर्तमान काल. Therefore त्रिषु अपि कालेषु नित्याः. नित्याः means all the जीवात्माs – I, you and all these are नित्याः. From what standpoint he wants to make it very clear. Don't talk about the body. कृष्ण शरीरम् is also अनित्यम्, राम शरीरम् is also अनित्यम्, any शरीरम् is अनित्यम्. Why? शरीरत्वात्. In संस्कृत, the very word शरीरम् means शीर्यमान स्वभावात् शरीरम्. शीर्यमानम् means that which is constantly battered by time and प्रारब्ध, that which is subject to wear and tear is शरीरम्. Therefore from the standpoint of शरीरम् we are not talking about, but आत्मस्वरूपेण – शरीरी दृष्ट्या we are नित्याः. That means त्वम् पद वाच्यार्थ दृष्ट्या अनित्यः लक्ष्यार्थ दृष्ट्या नित्यः. Therefore you have to do भागत्यागलक्षण (When one part of the direct meaning of a sentence is given up and another part retained. As for instance, in “This is that देवदत्त,” the associations regarding time and place are eliminated, but the person called देवदत्त is accepted. Similarly, in the great Vedic dictum, “Thou art That,” the contradictory factors of remoteness and immediacy, omniscience and partial knowledge, etc., associated with “That” and “Thou”

respectively, are given up and Pure Consciousness, which is common to both, is accepted. Therefore the real meaning of the sentence is derived by applying this form of implication.) for understanding these verses. **आत्मस्वरूपेण इति अर्थः** – this is the implicit meaning of the verse, कृष्ण does not explicitly say आत्मस्वरूपम् is नित्यम्. That is hidden behind this verse. Continuing;

देह-भेद-अनुवृत्त्या बहुवचनं न आत्म-भेद अभिप्रायेण ॥ २-१२ ॥

Suddenly शङ्कराचार्य gets a worry. Because in the previous sentence he has written **आत्मस्वरूपेण नित्याः. नित्याः** means all are eternal. And there is plural number. भीष्म's आत्मा is also eternal, द्रोण's आत्मा is also eternal, कृष्ण's आत्मा is also eternal. Therefore what will be the conclusion? There are many eternal आत्मा's behind many non-eternal अनात्माs. So this will be the conclusion, why, because कृष्ण has used the plural number. And शङ्कराचार्य is always aware of other दर्शनम्s as a commentator. When we study the गीता our aim is only in understanding अद्वैतम् but when शङ्कराचार्य comments he has to take into account all the other philosophers. सांख्य philosopher talks about many आत्माs, योग philosopher talks about many आत्माs, व्यास philosopher talks about many आत्माs, thus all of them say every body has got a separate and eternal, and not only eternal but also all-pervading आत्मा. So my आत्मा is also eternal and all-pervading, your आत्मा is also eternal and all-pervading, there are innumerable, infinite, eternal and all-pervading आत्माs. This is the conclusion of other दर्शनम्s. And even विशिष्टाद्वैतम् says परमात्मा is one but

जीवात्माs are many. And the जीवात्माs are the शरीरम् of परमात्मा. Just as our body, this स्थूल शरीरम् is the शरीरम् of जीवात्मा likewise जीवात्मा is the body of परमात्मा. Therefore what is the connection between जीवात्मा and परमात्मा? Not ऐक्यम् but जीवात्मपरमात्मनोः शरीरशरीरी सम्बन्धः. What is the प्रमाणम्? अन्तर्यामि ब्राह्मणम् is the प्रमाणम्. Thus for one परमात्मा there are several जीवात्माs as the body. विशिष्टाद्वैति says. Therefore according to विशिष्टाद्वैतम् also जीवात्माs are countless and all of them are eternal. And Therefore शङ्कराचार्य even though विशिष्टाद्वैतम् came after शङ्कराचार्य, विशिष्टाद्वैतम् existed in another form before शङ्कराचार्य. Therefore that version also शङ्कराचार्य takes here and concludes बहुवचनं न आत्म-भेद अभिप्रायेण – the plural number does not indicate the plurality of आत्मा. न आत्म-भेद means the differences, distinctions or plurality of आत्मा is not the intention for using the plural number. Where is the plural number? अहम्, त्वम्, जनाधिपाः, वयम्. So अहम्, त्वम्, जनाधिपाः indicates many आत्माs and in the second line वयम् is also plural. That plural number does not indicate the plurality of आत्मा. Then why should he use plural number? परन्तु देह-भेद-अनुवृत्त्या – from the standpoint of देह-भेद. From the standpoint of the plurality of body. The milkman asks, ‘how many milk do you need?’ What does it mean? Can milk be counted? You cannot count milk but still they ask, ‘how many milk do you need?’ This lady also without asking any question tells, two milk. So they have the transactions in numbers even though milk is not ‘number’able or countable, the number refers to packet अभिप्रायेण. That milk packet is countable. Therefore

we use that expression don't get confused. देह-भेद-अनुवृत्त्या, अनुसारेण. Continuing;

तत्र कथम् इव नित्य आत्मा इति दृष्टान्तम् आह –

So in the previous श्लोक कृष्ण said आत्मा is नित्यम्. That means आत्मा continues to exist even when this body dies. Now we will have a doubt how do I know that आत्मा continues to exist after this body is gone. I don't feel the continuity and even when I take a new body I never remember that this is a new body I have worn and I had another body in the previous जन्म and there I was इन्द्रदेवता etc., I don't remember my past शरीरम्, therefore how do I know that I continue? With regard to the change of the dress, वासांसि जीर्णानि यथा विहाय I can very very easily accept because I know even after the dress is changed the same I *am* continuing. After the change of the dress I have got this knowledge. So how do I know that I continue after the death of the body? This is the question for which कृष्ण is going to give the answer. He says that death is also a विकार, a radical modification of the body. That is why we have included death in the list of षड्विकारs. Death is nothing but one of the changes belonging to the body. अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यति. मरणम् is चरम विकारः, अन्तिम विकारः. After the अन्तिम विकारः whether I, the आत्मा, will continue or not is our problem. We do not know. How to solve that problem? कृष्ण says why can't you study what happens to I, the आत्मा with regard to the previous विकारs, which is study-able. So with regard to जायते, वर्धते and विपरिणमते, when कौमारं यौवनं जरा those विकारs take place;

boyhood, youth and old age with regard to these three विकारs you study, which is study-able within one life I can see whether I, the आत्मा, am continuing as a common thread during boyhood, youth and old age. And if by this study I am able to show, prove clearly that I continue to be the same साक्षि चैतन्यम् during boyhood, youth and old age. Boyhood is gone I continue, youth comes I continue, youth is gone I continue, old age comes I continue. That I continues. Now कृष्ण says why can't you use the extrapolation method as they do in science. They do an experiment and if water boils at a particular temperature, every time you don't do the experiment, the rest of them in graph you put and thereafter extrapolate, this must be the condition. Therefore in three विकारs आत्मा has continued without arrival and departure you can extend it to चरम विकार also. So आत्मा चरम विकार रहितः विकारत्वात् मध्यम विकार रहितत्ववत्. मध्यम विकार means the other changes वर्धते विपरिणमते अपक्षीयते कौमारं यौवनं जरा. Therefore three विकारs are given as an example and चरम विकार is to be used as an extension. Therefore शङ्कराचार्य introduces कथम् इव – what is the example, like what, is आत्मा नित्यः? आत्मा is continuous as in which case? What are the cases? कौमारं यौवनं and जरा. Just as आत्मा is continuously changelessly present in the case of कौमारं यौवनं and जरा, in the same way you extend it to मरणम् also. Because मरणम् is not much different, that is also another type of विकार and previous विकारs belong to the body मरणम् is also a विकार belonging to the body. So इति दृष्टान्त त्रयम् आह कौमार यौवन जरा. We will just read the श्लोक.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ गीता २-१३ ॥

So you can easily understand. **कौमारं यौवनं जरा** are changes in the body arriving and departing. Even when they arrive and depart there is one thing that does not arrive and depart, which is continuously there as अहम्, अहम्, अहम्, अहम्. If the I also arrives and departs, during कौमार one I is there, during यौवन another I is there, during वार्धक्यम् another I is there. What will be the problem? The second I cannot talk about कौमारं and वार्धक्यम्. The third I cannot talk about कौमारं and यौवनम्. The first I cannot talk about यौवनम् and वार्धक्यम्. If the I also arrives and departs nobody can talk about all the three. The witness of the three must be the changeless thread, therefore it continues even after death. This is the gist of this श्लोक. The details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 02-13 Continuing:

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ गीता २-१३ ॥

We have completed the twelfth verse of the second chapter. And before entering the thirteenth verse I would like to give the अन्वय of the twelfth verse which I left out in the last class. “जातु अहम् न आसम्; त्वम् न (आसी:); इमे जनाधिपाः न (आसन्)” (इति) तु न एव (भवति) । “अतः परम् वयम् सर्वे न भविष्यामः” (इति) च न एव (भवति) ।

Now we will enter into the thirteenth verse. शङ्कराचार्य gave the introduction ‘तत्र कथम् इव नित्य आत्मा इति दृष्टान्तम् आह.’ Lord कृष्ण pointed out that from the standpoint of आत्मा अर्जुन cannot grieve over भीष्म, द्रोण and others, because आत्मा happens to be नित्यम्. And Therefore they are not going to be killed by you. And when you use the word नित्य it means free from death. And death happens to be the sixth and final form of modification. Every impermanent object has six modifications. And of them अस्ति जायते वर्धते विपरिणमते अपक्षीयते the sixth one is मरणम्. Therefore नित्य means मरण रहितः. मरण रहितः means अन्तिम विकार रहितः. Immortal is equal to free from death is equal to free from the sixth modification. Now, that आत्मा is free from the sixth modification we have no method of proving. Because after the death आत्मा survives we are not able to experience. Therefore how can we prove that आत्मा is free from the sixth modification? शङ्कराचार्य says very simple,

if we can prove that आत्मा is free from the previous modifications, known as मध्यम विकाराः – वर्धते, विपरिणमते and अपक्षीयते, if we can negate मध्यम विकाराः by extension we can negate the अन्तिम विकार, death. Therefore in this श्लोक कृष्ण first establishes that आत्मा is free from मध्यम विकाराः and then points out just as आत्मा is free from मध्यम विकाराः in the same way आत्मा is free from चरम विकार also. Therefore मध्यम विकार अभाव becomes example for the absence of चरम विकार. So मध्यम विकार अभाव is दृष्टान्त, चरम विकार अभाव is दार्ष्टान्त. And Therefore शङ्कराचार्य says ‘कथम् इव नित्यः’, कथम् इव चरम विकार रहितः इति बोधनार्थम् दृष्टान्तम् आह. What is the दृष्टान्तम्? मध्यम विकार अभाव is दृष्टान्तम् for that. And the मध्यम विकाराः are indicated by three words कौमारं, यौवनं and जरा. कौमारं referring to वर्धते, यौवनं referring to विपरिणमते and जरा referring to अपक्षीयते. These three are taken as examples. With this background we will enter into the भाष्यम्.

देहः अस्य अस्ति इति देही तस्य देहिनो देहवदात्मनः अस्मिन् वर्तमाने देहे यथा येन प्रकारेण कौमारं कुमार-भावो बाल्यावस्था, यौवनं यूनो भावो मध्यावस्था, जरा वयोहानिः जीर्णावस्था इति एताः तिस्रः अवस्थाः अन्योन्य-विलक्षणाः ।

So the first line of the verse is दृष्टान्तभागः, the second line is दार्ष्टान्तभागः. What is the दृष्टान्तम्, example? मध्यम विकारः. So शङ्कराचार्य says देहिनः is equal to देहः अस्य अस्ति इति देही. देही means जीवात्मा which is associated with the body, the स्थूल शरीरम्. Therefore the word देही means जीवात्मा. तस्य देहिनो – for that जीवात्मा who is देहवत्

आत्मनः. देहवत् means endowed with देह. Here the suffix 'वत्' is not in the meaning of example but in the sense of possession. **देहवत् आत्मा** means देह सहित **आत्मनः. षष्ठी विभक्ति.** For this जीवात्मा during the life time itself there are three अवस्थाs which are experienceable and analyzable. अन्तिम विकार मरणम् is not available for analysis because even during death we are not available, after death our mind cannot analyze. Therefore we have got three analyzable experiences while we are alive. They are **अस्मिन् देहे. अस्मिन्** is equal to **वर्तमाने. अस्मिन्** means this, this means current body. **देहे** – in this body, while it is associated with this body. **यथा येन प्रकारेण. यथा** is equal to **येन प्रकारेण.** That **येन प्रकारेण** indicates that this is given as an example. These are the three examples for study.

They are **कौमारम्** is equal to **कुमार-भावः** is equal to **बाल्यावस्था** which refers to वृद्धि विकार, the विकार known as वर्धते. Because a boy keeps on growing. So **कौमारम्** is मध्यम विकार number one.

Similarly, **यौवनम्** is equal to **यूनः भावः**, the state of youth. **यूनः** is the षष्ठी विभक्ति of नकारान्तः युवन् शब्दः. **यूनः** means of a youth. **भावः** means the state. The state of youth, which is called **मध्यमावस्था** which is मध्यम विकार number two, corresponding to विपरिणमते. Because once he becomes a youth thereafter growth is not there; if he keeps on growing where will he reach as the ceiling is only ten feet. Therefore after growth only विपरिणाम change and no more growth. Therefore this refers to विपरिणाम रूप मध्यम विकार number two.

Similarly, **जरा** is equal to **वयोहानिः**. **वयोहानिः** is a compound word, which means loss of age, declension. **वयसः हानिः वयोहानिः**. **आयुषः हानिः आयुर्हानिः**. That means count down has begun. That is called **वयोहानिः** is equal to **जीर्णावस्था**. **जीर्णावस्था** means senility, old age. This is **मध्यम विकार** number three.

What is the uniqueness of these three **विकार**s or **अवस्था**s? **शङ्कराचार्य** says **इति एताः तिस्रः अवस्थाः** – in this manner these three **मध्यम विकार**s are there for the **जीवात्मा**. And what is their uniqueness? **अन्योन्य-विलक्षणाः** – mutually exclusive. What do you mean by mutually exclusive? They cannot coexist together. When there is **कौमारम्** the other two **यौवनम्** and **जरा** are absent, similarly with **यौवनम्** and **जरा**. That means each one is subject to arrival and departure. The arrival of **यौवनम्** automatically means the departure of **कौमारम्** and vice versa. I am an old young man cannot be said. Therefore **अन्योन्य-विलक्षणाः** is very important because **शङ्कराचार्य** wants to say these **अवस्था**s come and go but I, the **आत्मा** does not come and go. It is stationary. That he wants to indicate and Therefore he puts the adjective here - **अन्योन्य-विलक्षणाः** – mutually exclusive. What is the meaning of that? **शङ्कराचार्य** himself explains the meaning of mutual exclusivity. He says,

तासां प्रथमावस्था-नाशे न नाशो द्वितीयावस्था उपजनने न उपजननम् आत्मनः, किं तर्हि, अविक्रियस्य एव द्वितीय-तृतीय-अवस्था-प्राप्तिः आत्मनो दृष्टा ।

So very important paragraph. What is the significance of the example. कृष्ण only superficially presents the example, that the जीवात्मा has got कौमारम् यौवनम् जरा. What does it mean? जीवात्मा has got these three changing अवस्थाs means the जीवात्मा has got the *seemingly* changing अवस्थाs. That *seeming* is very important, because the change of अवस्थाs belong to the body only. And when the body has got the changing अवस्थाs, these अवस्थाs belonging to the body are falsely transferred to the जीवात्मा. And because of the false transference जीवात्मा also has got the *seeming* changes but the जीवात्मा doesn't have the real change. Like the well-known Vedantic example when the crystal is associated with varieties of flowers coming and going, in keeping with the changing flowers the crystal also appears to change colors. The crystal's color changes are only *seeming* changes औपाधिक अवस्था भेदः आध्यासिक अवस्था भेदः न तु वास्तविक अवस्था भेदः. Therefore the example is to show that the जीवात्मा has got *seeming* कौमार अवस्था, *seeming* यौवन अवस्था and *seeming* जरा अवस्था. It is only *seeming* and not factual. Then what is the factual state of जीवात्मा? शङ्कराचार्य says जीवात्मा remains अविक्रियः. अविक्रियः means निर्विकारः. So निर्विकारस्य आत्मनः आध्यासिक विकाराः औपाधिक विकाराः भवन्ति. Therefore he says तासां मध्ये, निर्धारणे षष्ठी, among those three अवस्थाs प्रथमावस्था-नाशे – when the first अवस्था of कौमारम् or boyhood is gone, only the boyhood goes away and the boyish body also goes away, all the flesh has changed, bone has changed, cells have changed, even brain has changed, but when they change न नाशः – the जीवात्मा चैतन्यम् does not get

replaced. The जीवात्मा चैतन्यम् continues in अहम् अहम् अहम् इति, in the form of I it was there. I use the expression 'I was a boy, I am a youth'. There is a change in the अवस्था but there is no change in the word 'I, the जीवात्मा'. Therefore अवस्थाs do not belong to जीवात्मा. Therefore the arrival and departure of अवस्था also do not belong to the जीवात्मा. That is the example. So जीवात्मा is equal to कौमार नाशे न नाशः. न नाशः for जीवात्मनः, देहिनः. द्वितीयावस्था उपजनने – when the youth is born, the youthful body is born you don't say चैतन्यम् is born. Therefore he says द्वितीयावस्था is equal to यौवनम्, उपजनने means उत्पत्तौ. All सति सप्तमी. नाशे सति, उपजनने सति आत्मनः न उपजननम् – जीवात्मा is not born. Then किं तर्हि? Then what is the point to be noted? जीवात्मा has got only seeming boyhood, जीवात्मा has got only seeming youth, जीवात्मा happens to be the same all the time as अहम् अहम्. So किं तर्हि – then what is the essence to be noted? अविक्रियस्य एव. अविक्रियस्य means निर्विकारस्य एव; which is the most important word in this entire commentary. So निर्विकारस्य एव means आत्मा doesn't have मध्यम विकार त्रयम्. And मध्यम विकार त्रयम् means वर्धते विपरिणमते अपक्षीयते इति मध्यम विकार त्रय रहितस्य आत्मनः एव द्वितीय-तृतीय-अवस्था-प्राप्तिः – there is a *seeming* stage of youth and there is a *seeming* stage of old age. द्वितीय means यौवनावस्था, तृतीय means जरावस्था, प्राप्तिः means आत्मा *seemingly* gets old age, आत्मा *seemingly* gets youth, It does not have really. What is the proof? If आत्मा also has changed what will happen? In कौमारावस्था one अहम् will be there, in यौवनावस्था another I will be there, in जरावस्था another I will be there. Along with the three अवस्थाs

three different experiencers will be there. Ok, then what is wrong? If the experiencers are also different, the experiencer of old age can never talk about the other two अवस्थाs and the experiencer of कौमारम् cannot talk about the old age. There will be no single I which can talk about all the three अवस्थास. Therefore the I that connects itself with all the three अवस्थास must be free from all the three the common thread, सूत्रवत् सूत्रे मणिगणाः इव. Therefore निर्विकारस्य एव आत्मनः द्वितीय-तृतीय-अवस्था-प्राप्तिः, and then he says दृष्टा – this is not my teaching, but it is your own experience that अहम् continues throughout the life changelessly. Therefore it is a well-known experience and therefore it can be taken as an example. That word दृष्टा is used to convey that it can serve as an example. Because an example should be well-known, therefore दृष्टा word is used. It is an experience of everyone. Therefore I can quote it as an example. दृष्टा is equal to प्रसिद्ध. Now up to this example part is over. Now we are going to extend it to the sixth and the final modification, viz., मरणम्.

तथा तद्वद् एव देहाद् अन्यो देहो देहान्तरं तस्य प्राप्तिः देहान्तर-प्राप्तिः अविक्रियस्य एव आत्मन इत्यर्थः ।

So very powerful argument. If these three विकारs of the body cannot taint the आत्मा, i.e., अहम् the चैतन्यम्, how can the sixth विकार only taint the आत्मा or affect the आत्मा? It is illogical to connect the चरम विकार. Therefore he says तथा – just as the previous three विकारs do not belong to the आत्मा and they only *seemingly* belong to the आत्मा caused by आध्यासिक तादात्म्यम् or औपाधिक तादात्म्यम्, it is only

seeming. **देहान्तर-प्राप्तिः** is the मूलम् for that शङ्कराचार्य comments देहाद् अन्यो देहो देहान्तरम्. देहान्तरम् means another body. प्राप्तिः means acquisition. Therefore **देहान्तर-प्राप्तिः** means acquisition of another body, which means the loss of the current body, which means the मरणम् of the current body, which means the sixth modification of the current body. **देहान्तर-प्राप्तिः** means acquisition of another body is equal to loss of the current body is equal to the sixth modification of the current body, that also cannot affect the देही, like the previous three modifications. Therefore **देहान्तर-प्राप्तिः** अपि अविक्रियस्य आत्मनः एव – is for the आत्मा only apparently. अविक्रियस्य means for the आत्मा which is really changeless and which has got a *seeming* मरणम्. So the sixth modification also belongs to the really permanent आत्मा but *seemingly* dying आत्मा. Like the *seeming* old age, *seeming* youth etc., this also is अविक्रियस्य आत्मनः. Here also अविक्रियस्य is हेतुगर्भ विशेषणम्. ‘The changeless आत्मा has death’ is the meaning of the sentence. ‘मरणम् belongs to the changeless आत्मा’ is the meaning of the sentence. How to understand this sentence? ‘मरणम् also belongs to the changeless आत्मा’. If you say changeless आत्मा, मरणम् should not be said and vice versa. But शङ्कराचार्य uses both these words. How to assimilate this sentence? ‘मरणम् also *seemingly* belongs to the really changeless आत्मा’. Therefore आत्मा does not really die. **अविक्रियस्य आत्मनः एव देहान्तर-प्राप्तिः** अपि अध्यासात् भवति. It becomes because of false superimposition. Ok, therefore don’t cry. That is the next result.

धीरो धीमान् तत्र एवं सति न मुह्यति न मोहम् आपद्यते ॥२-१३॥

धीरः is equal to **धीमान्** which means a wise person. Here the word **धीरः** does not mean a courageous person, even though normally **धीरः** means powerful, courageous, valorous etc. In *Vedantic* context most of the time the word **धीरः** means ज्ञानि or विवेकि.

कश्चिद्धीरः प्रत्यगात्मानमैक्षत् ॥ कठोपनिषत् २-१-१ ॥

In such places **धीरः** means विवेकि, but in this context **धीरः** means ज्ञानि. So **धीमान्** – the one who has got the knowledge. What knowledge? आत्मा मरण रहितः, चरम विकार रहितः. Therefore भीष्म नित्यः, भीष्म is permanent. Therefore भीष्म cannot be killed and I cannot kill भीष्म, therefore I need not grieve over the death of the भीष्म. **तत्र एवं सति** – this being the fact. **तत्र** is equal to **एवं सति** – this being the fact. The fact that our change is *seeming*, our changelessness is the real nature. विकारः आध्यासिकः निर्विकारत्वम् is वास्तवम् - this fact being so **न मुह्यति** – the wise person does not develop मोह or शोक. **न मुह्यति** is equal to **न मोहम् आपद्यते** – he cannot have any मोह. And why does कृष्ण say so? Because अर्जुन said

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्म-सम्मूढ-चेताः । ॥
गीता २-७ ॥

There is no scope for conflict here. You have to fight your war. Therefore आत्मा चरम विकार रहितः. Therefore आत्मा नित्यः. This is the सार of this श्लोक. The अन्वय of this श्लोक is, यथा देहिनः अस्मिन् देहे कौमारम् यौवनम् जरा (च भवन्ति), तथा देहान्तर-प्राप्तिः (भवति) । तत्र धीरः न मुह्यति । Continuing;

‘यद्यपि आत्म-विनाश-निमित्तो मोहो न सम्भवति नित्य आत्मा इति विजानतः, तथा अपि शीत-उष्ण-सुख-दुःख-प्राप्ति-निमित्तो मोहो लौकिको दृश्यते, सुख-वियोग-निमित्तो दुःख-संयोग-निमित्तः च शोकः’ इति एतद् अर्जुनस्य वचनम् आशङ्क्य आह –

शङ्कराचार्य introduces the fourteenth verse. He says the fourteenth verse is meant to answer a possible question from अर्जुन. अर्जुन may argue, ok, आत्मा is नित्यः. Therefore whoever knows the नित्यः आत्मा he is not worried about आत्मा's mortality because आत्मा does not die he knows. But the problem is we are not worried about the आत्मा, because we don't know the आत्मा. Why are you unnecessarily introducing an आत्मा and then you say आत्मा is नित्यः and then you say don't cry over the death of आत्मा. We are all not at all bothered about the आत्मा. Our problem of शोक and मोह is because of अनात्मा, the world. *All our problems are because of अनात्मा, the world with which we are constantly interacting, an interaction we are not able to avoid. We don't interact with आत्मा, its existence or nonexistence matters little, we don't care about आत्मा. We are worried about अनात्मा's interaction with the help of the sense organs. इन्द्रिय and विषय are there. इन्द्रिय is अनात्मा, the sense organ and विषय is अनात्मा, the sense object. इन्द्रिय-विषय interaction is inevitable. Every जाग्रत अवस्था, every स्वप्न अवस्था brings this इन्द्रिय-विषय संयोगः. And this संयोगः produces opposite experiences and consequently सुखम् and दुःखम्. आत्मा does not produce anything. Because आत्मा is neither कारणम् nor कार्यम्. Therefore I am not worried about आत्मा. Unnecessarily don't waste your time and my time in talking about आत्मा. So how to*

handle इन्द्रिय-विषय संयोग जन्य द्वन्द्वम्. The opposite experiences caused by इन्द्रिय-विषय संयोग. Not only do opposite experiences come they generate सुखम् and दुःखम् also. So how to handle them? How to avoid them? How to remove them? This is अर्जुन's question for which कृष्ण wants to give the answer. Therefore he presents the question, and says, **आत्म-विनाश-निमित्तः मोहः न सम्भवति** – the delusion caused by the death of आत्मा can never come. **निमित्तः** means caused by **आत्म-विनाश** – the death of आत्मा can never come because **नित्यः आत्मा** – there is no death of आत्मा. **इति विजानतः** – for a wise person who knows this fact. **विजानतः** means for a wise person, **षष्ठी विभक्ति**, present active participle, **विजानन् विजानन्तौ विजानन्तः**. For a wise person who knows **आत्मा** is **नित्यः** the sorrow or delusion caused by the mortality of आत्मा will not happen. Ok, in fact even for an अज्ञानि such a sorrow will not come because for him आत्मा doesn't exist. Therefore why are you talking about आत्मा. For a ज्ञानि आत्मा doesn't cause sorrow because आत्मा is incapable of causing sorrow. For an अज्ञानि आत्मा doesn't cause sorrow because आत्मा doesn't exist for him. For him only अनात्मा exists. Therefore why are you talking about that, forget that topic. **यद्यपि** – even though this I accept, my worry is about the अनात्मा field. **तथा अपि** – still, **शीत-उष्ण-सुख-दुःख-प्राप्ति-निमित्तः मोहः** – the delusion, conflict, disturbance caused by **शीत-उष्ण** – heat and cold, pairs of opposites, and **सुख-दुःख** – the consequent comfort and discomfort. So heat, cold and consequent comfort and discomfort both of them are capable of giving **मोहः** – the delusion. What type of delusion? **लौकिकः दृश्यते** – belonging

to the common person, the lay person who is not in the department of philosophy, he is not bothered about religion or philosophy. It is a day-to-day issue, which is very much visible when there is a power outage. Therefore he says **लौकिकः मोहः दृश्यते** – it is a universal problem. Not only is there delusion but there is also **शोकः, शोकः मोहः. सुख-वियोग-निमित्तः दुःख-संयोग-निमित्तः च शोकः. सुख** here means the source of joy. And **वियोगः** means the separation. So when a source of comfort goes away, **सुखम्** should be translated as the source of comfort. So when a source of comfort goes away, and **दुःख-संयोग-निमित्तः. दुःखम्** means a source of discomfort and **संयोग** means on its arrival. When a source of discomfort comes, it can be either an object or it can be a person also. A comfortable person goes away and an uncomfortable person comes. Therefore **सुख-वियोग-निमित्तः दुःख-संयोग-निमित्तः च शोकः** this grief. And in अर्जुन's case what is that? भीष्म is a source of comfort, his very presence is joy and even the possibility of his death is a tremendous sorrow. **इति**, this is within inverted commas. **इति एतद् अर्जुनस्य वचनम्** – such an objection or question from अर्जुन, **आशङ्क्य** – Lord कृष्ण supposes, imagines. Because when शङ्कराचार्य says **वचनम्** we will protest. अर्जुन never made any such statement. Therefore immediately शङ्कराचार्य says **आशङ्क्य** – imagining such a question from अर्जुन, **आह** – कृष्ण gives the answer.

Verse 02-14

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ गीता २-१४ ॥

I will give you the gist. कृष्ण says there is only one remedy. At अनात्मा level sense organs and sense objects interact. The interactions cause comfort and discomfort, pleasure and pain, what is the remedy is the question. कृष्ण says when there is an interaction with a setup, every interaction involves two things – the mind is involved and the setup is also involved. The setup alone by itself cannot give pleasure or pain if your mind doesn't come in contact with them. Many situations are there all over. Some calamity is happening somewhere and your mind has not come in contact with that, your mind has not experienced that. So if mind is not there and setup alone is there - no experience, if setup alone is there and mind is not there then also no experience. Only when both of them interact there is pleasure and pain. Therefore when a painful experience comes either you have to adjust the setup or you have to adjust the mind. Because interaction is caused by mind and setup. If the interaction is uncomfortable, you have to adjust. Adjust to what? Whatever is adjustable. कृष्ण says setup is most of time unadjustable. Setup is unadjustable because body will have birth, growth, disease, death, that is the nature of the body. There the setup begins. The first item in this infrastructure is our body. Then there are family members etc. *Setup is unadjustable and at the same time we have to adjust. Therefore what is that? Adjust the adjustable one. What is the adjustable? The mind. Therefore start working on your mind, stop working on the setup. Spirituality begins when you stop working on the setup which most of the time causes one to become upset. If the word setup changes a little it will become*

upset. Therefore what is the remedy? Adjust the mind. The mind adjustment process is called **तितिक्षा**, toughening the mind, toughening the endurance power. Develop endurance to withstand the life's experience. Therefore the only remedy for **अनात्मा** problem is endurance. And that is why in **साधनचतुष्टय सम्पत्ति** before we come to **आत्मा** first develop **तितिक्षा** at the **अनात्मा** level and then come to the class, else during the class when fan goes off you will start complaining. So first develop **तितिक्षा**. Therefore कृष्ण says **तान् तितिक्षस्व भारत**. The **भाष्यम्** we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 02-14 Continuing:

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ गीता २-१४ ॥

In verses twelve and thirteen Lord कृष्ण established that आत्मा cannot be an object to worry over, because आत्मा is निर्विकारः not subject to birth, old age, death. Therefore आत्मा does not deserve grief or sorrow. Thereafter अर्जुन may raise a question, I am not worried about आत्मा at all because I don't know what आत्मा is. All my worries are only with regard to अनात्मा. When I worry over भीष्म it is भीष्म अनात्मा, the शरीरम्. And अनात्मा is a cause of grief or worry because it gives me varieties of problems. And अर्जुन may ask for the solution for that. And कृष्ण is giving the answer in this श्लोक that as far as अनात्मAs are concerned it is their nature to be born, changing, dying, coming together and separating. Therefore this a fact about अनात्मा, that it is subject to change is a fact, that it is subject to union and separation is another equal fact. And you can never complain over a fact or you can never attempt to change a fact. And since अनात्मा's nature cannot be changed there is only one solution - never struggle to change अनात्मा, it is like straightening a dog's tail. It won't work. Therefore if अनात्मा is creating a problem the only solution is change your attitude towards अनात्मा. So the only remedy is an attitudinal change known as तितिक्षा. By तितिक्षा is meant healthy acceptance and by healthy acceptance is

meant an acceptance without allowing the अनात्मा to disturb the mind. Not grumbling acceptance, murmuring acceptance that will weaken the mind. There should be acceptance without allowing the world to cause bitterness, frustration, etc. This healthy तितिक्षा is the only remedy, that is what कृष्ण says in this श्लोक. Now we will enter into the भाष्यम्.

मात्रा आभिः मीयन्ते शब्दादय इति श्रोत्रादीनि इन्द्रियाणि ।

So the first word is मात्रा-स्पर्शाः. It is a compound word consisting of two component words. One word is मात्रा and another word is स्पर्शाः. Therefore शङ्कराचार्य first explains the word मात्रा by giving its derivation. He says मात्रा means the sense organs, श्रोत्रादीनि इन्द्रियाणि. How do you derive that meaning? He says the word मात्रा is derived from the संस्कृत √मा to experience, to know. मा third conjugation, it means to know or to experience. And त्र is a suffix added to the root to convey the instrument of experience. Therefore मात्र means experience instrument which means an instrument meant for experiencing the world. मान साधनम् ज्ञान साधनम् इत्यर्थः. And what is the instrument of experience? All the ज्ञान इन्द्रियम्s. Five sense organs are instruments of knowledge. Therefore they are called मात्रा. Therefore he says आभिः – with these instruments शब्दादयः मीयन्ते. शब्दादयः means the external world of five-fold sense objects. शब्द, स्पर्श, रूप, रस, गन्ध – these five are experienced with which instruments? And those five instruments are called ‘मात्राः’. Here the विसर्ग is dropped because of सन्धि rule. It is स्त्रीलिङ्गम्. आकारान्तः स्त्रीलिङ्गः, मात्रा शब्दः बहुवचनम्, श्रोत्रादीनि इन्द्रियाणि. After

इन्द्रियाणि there should be a full stop. So this is the meaning of मात्रा.

And what is the meaning of स्पर्शाः? He gives.

मात्राणां स्पर्शाः शब्दादिभिः संयोगाः ते शीतोष्णसुखदुःखदाः

So the word स्पर्शाः he takes up. Here the word स्पर्शाः means contact or interaction; derived from the √स्पृश् to touch or to contact. And स्पर्शः is an abstract noun. The process of contact or the process of interaction. Contact with शब्दादिभिः संयोगाः. So स्पर्शाः is equal to संयोगाः. भाव व्युत्पत्ति. मात्राः is करण व्युत्पत्ति. भाव व्युत्पत्ति means the meaning of abstract noun. Contact with शब्दादिभिः the five-fold sense objects. मात्राः means the sense organs. स्पर्शाः means the contact. These are two components. Then what is the compound? शङ्कराचार्य says it should be taken as षष्ठी तत्पुरुषसमासः. Therefore the compound should be taken as मात्राणां स्पर्शाः मात्रा-स्पर्शाः – the contact of the sense organs is sensory contact. Therefore the final meaning of मात्रा-स्पर्शाः is sensory contact. And ते. ते means those sensory contacts शीत-उष्ण-सुख-दुःख-दाः – they are capable of giving or generating, दाः means ददाति इति दाः. ददाति means they give rise to, they produce, they generate. They means the sensory contacts. You should never say the sense organs generate, because the organs themselves won't generate, only the contact of the organs will generate. Therefore कृष्ण is very careful. Sensory contacts; how many contacts? Five-fold contacts of five-fold sense organs with five-fold sense objects. Therefore plural number. Therefore ते means मात्रा-स्पर्शाः. Those contacts will generate शीत-उष्ण-सुख-दुःख-

दाः. They generate cold experience or hot experience. These two are examples with regard to the organ of स्पर्श. You have to extend it to other sense organs also. Good taste and bad taste, good smell and bad smell, good sight and bad sight thus all the five sense organs have got favorable and unfavorable experiences. And through them what do they give? **सुख-दुःख-दाः.** सुख means comfort and दुःख means discomfort. So **शीत-उष्ण-सुख-दुःख-दाः.** He explains, this is first द्वन्द्वसमास.

शीतम् उष्णं सुखं दुःखं च प्रयच्छन्ति इति ।

शीतम् उष्णं सुखं दुःखं च शीतोष्णसुखदुःखानि. द्वन्द्वसमासः. Thereafter शीतोष्णसुखदुःखानि प्रयच्छन्ति. प्रयच्छन्ति is the meaning of the final 'द' in the compound. प्रयच्छन्ति इति शीत-उष्ण-सुख-दुःख-दाः. In short, they are generators of heat, cold, comfort and discomfort etc. Continuing;

अथवा स्पर्श्यन्ते इति स्पर्शा विषयाः शब्दादयः । मात्राः च स्पर्शाः च शीत-उष्ण-सुख-दुःख-दाः ।

So previously the word स्पर्श was explained as the process of contact. Now शङ्कराचार्य says the word स्पर्श can be given a different meaning also. The previous meaning is the process of contact which is called abstract noun derivation. In संस्कृत it is called भाव व्युत्पत्ति. Now शङ्कराचार्य says contact can be taken as an object of contact also. Previously we took it as the process of contact which is an abstract noun. The second derivation is called कर्म व्युत्पत्ति wherein स्पर्श does not mean the process but it refers to the various objects which are contacted. In English also both these derivations are there.

When you say a person has got big contacts there the word contacts refers to the big people who are objects of contacts. Therefore the word contact in 'he has big contacts' is कर्म व्युत्पत्ति. There it refers to object. Suppose you say when I was talking on the phone the contact was snapped. There the contact does not refer to the person but the process of contact is snapped. Thus a word can refer to either the object or the process. So in the previous derivation स्पर्श meant the process of contact, now in this derivation it refers to the sense objects. Therefore he says अथवा – otherwise, स्पर्श्यन्ते इति स्पर्शाः. Now you must be seeing the difference between गीता मूलम् classes and भाष्यम् classes. There in मूलम् classes all these analyses are not done. Once you come to भाष्यम् here and there grammatical analyses will be there. So you should have तितिक्षा! So now the second derivation is कर्म व्युत्पत्ति, स्पर्श्यन्ते इति स्पर्शाः – those objects which are contacted are also called by the name contact. Then what is the meaning? Is equal to विषयाः. It does not refer to the process but it refers to the sense object. What are they? शब्दादयः i.e., शब्द, स्पर्श, रूप, रस, गन्ध. If the word स्पर्शाः refers to sense objects then what should be the समास. Because मात्रा-स्पर्शाः is a compound word. If the word स्पर्श has got कर्म व्युत्पत्ति then what should be the समास. शङ्कराचार्य says you should not take it as षष्ठी तत्पुरुषसमासः but you should take it as द्वन्द्वसमासः मात्राः च स्पर्शाः च मात्रा-स्पर्शाः. That means sense organs and sense objects give सुख-दुःख etc.

What is the difference between the previous derivation and this derivation? Of course one is षष्ठी तत्पुरुषसमासः and

another is द्वन्द्वसमासः. The technical difference is every experience requires three things. Sense organs, sense objects and their contacts. इन्द्रिय, विषय and सम्बन्ध - all the three are required. In the first interpretation इन्द्रिय and सम्बन्ध are mentioned. Because by स्पर्श we meant contact. In the first interpretation इन्द्रिय and सम्बन्ध are mentioned. We have to supply विषय. In the second interpretation इन्द्रिय and विषय are mentioned and सम्बन्ध is not mentioned. We have to supply सम्बन्ध. Whether you are taking the first interpretation or second interpretation you require three things - इन्द्रिय, विषय and सम्बन्ध and this contact of these two will constantly produce शीत-उष्ण-सुख-दुःख. And what is life? Life is nothing but इन्द्रिय विषय सम्बन्ध. After शब्दादयः there should be a full stop. And now मात्राः च स्पर्शाः च is the समास explanation. He says it should be द्वन्द्वसमासः. So मात्राः च स्पर्शाः च मात्रा-स्पर्शाः. Sense organs and sense objects through their contacts will produce शीत-उष्ण-सुख-दुःख-दाः.

Now comes another analysis. We will read that.

शीतं कदाचित् सुखं कदाचिद् दुःखं तथा उष्णम् अपि अनियत-
रूपं, सुखदुःखे पुनः नियत-रूपे यतो न व्यभिचरतः अतः ताभ्यां
पृथक् शीतोष्णयोः ब्रह्मणम् ।

Now शङ्कराचार्य is raising a question, why should कृष्ण separately mention शीतोष्णम् and सुखदुःखम्. Isn't it enough if he says शीतोष्णदाः. Why can't we understand शीतोष्णदाः itself as सुखदुःखदाः. Why should He separately mention सुखदुःखम्? Isn't it understood? For that शङ्कराचार्य gives the answer, No. Because शीतम् can never be defined as

an intrinsic source of joy or sorrow. शीतम् by itself is not connected to comfort or discomfort. If शीतम् is intrinsically connected with pleasure or pain then it will always give pleasure or always give pain, but we find शीतम् gives pleasure in summer and the very same शीतम् gives pain in winter. Therefore शङ्कराचार्य says सुखदुःखम् are not intrinsic properties of शीतम् or उष्णम्. And since they are not intrinsic properties they are not included in the word शीतम् and उष्णम्. And since सुखम् and दुःखम् are not intrinsic properties and therefore not included they will have to be separately mentioned because the value of तितिक्षा is only with regard to सुखम् and दुःखम्. The value of तितिक्षा is not with regard to शीतम् and उष्णम्. तितिक्षा is relevant only with regard to comfort and discomfort. And comfort and discomfort are not included in शीतोष्णम् because they are not intrinsic properties of शीतोष्णम्. Therefore they should be separately mentioned. Therefore सुखदुःखम् are to be separately introduced to talk about तितिक्षा.

Then comes the second question. Ok, if सुखदुःखम् alone are relevant with regard to the value of तितिक्षा and शीतोष्णम् are not relevant then why should कृष्ण mention शीतोष्णम्? So he could have said मात्रा-स्पर्शाः सुखदुःखदाः they will give comfort and discomfort and you should have तितिक्षा to withstand them. Why unnecessarily introduce शीतोष्णम् and then you say that they don't include सुखदुःखम् and separately include सुखदुःखम्. For that our answer is sense organs do not directly give सुखदुःखम्. So कृष्ण can never say मात्रा-स्पर्शाः सुखदुःखदाः because no sense organ or no sense

object directly gives सुखदुःखम् they can give directly either heat or cold, good smell or bad smell, good taste or bad taste, सुखदुःखम् is only indirectly generated by sense object. And therefore sense organs will directly generate शीतोष्णम् and indirectly generate सुखदुःखदाः. And this सुखम् and दुःखम् which are indirectly generated you should learn to withstand. Therefore it is required to include शीतम् and उष्णम् and through them सुखम् and दुःखम्. Therefore it should be interpreted as sensory experiences will give सुखम् and दुःखम् through शीतोष्ण etc. therefore what is the समास. शीतोष्ण द्वारक सुखदुःखदाः इत्यर्थः. Therefore all the four words are important.

शीतोष्ण cannot be left out because sense organs directly give them,

सुखदुःखम् cannot be left out because तितिक्षा value is relevant only with regard to सुखदुःख.

Therefore शङ्कराचार्य justifies कृष्ण's expression of शीत-उष्ण-सुख-दुःख-दाः as very very valid and says unnecessarily don't pick holes but study properly. शीतं कदाचित् सुखं – so cold gives सुखम् during summer season, कदाचिद् दुःखं – during winter season it gives discomfort; तथा उष्णम् अपि अनियत-रूपं – in the same manner उष्णम् also अनियत-रूपं is of indefinite nature. Indefinite nature means कदाचित् सुखं and कदाचिद् दुःखं. Whereas सुखदुःखे पुनः नियत-रूपे – comfort and discomfort are of definite nature, सुखम् is always favorable and दुःखम् is always unfavorable. When is सुखम् favorable? Unlike शीतम् and उष्णम्, सुखम् is always favorable and दुःखम् is always unfavorable and

Therefore they cannot be included in शीतोष्णम्, they have to be separately mentioned. सुखदुःखे पुनः. The word पुनः means on the other hand. वैलक्षण्य द्योतनार्थम्. So unlike शीतम् and उष्णम्, सुखम् and दुःखम् which are mental conditions, comfortable and uncomfortable condition नियत-रूपे – always सुखम्, i.e., welcome or favorable and always दुःखम्, unfavorable. Why do you say so? यतः न व्यभिचरतः – they are never variable. What do you mean by that? व्यभिचरतः means varying or variable. That means शीतम् is variable. What do you mean by variable? It is comfortable and therefore welcome sometimes. Similarly, uncomfortable and therefore unwelcome. This nature of शीतम् is called व्यभिचरत् स्वरूपम्. Similarly, उष्णम् also is comfortable and uncomfortable, welcome and unwelcome. Therefore they are of variable nature. Whereas for सुखम् you will never say सुखम् is welcome somedays and not welcome for some other days. सुखम् is always सुखम्, always welcome, दुःखम् is always uncomfortable, therefore it is always unwelcome. Therefore they are नियत स्वरूपम्. And therefore सुखम् and दुःखम् cannot be included in शीतोष्णम्. One is अव्यभिचरत् स्वरूपम् and another is व्यभिचरत् स्वरूपम्. Therefore they will have to be separately enumerated, one cannot include the other. So नियत-रूपे यतः न व्यभिचरतः since they are not different. Here व्यभिचरतः is प्रथम पुरुषः, द्विवचनम्, व्यभिचरति व्यभिचरतः व्यभिचरन्ति, it is a verbal form, dual number because सुखदुःखे is dual number. सुखदुःखे न व्यभिचरतः they are always the same. शीतोष्णे व्यभिचरतः they are variable in nature. And अतः. So correlative to यतः. अतः means since. Since सुखदुःखम् has

got a different nature from शीतोष्णम्, ताभ्यां पृथक् शीतोष्णयोः ब्रह्णम् – therefore शीतम् and उष्णम् are separately mentioned. ब्रह्णम् means mentioned, enumerated, stated. शीतम् and उष्णम् are enumerated, पृथक् means separate. So separate mention of शीतम् and उष्णम् from ताभ्याम् – the other two, viz., सुखम् and दुःखम्. So शीतम् and उष्णम् are separately mentioned from सुखम् and दुःखम् because शीतोष्णम् have got अनियत स्वरूपम्, सुखदुःखम् have got नियत स्वरूपम्. Therefore they have to be separately mentioned. Continuing;

यस्मात् ते मात्रा-स्पर्शादयः आगमापयिन आगमापाय-शीलाः तस्माद् अनित्या अतः तान् शीतोष्णादीन् तितिक्षस्व प्रसहस्व तेषु हर्षं विषादं च मा कार्षीः इत्यर्थः ॥२-१४॥

So now कृष्ण goes to the second line. ते मात्रा-स्पर्शादयः आगमापयिनः. मात्रा-स्पर्शादयः means sense organs and sense objects. आदि पदात् their contact, the third component which is to be supplied. Since they are आगमापयिनः is equal to आगमापाय-शीलाः. शीलाः means of the nature of आगम and अपायः. आगम means arrival, अपायः means departure. Here the word शीलाः is very very important because once you say it is their nature then indirectly it means the attempt to change them is an unnecessary waste of time. Changing the setup, spending the whole life to adjust the infrastructure is a foolish waste of life. What is the Vedantic philosophy? Changing the whole life to adjust the infrastructure is a foolish waste of life. Spending the whole life to change myself is the only worthy healthy pursuit. That is the philosophy conveyed. Therefore शीलाः means it is their nature; so do not complain. Here कृष्ण is giving

this as an adjective and शङ्कराचार्य takes it as हेतुगर्भ विशेषणम्. When an adjective is used as a reasoning then the adjective is called हेतुगर्भ विशेषणम्. An adjective as a reason. Therefore शङ्कराचार्य uses यस्मात्. यस्मात् is a clue to convey आगम अपायिनः is हेतुगर्भ विशेषणम्. Since they are subject to arrival and departure तस्माद् – therefore अनित्याः – all the sensory experiences are अनित्यम्, impermanent. So यस्मात् आगम अपायिनः तस्माद् अनित्याः. They are अनित्याः means not only are sensory experiences अनित्याः but the comfort and discomfort or सुखदुःखम् is also अनित्यम्. Now is this अनित्यम् good news or bad news? So sense pleasure and sensory pain both are impermanent. Is this impermanence good news or bad news? Even that is relative. Whether impermanence is good or bad even that is variable because when you are connecting impermanence with discomfort it is a good news. You can tell this will also pass away, this will also pass away, that philosophy works because now I am going through शनि दशा, गृह दशा, etc., and therefore when I am going through trying times I can remember that this painful situation is impermanent therefore this will also pass away – this is a good news. But when the impermanence is connected with happy experience (about this nobody will talk, ‘this will pass away’ we apply this partially), when we are having a gala time, all stars are favorable that this is also अनित्यम् is a bad news. Therefore world through its अनित्यत्वम् also is a source of pain and pleasure. Even अनित्यत्वम् cannot be taken as good or bad news, therefore learn to accept the impermanence of pleasures also, impermanence of favorable conditions also. Do

not fear that it will go away, what has to go will go. Therefore
 अतः तान्. तान् means शीतोष्णादीन्. So this शीतोष्ण etc.,
 तितिक्षस्व is equal to प्रसहस्व. तितिक्षस्व is from √तिज्, first
 conjugation, आत्मनेपदि, तितिक्षते तितिक्षेते तितिक्षन्ते, it
 means सह्, may you endure them, withstand them. प्रसहस्व
 लोट्, मध्यम पुरुषः, एकवचनम्. What do you mean by प्रसहस्व?
 हर्षं विषादं च मा कार्षीः. Very important. Withstanding can be
 done as a helpless condition grumbling putting a castor oil
 face. With a long face always using the statement 'what cannot
 be cured has to be endured'. We are not telling in this manner,
 it is a healthy tolerance that means when favorable situation
 comes don't be over excited and when unfavorable situation
 comes don't allow it to immobilize you, stop you from doing
 your duty. Situations will be there, what I have to do that I
 should carry on. Even if somebody is dead I can cry for one
 hour or two hours, we have to dispose off the body. Thereafter
 कर्म's will have to start. First day कर्म, second day कर्म, it is
 sorrowful only. But don't sit and cry, you have to do what is to
 be done. Therefore don't allow the pain to immobilize you.
 Therefore शङ्कराचार्य says सहनम् is healthy tolerance.
 Therefore he says तेषु. Very important definition of सहनम्. तेषु
 means with regard to them, विषय सप्तमी, मा कार्षीः. कार्षीः is
 √कृ, परस्मैपदि, लुङ्, मध्यम पुरुषः, एकवचनम्. अकार्षीत्,
 अकार्षीम्, अकार्षुः. अकार्षीः – don't entertain. So मा अकार्षीः अ
 is dropped because of grammar rule. The original word is
 अकार्षीः. May you not entertain हर्षम् – over excitement, or
 विषादम् – over depression or sorrow. Sorrow will continue to
 be there, nobody can avoid the pain. But avoid over excitement.

What is the difference between over sorrow and ordinary sorrow. Over sorrow means I stop doing my duty. And allowable sorrow is do cry but you have to continue your duty. You have to start living because your life only you have to live, others being there or not being there doesn't make a difference. As स्वामि चिन्मयानन्द says life is alone to the alone all alone. ("Alone to ALONE all alone all the way.") Ultimately we are all single individuals we will have to face our intimate experiences of pleasures and pain. Therefore complaining about their loss don't stop your living and doing your duty. Therefore very beautiful definition, healthy tolerance and not a miserable way of putting up with something. **मा अकार्षीः इति अर्थः** – this is the intention of Lord कृष्ण. **भारत** is कृष्ण addressing अर्जुन as **हे भारत!** And another commentator by name शङ्करानन्द (for गीता there are so many commentaries and that too Advaitic ones. मधुसूदन सरस्वती writes a very scholarly commentary, शङ्करानन्द writes another commentary which is relatively simpler.) gives the derivation of **भारत** as the one who revels in knowledge. **भा** प्रकाशात्मिका विद्या. **भा** means विद्या. **रत** means रमणम्. So प्रकाशात्मिकायाम् विद्यायाम् रमणम् यस्य सः भारतः. Even वंश wise also you can tell that he is of भरत वंश or that he belongs to भारत देश. But here he gives the meaning as the one who revels in ब्रह्मविद्या. What is the proof? Because he is attending the गीता class. Therefore O **भारत!** Who loves आत्मविद्या. The अन्वय of the श्लोक is, हे कौन्तेय! मात्रा-स्पर्शाः तु शीत-उष्ण-सुख-दुःख-दाः, आगम अपायिनः, अनित्याः (च भवन्ति)। हे भारत! तान् तितिक्षस्व । And the commentators point out that in this श्लोक Lord कृष्ण

is emphasizing the तितिक्षा qualification belonging to साधनचतुष्टय सम्पत्ति. नित्य-अनित्य वस्तु विवेक has been said. In the previous two verses नित्य आत्मा has been talked about and in this verse अनित्य अनात्मा has been talked about. So नित्य-अनित्य वस्तु विवेक has been talked about and तितिक्षा is mentioned. *Why should कृष्ण pickup तितिक्षा only among the साधनचतुष्टय सम्पत्ति? The commentators point out तितिक्षा is the most important value and the most difficult value only. Because we lose our temper most of the time, loss of temper is an indication of lack of तितिक्षा. Therefore कृष्ण emphasizes तितिक्षा value.*

We will go to the next श्लोक introduction.

शीतोष्णादिन् सहतः किं स्याद् इति शृणु –

शङ्कराचार्य gives introduction to the next श्लोक. सहतः means a person who has tolerance. सहतः पुरुषस्य, it is present active participle of the word सह् to endure. सहतः means enduring person. सहतः सहतोः सहताम्. 'त'कारान्तः पुल्लिङ्गः षष्ठी एकवचनम्. We have to supply पुरुषस्य. For a person who develops this tolerance. What is the indication? *The loss of temper becomes lesser and lesser, frequency of anger comes down, intensity of anger comes down and recovery period of anger or from anger also comes down. FIR with regard to anger comes down this is the indication of सहतः पुरुषस्य. Enduring शीतोष्णादिन् – opposite sensory experiences like heat cold etc. शीतोष्णादिन् is the object of सहतः. For such a person किं स्याद् – what will I get out of it? Because तितिक्षा is a very tough value, talking about it is easy to do. So naturally the*

question will come ‘if I develop this much tolerance what will I get?’ Because losing the temper seems to work and at least seems to work for some time until the other people get used to our loss of temper. For a few days they work when shouted, thereafter they will say he is like that only always shouting! They develop tolerance with regard to our anger. So if we don’t develop tolerance the others develop tolerance. That means your anger simply doesn’t pay, full stop, only BP shoots up. Therefore anger initially pays later it doesn’t even pay. Naturally a person will ask the question ‘what will I get by endurance?’ कृष्ण says, मोक्ष you will get. Therefore it is worth it. Therefore किं स्याद् – what will I get? इति चेत् – if such a question is asked शृणु – listen to carefully. And that is answered in the next श्लोक we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 02-15

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ गीता २-१५ ॥

In the fourteenth verse Lord कृष्ण highlighted the value of तितिक्षा, the capacity to maintain the mental balance when opposite experiences come to a person. In the fifteenth verse the फलम् of तितिक्षा is mentioned. What spiritual benefit will a person get if he has this tolerance, this forbearance or endurance? That is what शङ्कराचार्य said in the introduction शीतोष्णादीन् सहतः (पुरुषस्य), for a person who withstands शीतोष्ण etc., किं स्याद्, किं फलम्, what is the फलम् or benefit? If such a doubt comes may you listen to the answer. The फलम् is given in the fifteenth verse. First I will give you the gist of the verse then we will go to the भाष्यम्.

First कृष्ण defines a person who has तितिक्षा. How do we know whether we have तितिक्षा or not? कृष्ण gives the definition. यम् पुरुषम् एते न व्यथयन्ति. The word एते means शीतोष्णसुखदुःखादयः, pairs of opposite. एते is प्रथमा बहुवचनम्, शीतोष्णादयः, ups and down of life यम् पुरुषम् न व्यथयन्ति – do not disturb mentally this person of forbearance. Therefore mental balance is the indication of तितिक्षा. And Therefore he is called सम-दुःख-सुखम् – the one who is समः both in comfortable experiences as well as uncomfortable

experiences he is a तितिक्षुः. And फलम् for such a person has to be explained in two stages.

So first a person who practices तितिक्षा will be able to come to वेदान्त and attain knowledge. So ज्ञानम् is the फलम् of तितिक्षा. That is stage number one.

And if a person has got ज्ञानम् and तितिक्षा what is the फलम्? मोक्ष is the फलम्.

So ज्ञानम् is the फलम् for the one who has got तितिक्षा and मोक्ष is the फलम् for the one who has got तितिक्षा and ज्ञानम्. Of these two the second stage is said in this श्लोक. That is why कृष्ण says सः अमृतत्वाय कल्पते. सः means the one who has got तितिक्षा will get अमृतत्व – मोक्ष. But that will create a doubt. How can तितिक्षा give मोक्ष. If तितिक्षा can give मोक्ष I need not attend classes. Only I have to practice तितिक्षा. Therefore knowing that, कृष्ण gives as adjective धीरम्. The one who practices तितिक्षा first and the one who gets knowledge later that man of तितिक्षा and धीरम्, धीरम् means आत्मज्ञानिनम्, सः अमृतत्वाय कल्पते. So the direct benefit of तितिक्षा is ज्ञानम्, the final benefit of तितिक्षा is मोक्ष. This is the gist of the verse. The word कल्पते means becomes fit, becomes qualified for मोक्ष, he becomes a candidate for मोक्ष. Now we will go to the भाष्यम्.

यं हि पुरुषं सम-दुःख-सुखं समे दुःख-सुखे यस्य तं सम-दुःख-सुखं सुख-दुःख-प्राप्तौ हर्ष-विषाद-रहितं धीरं धीमन्तं न व्यथयन्ति न चालयन्ति नित्य-आत्म-दर्शनाद् एते यथा उक्ताः शीतोष्णादयः ।

So यं हि पुरुषं सम-दुःख-सुखं is in the मूलम्. शङ्कराचार्य doesn't comment upon the word पुरुषम्, that is understood, which means a human being. पुरुषम् means मनुष्यम्. सम-दुःख-सुखम् occurs in the मूलम्. For that first शङ्कराचार्य gives the विग्रह वाक्यम् because it is a compound word. He splits as समे दुःख-सुखे यस्य. So सम दुःख-सुख means a person, the compound refers to a person by बहुव्रीहि समास. A person for whom सुखम् and दुःखम् are equal. समे means समाने, equal, सुखम् means comfortable situations, दुःखम् means uncomfortable situations. Now the question will come how can comfortable and uncomfortable situations be equal? The very fact that comfortable situation is called comfortable and uncomfortable situation is called uncomfortable, the very word shows they are unequal. And if a person sees equality in inequality that is delusion. So how can there be समानम् if you ask, their nature is not समानम्, he knows their natures are different, समानम् with regard to mental response. So समत्वम् is not at the objective level, but समत्वम् is at the responsive level. Therefore in terms of mental balance he is समः. So therefore wherever we talk about समत्वम् of the opposite experiences it is not in terms of experiences themselves, they are opposite so they cannot be equal, समत्वम् is with regard to the mental response, he maintains equanimity. Why, because आगम अपायिनः, they come and go, because of तितिक्षा समत्वम् is not in the object but in the mind. And therefore समे दुःख-सुखे. दुःख-सुखे is द्वन्द्वसमास, therefore प्रथमा द्विवचनम् and not सप्तमी विभक्ति. दुःखञ्च सुखञ्च दुःखसुखे. In the same way समे is प्रथमा द्विवचनम् and not

सप्तमी विभक्ति. समं समे समानि. So **समे दुःख-सुखे यस्य** for which person सः समदुःखसुखः, that balanced minded person is called तितिक्षु, समदुःखसुखः. Ok, what do you mean by that? Here also शङ्कराचार्य wants to make it very clear. Because we have that proverb, ‘what cannot be cured has to be endured.’ But whenever people quote that proverb, on their face is written depression, frustration, bitterness, castor oil. Therefore ‘what cannot be cured has to be endured’ does not mean endurance with bitterness and depression. Therefore शङ्कराचार्य says our तितिक्षा is not bitter endurance but our तितिक्षा is healthy balance of mind. Therefore शङ्कराचार्य says no bitterness, anger, hatred, in short, no negative emotion should be there during the time of endurance. If there is negative emotion during the time of endurance it cannot be called तितिक्षा, our तितिक्षा is healthy तितिक्षा. Therefore he explains **हर्ष-विषाद-रहितम्** – there is no excitement in comfortable situation and despondency or frustration in uncomfortable situation also. There is a basic cheerfulness during all situations. So **हर्ष-विषाद-रहितम्** respectively **सुखप्राप्तौ हर्षरहितम् दुःखप्राप्तौ विषादरहितम्**. And here also a point to be noted is **हर्ष** means excitement. By **हर्ष** we don’t mean joy or happiness. Happiness is a welcome emotion, we are not against it. What शङ्कराचार्य says here is *a spiritual student must have joy, happiness, cheerfulness but a spiritual student should avoid excitement.* **हर्षः** means excitement. Why should one avoid excitement? Because according to वेदान्त excitement also clouds विवेकशक्ति. Just as sorrow clouds विवेकशक्ति, excitement also clouds विवेकशक्ति. Often what we talk in excitement we don’t

edit and often we hurt people when we are overexcited. Therefore **हर्ष** is also **प्रतिबन्ध** for a spiritual student. Therefore **तितिक्षा** includes freedom from excitement also. Therefore **शङ्कराचार्य** says **हर्ष-विषाद-रहितम्**. And **विषाद** is very relevant because the first chapter of the **गीता** is called **अर्जुनविषादयोगः**. So with this the commentary on **सम-दुःख-सुखम्** is over. The next word is **धीरं** is equal to **धीमन्तम्**, the one who has got **धी**. The word **धी** means **आत्मज्ञानम्**. And **धीरः** means the one who has gained **आत्मज्ञानम्** and the one who maintains **आत्मज्ञानम्**. **धियं राति पालयति इति धीरः**. **धियम्** means **आत्मज्ञानम्**, **राति** means the one who maintains in his mind. **ज्ञाननिष्ठः**. So **धीरं** is equal to **धीमन्तम्**; **धी** means **आत्मज्ञानम्**, **मन्तम्** means the one who possesses **आत्मज्ञानम्**. And therefore only we have to note here, mere **तितिक्षा** is not enough for **मोक्ष**, first one should practice **तितिक्षा** and thereafter one should acquire **आत्मज्ञानम्**. Such a person who has **तितिक्षा** and **ज्ञानम्** these **सुखदुःख** won't affect – **न व्यथयन्ति** is equal to **न चालयन्ति** – they do not shake him, they do not disturb his mind. Here **चालनम्** refers to mental disturbance. They do not disturb his mind. That means **FIR** in his life has come down. **FIR** means frequency of reactions to the situations, intensity with regard to the reactions to the situations, and also recovery period. **FIR** coming down is indication of absorbing **भगवद्गीता**. Therefore **न चालयन्ति** means the one whose **FIR** is very low. Why is it very low? **नित्य-आत्म-दर्शनात्** – as a result of attending the **गीता** classes. Therefore what I want to say is at the end of the class, suppose you people drive the car and shout at each other, then all the

other public people who watch these students shouting will have an impression that reading गीता and ramming car. So what kind of teaching the स्वामिजि is giving they will think! So the sign of गीता is balance of mind and not losing the temper. नित्य-आत्म-दर्शनात् – because of the knowledge, दर्शन means knowledge of नित्य-आत्मा. How he got the knowledge कृष्ण doesn't say here. We have to supply श्रवणमनननिदिध्यासनैः he has become a ज्ञानि also. Such a ज्ञानि is not affected by एते – यथा उक्ताः शीतोष्णादयः – शीतम्, उष्णम् etc., heat cold etc., in short, opposite experiences. यथा उक्ताः – which have been mentioned in the fourteenth verse as आगम अपायिनः अनित्याः शीतोष्णादयः. They don't disturb this ज्ञानि तितिक्षुः. Continuing;

स नित्य-आत्म-दर्शन-निष्ठो दृढ-सहिष्णुः अमृतत्वाय अमृतभावाय मोक्षाय कल्पते समर्थो भवति ॥२-१७॥

So स – such a person of above description who has got तितिक्षा also and now he has got ज्ञानम् also. This is progressive adjective. First is सम-दुःख-सुख, later धीरः; first साधनचतुष्टय सम्पन्नः, later ज्ञानि, the one who has gradually attained all these qualifications and who has now a new title नित्य-आत्म-दर्शन-निष्ठः – the one who abides in नित्य-आत्म-ज्ञानम्. Remember always abiding in knowledge means non-forgetfulness of knowledge. Abidance is equal to non-forgetfulness. What is the definition of non-forgetfulness? Not constantly repeating अहम् ब्रह्मास्मि even while driving. Remembering गीता is difficult to do even when all the sense organs are functioning, so what do you mean by remembrance

or non-forgetfulness? *By non-forgetfulness we mean effortless availability of this knowledge whenever we need.* At the time of need when there is crisis this knowledge should automatically come that is called निष्ठा. So नित्य-आत्म-दर्शन-निष्ठः पुरुषः. And therefore only दण्ड-सहिष्णुः. How do we know I have got निष्ठा or not? I have got balance of mind. So सहिष्णुः means the one who has got forbearance in दण्ड – opposite experiences. सहते इति सहिष्णुः. इष्णुच् प्रत्यय is added to convey the possessor of that. सहते इति सहिष्णुः. जयति इति जिष्णुः. विष्णुं जिष्णुं महाविष्णुं प्रभविष्णुं. सर्वं वेवेष्टि व्याप्नोतीति विष्णुः. सर्वान् जयति इति जिष्णुः. सर्वत्र प्रभवति इति प्रभविष्णुः. The one who is capable of सहनम् is सहिष्णुः. What will happen to him? अमृतत्वाय कल्पते – he becomes fit for अमृतत्वम्. अमृतत्वम् means अमृतभावः. अमृतभावः means immortality. Immortality means मोक्षः. He becomes fit for both जीवन्मुक्ति as well as विदेहमुक्ति. कल्पते is equal to समर्थः भवति. समर्थः भवति means fit for, qualified for, eligible for. The verb कल्पते governs fourth case. Therefore अमृतत्वाय कल्पते it is given in चतुर्थी विभक्ति. He becomes fit for immortality. Therefore the advice is हे अर्जुन! may you enjoy a balanced mind. The अन्वय of this श्लोक, हे पुरुष-ऋषभ! एते हि यम् सम-दुःख-सुखम् धीरम् पुरुषम् न व्यथयन्ति, सः अमृतत्वाय कल्पते । पुरुषर्षभ is addressing अर्जुन. The word ऋषभ at the end of a compound conveys the greatest. श्रेष्ठः. Therefore पुरुष-ऋषभ means श्रेष्ठ पुरुषः, O great one! So यम् and सः are correlative. The verb व्यथयन्ति is derived from the √व्यथ् – to move, first conjugation, आत्मनेपदि. Its causal form is व्यथयति, व्यथते is ordinary form. व्यथ् means to move. व्यथयति means to cause

to move, i.e., to shake. So न व्यथयति means does not shake or disturb the mind of the person. Continuing; introduction to the next श्लोक भाष्यम्.

इतः च शोक-मोहौ अकृत्वा शीतोष्णादि-सहनं युक्तं यस्मात् –

In the fourteenth श्लोक Lord कृष्ण has said that one should accept and withstand opposite experiences because they are आगम अपायिनः, they are subject to arrival and not worth worrying over because sooner or later this will go away. That is why we have got a proverb ‘this will also pass away’. Therefore they being अनित्यम् don’t spend your time and mind too much over that. Now the following sixteenth verse is giving another reason for withstanding them. Another reason in addition to the already given reason. The reason already stated is they are अनित्यम्, therefore withstand them. Now the second reason that is going to be given in the sixteenth verse is that they are all मिथ्या, unreal. So not only are they अनित्यम्, but they are असत्यम् also. *And since they are असत्यम् or unreal you should not get too much obsessed with them whether it is bad experience or whether it is good experience, don’t dwell too much on मिथ्या वस्तु. Therefore अनित्यत्वात् तितिक्षस्व असत्यत्वात् तितिक्षस्व हे भारत!* Therefore he says **इतः च** – because of the following reason also that is going to come in the sixteenth verse, असत्यत्वात् च. **इतः** is equal to असत्यत्वात्, because of their unreality also **शीतोष्णादि-सहनं युक्तं** – you should not bother too much about शीतम् and उष्णम् because they are unreal. And what does it mean ‘you should not bother too much’? **शोक-मोहौ अकृत्वा** – don’t allow them to cause

शोक and **मोह**. How do you know whether you are bothering about the world or not? How do you know which news bothers you? When we read the newspaper, so many things we read and nothing happens. **शोक-मोहौ अकृत्वा** they are as good as मिथ्या. But certain news items like today is general strike and you have an important program or you have to go somewhere, then that news creates **शोक** and **मोह** that means you are bothered. Therefore bothering is indicated by **शोक** and **मोह**. The whole world is unreal. Therefore you should bother about nothing, that means nothing should be allowed to cause either **शोक** or **मोह**. Therefore **शोक-मोहौ अकृत्वा** not worrying over anything. And **शोकमोहौ** is द्वितीया विभक्ति द्विवचनम् object of **अकृत्वा**. **अकृत्वा** means without entertaining grief or conflict may you face the world. What is that? The unreality of the universe is said in the following verse.

Verse 02-16

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ गीता २-१६ ॥

First I will give you the gist of this verse. A very technical and important verse. In this verse alone the main teaching of the उपनिषत्s is brought out ब्रह्म सत्यम् जगन्मिथ्या which is the most fundamental teaching of the शास्त्र – ब्रह्मन् is real and the world is unreal. And in this श्लोक ब्रह्मन् is known by the name सत् based on the छान्दोग्य वाक्यम्

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । ॥ छान्दोग्य ६-२-१ ॥

Therefore in this श्लोक the word सतः refers to सत् ब्रह्मणः that alone is सत्यम्, real. And जगन्मिथ्या here the word जगत्, the world, is known by the word असत्. In this श्लोक the word असत् means जगत्. So असतः means असत् जगतः मिथ्यात्वम्. So सत् ब्रह्म is सत्यम्, असत् जगत् is मिथ्या. Here ब्रह्मन् is known by the word सत् and the word सत् in संस्कृत means *pure existence*. The whole श्लोक can be understood only if you can understand the meaning of the word *pure existence*. Because the whole श्लोक is centered on the word *existence*. And Therefore you should remember the five principles of existence which we give for Consciousness also,

- 1) *Pure existence* is not a part, a product or property of any object in the creation.
- 2) *Pure existence* is an independent principle which pervades and enlivens every object. Like the clip. When you say the clip 'is', *pure existence* alone makes the clip existent by pervading the clip and lending existence.
- 3) *Pure existence* is not limited by the boundaries of the object, it goes beyond the boundaries, it is all-pervading.
- 4) *Pure existence* exists or survives even after the disintegration of every object in the creation including space.
- 5) The surviving *Pure existence* is not experienceable not because it is nonexistent but because the medium of manifestation is not there.

Thus *Pure existence* is a noun, it is the ultimate substance by itself and that ultimate substance the *Pure existence* alone is called ब्रह्मन्. And कृष्ण says that *Pure existence* is always there whether the creation is there or whether the creation is not there. Therefore *Pure existence* never becomes absent. सतः अभावः न विद्यते – *Pure existence* never becomes absent. Therefore the word सत् means permanent existence. And one or two corollaries also I have to derive which will be required for understanding the भाष्यम्.

I said *Pure existence* without an object is not visible. *Pure existence* is not perceptible or visible, not because it is nonexistent but the medium is absent. And *pure existence* pervades an object and lends existence. Therefore when existence is associated with an object that existence is perceptible. Existence by itself we are not able to experience but when the *pure existence* is associated with a clip then the existence is experienceable. How do you know it is experienceable because you say the clip exists. That means we add the verb exist or we say the clip is existent. So when I say the clip is existent I am experiencing two things. Ordinarily we say we are experiencing the clip. वेदान्त says whenever you are saying the clip is existent you are experiencing two things – one is clip and the other is *Pure existence* which is associated with the clip. Therefore existence associated with an object is experienceable. In technical language सोपाधिक सत् is experienceable and निरुपाधिक सत् is not experienceable. *Pure existence* is not experienceable, existence associated with an object is experienceable.

Ok, from this we get another corollary. *Pure existence* is a noun, because that is the ultimate substance, ultimate truth, independent reality. Therefore it is a substance. It is a noun. So *Pure existence* is noun existence. But what happens is, when *Pure existence* is associated with a clip and when I am experiencing the clip and also the existence (not *pure existence* but the existence associated with the clip) something happens. What is that? The existence is no more experienced and appreciated as a noun. What happens? We say the clip is existent. That means it is experienced as an adjective of clip. Therefore *Pure existence* is noun and it is not experienceable whereas the existence associated with an object is not a noun but it is an adjective. Why you say it is an adjective? Because you don't say **existence** clip but you say **existent** clip. That means it has been converted into an adjective. *Pure existence* is noun, object associated existence is adjective.

Now therefore there are two types of existence. *Pure existence* is noun existence and the object associated existence is adjectival existence. Thus we have got noun existence, the *Pure* one and adjectival existence associated with an object. In संस्कृत *Pure existence* is called निरुपाधिकम् and adjectival existence is उपोपाधिकम्. And शङ्कराचार्य says whenever existence is experienced it is adjectival existence and the adjectival existence becomes noun existence when the object is removed. In **existent** clip I am experiencing adjectival existence, I am experiencing along with the clip. When the clip is removed what happens is the adjectival existence will no more be there. Why adjectival existence is not there? Because

the clip is gone. Then in the very same place *Pure existence* is there. But what is the problem? The *Pure existence* is invisible. And we think existence has disappeared. But शङ्कराचार्य says existence has not disappeared, what was there as adjectival existence before, now it has become *pure existence*, it always continues. Add an object it becomes into adjectival, remove the object it will remain pure. Existence will be always there either as adjectival existence, सोपाधिकम् or noun existence, निरुपाधिकम्. सतः अभावः न अस्ति.

This I have explained in the class with the help of hand and light. Light is available upon the hand as an adjective of the hand, as the bright hand, visible hand. So adjectival light associated with the hand is visible but when I remove the hand the light is no more part of the hand, pure light though it is there it is not known. What mistake do we do? Because it is invisible we think it is nonexistent. शङ्कराचार्य says *nonexperience of existence is not absence of existence*. Nonexperience of existence is only the absence of adjectival existence but even when the adjectival existence is absent there is the pure noun existence which is called as ब्रह्मन्, which was there in the beginning as सदेव सोम्येदमग्र आसीत्. And even when the whole world is destroyed that will continue. Therefore सतः अभावः न विद्यते.

Now you have to go to the word असत्. What is the meaning of the word असत्? For the meaning of the word सत् we said that which is permanent existence. That means for something to be सत् two conditions are required – it must be

existent and it also should be permanent. So permanent and existent when both conditions are fulfilled then it is called सत्. असत् means that which is different from सत्. And this असत् can be of two types. When it fulfills only one condition and it does not fulfill the other condition then also it is called असत्. Because to be सत् both conditions are to be fulfilled – permanent and existent. If anyone of these conditions are not fulfilled then it is called असत्. And if the first condition is not fulfilled it is called one type of असत्, if the second condition is not fulfilled it is called another type of असत्.

Now we will find out what are the two possibilities. If there is nonexistence – like the rabbit's horn. Rabbit's horn is nonexistent. And when is it nonexistent? It is permanently nonexistent. So this rabbit's horn fulfills one condition of existence. What is the first condition? Permanence is there but it is nonexistent. Even though it is permanent it is not existent. So permanent nonexistence is also called असत् and rabbit's horn is the example. In संस्कृत it is called तुच्छरूप असत्.

The second possibility is impermanent existence. This is also called असत्. This fulfills the second condition of existence, but the problem is the first condition of permanence it doesn't fulfill. Therefore impermanent existence is the second form of असत्. In संस्कृत it is called मिथ्यारूप असत्. The clip will come under impermanent existence. Even though clip enjoys existence it is only impermanently existent. Therefore clip will come under the second type of असत् मिथ्यारूप असत्.

Thus the word असत् has two meanings – one is तुच्छरूप असत् and another one is मिथ्यारूप असत्. The whole world comes under मिथ्यारूप असत्. कृष्ण is talking about मिथ्यारूप असत् in this श्लोक. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 02-16 Continuing:

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ गीता २-१६ ॥

I am giving you the gist of the sixteenth verse. And in the last class I pointed out that in this verse the word सत् refers to *pure existence* which is the name of ब्रह्मन्. And सतः ब्रह्मणः अभावः न विद्यते. ब्रह्मन् the *pure existence* will never become absent at any time. It is eternal, it is सत्यम्. I was discussing the word असत् which has two meanings – one is तुच्छरूप असत्, something which is nonexistent in all the three periods of time like the rabbit's horn. And the second meaning is मिथ्यारूप असत्, something which is temporarily existent. And in this particular verse the word असत् refers to मिथ्यारूप असत्. And by the word मिथ्यारूप असत् Lord कृष्ण is indicating the entire universe which is temporarily existent, मिथ्यारूप जगतः. For this world there is no existence at all. असतः भावः न विद्यते. By this what कृष्ण means is the मिथ्या world, the अनात्मा doesn't have intrinsic existence. It has got only borrowed existence. And thus ब्रह्मसत्यम् जगन्मिथ्या or आत्मा सत्यम् अनात्मा मिथ्या. And therefore the one who knows I am the आत्मा will not grieve over अनात्मा because मिथ्या अनात्मा cannot affect the सत्य आत्मा. And therefore तान् तितिक्षस्व भारत, may you accept them as they are. And wise people are those who have got a clear understanding of both of them उभयोः अन्तः. अन्तः means the clear understanding, निर्णयः,

विवेकज्ञानम् अन्तः. उभयोः means of both of them. Both meaning सत्य आत्मा and मिथ्या अनात्मा. तत्त्व-दर्शिभिः दृष्टः – wise people have grasped the distinct understanding, clear knowledge of both of them. This is the gist of the श्लोक. Now we will enter into the भाष्यम्.

न असतः अविद्यमानस्य शीतोष्णादेः सकारणस्य न विद्यते नास्ति भावो भवनम् अस्तित्वा ॥

न असतः is the first word. For **असतः** the भाष्यकार writes **अविद्यमानस्य**. **असतः** is equal to **अविद्यमानस्य**. **अविद्यमानस्य** means that which is मिथ्यारूप असत्. Here we have to carefully note **अविद्यमानस्य** does not mean permanently nonexistent तुच्छम्. Here **अविद्यमानस्य** refers to temporarily existent मिथ्या जगत्. So वस्तुतः **अविद्यमानस्य** अनित्यतया विद्यमानस्य इत्यर्थः, मिथ्यारूप **असतः**. By this what is कृष्ण referring to? **शीतोष्णादेः** – शीतम् उष्णम् सुखम् दुःखम् etc., which was introduced in the fourteenth verse. Therefore by the word असत् of the sixteenth verse कृष्ण is referring to शीत-उष्ण-सुख-दुःख अनुभव of the fourteenth verse. Therefore **असतः** is equal to **शीतोष्णादेः** मिथ्याभूतस्य. Thereafter कृष्ण says not only does the word असत् refer to शीत-उष्ण of the fourteenth verse, but by extension it refers to everything else also. **सकारणस्य** – the heat cold etc., along with their cause. **सकारणस्य** means along with their cause. What do you mean by their cause? What is the cause of शीत and उष्ण? In the fourteenth verse it was said मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः. Therefore the cause of शीत-उष्णम् is nothing but मात्रा-स्पर्शाः. Then the question is what is मात्रा and

स्पर्शाः? मात्रा means sense organs, स्पर्शाः means sense objects. That means both the body as well as the world. So here शीतोष्णादि कारणम् refers to sense organs as well as sense objects. That means शीतम् उष्णम् the sense organs and the world which produce शीतम् and उष्णम्. That means the entire अनात्म प्रपञ्च. The final meaning of असत् is the entire अनात्म प्रपञ्च which includes body, senses, mind as well as the world. सकारणस्य is adjective to शीतोष्णादेः. सकारणस्य is सह बहुव्रीहिः, कारणेन सहितः शीतोष्णादिः. So for all of them न विद्यते – there is nought, which is equal to न अस्ति means is not there. What is not there? भावः is equal to भवनम् is equal to अस्तित्वा which means existence. So the final meaning is the entire मिथ्या प्रपञ्च doesn't have existence. Of course, शङ्कराचार्य will explain that later. How do you say the प्रपञ्च doesn't have existence, I am very clearly experiencing the world as an existent world. In fact, nonexistent world cannot be experienced असत् चेत् न प्रतियेत. How do you say, such a question will come. That शङ्कराचार्य will explain later. Here what we have to note is the world doesn't have an intrinsic existence, the world doesn't have its own original existence, the world has got only borrowed existence. Possessing borrowed existence is as good as being nonexistent only. Therefore here अस्तित्वा means स्वरूप सत्ता, स्वतन्त्र सत्ता इत्यर्थः. This is explained by शङ्कराचार्य hereafter.

न हि शीतोष्णादि सकारणं प्रमाणैः निरूप्यमाणं वस्तु सम्भवति ।

So he explains that statement. What is the statement? World doesn't have existence. How do you say so? He says,

शीतोष्णादि सकारणं. शीतोष्णादि means शीत-उष्ण-सुख-दुःख mentioned in the fourteenth verse. सकारणं – along with their cause. In short, the entire अनात्म प्रपञ्च. वस्तु न सम्भवति – is not really existent, doesn't have intrinsic existence of its own. It has got only superficial existence, it doesn't have original existence. When will you know that? If you just observe the world you cannot recognize that, you have to study the world, enquire into the world. Therefore शङ्कराचार्य adds निरूप्यमाणं – on scrutiny, on closer enquiry, on close study. निरूपणम् means enquiry, study, analysis, scrutiny etc. And how do you do the scrutiny? प्रमाणैः – with the help of the appropriate instruments of knowledge like प्रत्यक्ष, अनुमान, शास्त्रम्, etc. When you study the universe then we discover that वस्तु न सम्भवति – the universe is not really existent. वस्तु here means possessing intrinsic existence, possessing its own existence. The universe does not possess its own existence, it has got only borrowed existence. That is called मिथ्या.

Now this statement also is a प्रतिज्ञा वाक्यम्, a statement to be elaborated later. So he has only said this much. On enquiry the world loses its existence. Now he is going to show how the enquiry must be conducted and when you conduct a proper enquiry how the world loses its existence. This enquiry he himself is going to do from the next paragraph for that this is the प्रतिज्ञा, प्रमाणैः निरूप्यमाणं सत् when that is done, शीतोष्णादि वस्तु न सम्भवति. शीतोष्णादि 'इ'कारान्त नपुंसकलिङ्गम्, प्रथमा एकवचनम्. सम्भवति इत्यस्य कर्ता. वस्तु is the subjective complement. The universe does not exist really. That is elaborated.

विकारो हि सः । विकारः च व्यभिचरति । यथा घटादि-संस्थानं चक्षुषा निरूप्यमाणं मृद्-व्यतिरेकेण अनुपलब्धेः असत्, तथा सर्वो विकारः कारण-व्यतिरेकेण अनुपलब्धेः असन् ।

So why do we say शीतम् उष्णम् सुखम् दुःखम् etc., including their cause in the form of the sense organs and the sense objects, all of them, why do we say really nonexistent. For that शङ्कराचार्य says because they are all products, they are all कार्यरूपः कार्यभूतः. Therefore he is giving us a व्याप्ति यत्र यत्र कार्यत्वम् तत्र तत्र स्वतः नास्तित्वम्. Whatever is a product doesn't have its own existence. This he will establish later. Now he is making the statement 'whatever is a product doesn't have intrinsic existence.' स्वतन्त्र सत्ता नास्ति. And शीत उष्णादि also is a product therefore स्वतन्त्र सत्ता नास्ति. Therefore the अनुमानम् is शीतोष्णादि स्वतन्त्र सत्ता रहितम् कार्यत्वात् घटवत्. This is going to be the development. For that he tells the हेतु. विकारः हि सः. Here the word सः means शीत उष्णादि प्रपञ्चः. The world including heat cold etc. Here we have to carefully note. The word विकारः means कार्यम्. So the word विकारः in तत्त्वबोध we have seen as modification, षड्भावविकारः - अस्ति जायते etc. Thus one meaning of the word विकारः is modification and second meaning which is also widely used in शास्त्र is विकारः is equal to कार्यम्, a product. In the छान्दोग्य वाक्यम्

वाचारम्भणम् विकारो नामधेयम् ॥ छान्दोग्योपनिषत् ६-१-४ ॥

There the word विकारः means कार्य प्रपञ्चः. So वाचारम्भणम् विकारो नामधेयम् means कार्य प्रपञ्चः नामधेय मात्रः, it is only a name वाचारम्भणम् initiated by your tongue. So there the अन्वय

is विकारः कार्यम् वाचारम्भणम् नामधेयम् भवति. Therefore सः heat cold etc., is a product. Ok, so what? He says, विकारः च व्यभिचरति – every product deviates in its nature. व्यभिचरति means deviates. The word व्यभिचार by itself doesn't have any negative connotation. व्यभिचारः means deviation. According to the context we have to take the meaning. In धर्मशास्त्र context व्यभिचारः means deviation from धर्म. Therefore any *Adharmic* activity will be called व्यभिचारः. Here the word व्यभिचारः has nothing connected with धर्मशास्त्र, it is वेदान्त. व्यभिचार from its nature, from its status. And what is its status? Every product has got the status of existence. We say the product is existent, pot is existent. Existent is the status of the pot. That existent status of the pot is not always there with the pot. The existent status of the pot व्यभिचरति deviates from the pot. The existent status of the pot is not there with the pot all the time, it deviates. That means existent status is not there with the pot all the time. And he himself will explain, before origination pot did not enjoy existent status, after destruction pot does not enjoy existent status. Therefore the existent status of the pot is not with the pot all the time – before its birth that status was not there, after destruction the status is not there. Temporarily the status is there, later it loses its status. Therefore व्यभिचरति means the existence of the pot is lost. So ultimately, the final meaning of the word व्यभिचरति is the existence of the pot is subject to loss or disappearance. सत्ता नाशः भवति. The सत्ता associated with the pot is not always there. In simple English the pot loses its existence. So विकारः च व्यभिचरति means every product loses its existence, it enjoys existence only

temporarily. And by this what does शङ्कराचार्य accomplish? Whatever is temporarily there is not its intrinsic nature. This is the approach. If pot enjoys existence only temporarily it cannot be its nature because if it is its nature it would have been there all the time. Like the heat in the fire is the nature of the fire because it is there all the time in the fire. Heat in hot water is not intrinsic nature because it is lost. Therefore the existence of the pot is losable existence, it is not intrinsic. So विकारः च व्यभिचरति a product loses its existence. How do you know that? He says, you can know it in three different ways. That the existence of the pot is losable existence can be seen on three occasions.

- a) The first occasion is before its birth. Pot doesn't have existence.
- b) Another is after its destruction. It doesn't have existence.
- c) The third occasion is even when the pot is visibly existent even at that time on enquiry pot loses its existence.

All these we see in the वेदान्त class very often, मूलम् class. When you say 'pot is' you know the is-ness really does not belong to pot at all because there is no substance called pot. When you try to enquire what is the substance you come to know that clay alone is the substance, pot is non-substantial नामरूप. So what is pot? नामरूप. What is the substance? Clay. Then can you say there are two things? नामरूप is also there, clay is also there. No, even though clay and नामरूप we say existence is only one. The existence of नामरूप does not belong

to the नामरूप itself, it is borrowed from clay only. Therefore on pot enquiry what is our discovery –

1) Pot is non-substantial,

2) Pot is नामरूप only and

3) The नामरूप's existence is borrowed from clay. Therefore clay alone 'is'. Pot doesn't have is-ness of its own. Remove clay from the pot, pot cannot enjoy its existence. मृत् सत्त्वे घट सत्त्वम् मृद् अभावे घट अभावः तस्मात् मृद् एव घट अस्तित्वस्य कारणम्. Therefore even when I experience the pot, pot doesn't exist. Thus before birth, after death and even in the middle of experience on enquiry pot loses its existence. This alone गौडपाद said in माण्डूक्य कारिका

आदावन्ते च यन्नास्ति वर्तमानेऽपि ततथा ।

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ माण्डूक्य कारिका २-६ ॥

So that is what is said here. घटादि-संस्थानम्. संस्थानम् means नामरूप. Literally संस्थानम् is रूपम् or आकारः, we can include नाम also. घटादि नामरूप चक्षुषा निरूप्यमाणम् – on closer scrutiny when you closely look to find out is there a substance called pot at all, you will see clay at the top of the pot, at the middle – clay and at the bottom – clay, inside – clay, outside – clay. Clay alone is there. Pot is there only in वाचारम्भणम्, tongue. When seen through the eyes pot is not found. Therefore चक्षुषा निरूप्यमाणम् – on closer observation with eyes, अनुपलब्धेः – is not perceived, is not experienced. उपलब्धिः

means experience or perception. अनुपलब्धिः means is not perceived or experienced. मृद्-व्यतिरेकेण – separate from clay. I don't see a substance called pot separate from clay. अनुपलब्धेः is पञ्चमी विभक्तिः, हेतौ पञ्चमी. Since it is not experienced separate from clay, therefore the conclusion is असत्, pot is really nonexistent. On superficial observation pot is seemingly existent. On real observation pot is असत्. Here असत् is नपुंसकलिङ्गम्, because घटादि-संस्थानम् is नपुंसकलिङ्गम्. Pot नामरूप is असत्. Here असत् means really nonexistent, which means मिथ्या. Here the word असत् is मिथ्यारूप असत्. We don't say it is तुच्छम्.

Ok, once you have understood pot as मिथ्या, then he says you can extend it to the whole creation which is a कार्यम्, a product. Therefore जगत् असत् कार्यत्वात् घटवत्. Therefore he says, तथा सर्वः विकारः – in the same way every single product अनुपलब्धेः – is not experienced separate from its respective material cause. Wave is not experienced separate from water. Ornaments are not experienced separate from gold. Therefore every product कारण-व्यतिरेकेण, व्यतिरेकेण means separate from its material cause, here कारण means उपादान कारणम्, अनुपलब्धेः – is never experienced. Here also हेतौ पञ्चमी, therefore असन्, असन् means मिथ्यारूप असत्, it will come under मिथ्या प्रपञ्चः. Here the word असन् is masculine gender because विकारः is masculine. Ok, this is in the present time. And similarly, in the past and future also pot is nonexistent; that he says, we will read.

जन्म-प्रध्वंसाभ्यां प्राग् ऊर्ध्वं च अनुपलब्धेः ।

So even in the present when the pot is experienced by our eyes even at that time pot is nonexistent, if you enquire. And not only in the वर्तमान काल but in the भूतकाल and भाविकाल also pot is nonexistent. Therefore he says, जन्म-प्रध्वंसाभ्यां प्राग्. प्राग् means before. It should be connected with जन्म. So जन्मनः प्राग् – before its origination. And प्रध्वंसात् ऊर्ध्वम्. ऊर्ध्वम् should be connected with प्रध्वंसः. प्रध्वंसः means नाशः, destruction. After the destruction also अनुपलब्धेः – pot is not experienced. That means in all the three periods of time pot is not experienced as a substance. In the past and future it is simple because it is not visible to the eyes. In the present pot is seemingly existent and on निरूप्यमाणम् in the present also pot is not there. Therefore the conclusion is त्रिकाले अपि pot does not enjoy existence of its own. So अनुपलब्धेः – since it is not perceived. And the sentence you have to complete - विकारः असन्. विकारः means any product is असन् is मिथ्या वस्तु. And this whole thing is the explanation of the technical word व्यभिचारः. So what he conveyed by the word व्यभिचारः is explained as the loss of existence in the past, present and future. This lose-ability (losing the ability) of existence is called व्यभिचारः. Continuing;

मृद्-आदि-कारणस्य तत्-कारणस्य च तत्-कारण-व्यतिरेकेण अनुपलब्धेः असत्त्वम् ।

So first he said शीत उष्णादि is मिथ्या. And then he added along with its cause. What is the cause of शीतोष्णम्? मात्रा-स्पर्शाः – sense organs and sense objects are also असत्. And then in the example when you take the pot, pot is असत् because

it is कार्यम्. Now the question will come, why can't you say clay is सत्? Ok, pot doesn't exist separate from clay and clay is lending existence to the pot, therefore pot is मिथ्या, clay being the कारणम् why can't you say it सत्यम्? Similarly, मात्रास्पर्शाः also are the कारणम् for शीतोष्णादि, therefore let शीतोष्णादि be मिथ्या because it is कार्यम्. Whereas मात्रास्पर्शाः is कारणम्. Why can't you call it सत्यम्, सत्? For that शङ्कराचार्य gives the answer. No doubt pot is कार्यम् and clay is कारणम् but after finishing this topic when you look into the clay, clay also happens to be a product out of its cause. What is clay after all? Earth. And earth is born out of

आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी ।

Therefore पृथिवी also is कार्यम्, therefore it doesn't exist separate from its कारणम्, the जलम्. Then somebody will say why can't you say जलम् is existent? जलम् is also कार्यम् of अग्नि. Then what about अग्नि? अग्नि is also like that. Thus everything in the cause-effect chain is मिथ्या because all of them are कार्यम् from the standpoint of its कारणम्. And Therefore he says, मृद्-आदि-कारणस्य – the मृद् which is the cause of pot; कर्मधारय समास. मृद्-आदि the clay which is the cause is also मिथ्या, itself being a product born out of जलम्. And तत्-कारणस्य – the cause of the मृत्, the पृथिवी is जलम् and the जलम् which is the cause is also मिथ्या it doesn't exist separate from its कारणम्. Therefore मृद्-आदि-कारणस्य the earth, तत्-कारणस्य its cause, i.e., जलम्, all of them, in short, पृथिवी, जलम् etc. So मृद्-आदि-कारणस्य is equal to पृथिवी, तत्-कारणस्य is equal to जलम्. So पृथिवी, जलम् etc., also

अनुपलब्धे: – cannot be experienced or grasped **तत्-कारण-व्यतिरेकेण** – separate from their cause. ‘Their cause’ means पृथिवीजल कारणम्. And पृथिवीजलयोः कारणम् is अग्नि. For अग्नि, **तत्-कारणस्य अग्नेः तत्-कारण-व्यतिरेकेण वायु-व्यतिरेकेण नास्ति.** And **तत्-कारणस्य वायोः तत्-कारण-व्यतिरेकेण आकाश व्यतिरेकेण नास्ति.** Therefore he puts two कारणम्s, the rest you have to add. Therefore **तत्-कारण-व्यतिरेकेण अनुपलब्धे:** – since they cannot be experienced or grasped Therefore they are also मिथ्या. Therefore the entire पञ्चभूतानि as well as पाञ्चभौतिक प्रपञ्च all of them are मिथ्या. And the cause-effect chain will go up to माया or अविद्या. The ultimate cause is माया

मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम् ॥ श्वेताश्वतरोपनिषत् ४-१० ॥

माया is also मिथ्या. But the only difference is when you say माया is मिथ्या, you should not say माया मिथ्या कार्यत्वात् घटवत्. Why? माया is not a product. Therefore in the case of माया the argument should be different. ज्ञान अनन्तरम् अभावात्. By ज्ञानम् माया is negated. Therefore the existence of माया is negated through शास्त्र प्रमाणम्, therefore माया doesn’t have its own existence. The existence of matter can never be negated by प्रत्यक्ष प्रमाणम्. In fact, no व्यावहारिक प्रमाणम् will negate the existence of matter. The existence of matter is negated by शास्त्र प्रमाणम्. The ultimate matter is called माया. That माया also loses its existence by

भूयश्चान्ते विश्वमायानिवृत्तिः ॥ श्वेताश्वतरोपनिषत् १-१० ॥

In श्वेताश्वतरोपनिषत् माया निषेध वाक्यम् is there. Anyway what we want to say is the entire कार्यकारणम् प्रपञ्च up to माया all have got deviations व्यभिचार from the standpoint of their existence. Their existence is losable existence either through perception or through अनुमान or through शास्त्र, by one प्रमाणम् or the other the entire कार्यकारण प्रपञ्च loses its existence. Therefore they are all व्यभिचरत् स्वरूपम्. Therefore they are असत्. Therefore they are मिथ्या. व्यतिरेकेण अनुपलब्धेः असत्त्वम्.

तद्-असत्त्वे च सर्व-अभाव-प्रसङ्ग इति चेत् ।

Until now शङ्कराचार्य has established the entire universe is मिथ्या. जगन्मिथ्यात्वम् is established. And the जगत् has been defined as the chain of cause-effect. कार्यकारण परम्परा is जगत्.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ गीता १३-२० ॥

The entire chain of कार्यकारण प्रपञ्च is मिथ्या. What is the ultimate in the chain? माया or अविद्या, they are all मिथ्या. And hereafter he has to establish ब्रह्मन् which is कार्यकारण विलक्षणम् तुरीयम् ब्रह्म alone is intrinsically existent, therefore सत्यम्. So जगन्मिथ्या topic is over. Hereafter he has to enter into ब्रह्म सत्यम्. For that he introduces a question from a पूर्वपक्षि. The पूर्वपक्षि says, if you say that the entire universe is मिथ्या, the entire कार्यकारण प्रपञ्च is really nonexistent, it will mean सर्व-अभाव-प्रसङ्गः. Because whatever we experience happens to be either कार्यम् or कारणम्. All our instruments objectify कार्यकारण प्रपञ्च only. प्रत्यक्ष, अनुमान, उपमान,

अर्थापत्तिः, all of them are objectifying the प्रपञ्च only. And the प्रपञ्च consists of cause-effect series only. If everything is negated as असत्, that means there is no सद्-वस्तु at all. And we will end up in सर्व-अभाव-प्रसङ्गः, शून्यवाद-प्रसङ्गः. Because the Buddhistic शून्यवादि says everything is मिथ्या, there is nothing called सत्यम्. What is सत्यम्? शून्यम् alone is सत्यम्. Therefore the पूर्वपक्षि asks the question तद्-असत्त्वे. तद्-असत्त्वे means कारणस्यापि असत्त्वे. So पूर्वम् किम् उक्तम्? कार्यस्य असत्त्वम् उक्तम्. तदनन्तरम् कारणस्यापि असत्त्वम् उक्तम्. कार्यस्य कारणस्य च असत्त्वे. And there is nothing other than कार्यम् and कारणम्. If both of them are negated as असत्, what will happen? सर्व-अभाव-प्रसङ्गः – everything will become nonexistent. असत्. That means शून्यवाद-प्रसङ्गः. सर्व-अभाव-प्रसङ्गः means शून्यवाद-प्रसङ्गः. इति चेत् – if such a question is asked what is your answer? शङ्कराचार्य says, No, I am not a शून्यवादि, I have an answer.

न, सर्वत्र बुद्धि-द्वय-उपलब्धेः सद्-बुद्धिः असद्-बुद्धिः इति ।

So hereafter the second portion begins. A subtle topic शङ्कराचार्य is entering. He says you cannot say सर्व-अभाव-प्रसङ्गः. What we experience is not mere असत् alone but we are experiencing सत् also. Our experience is not mere कार्यकारण प्रपञ्चः which is असत्, we are also experiencing सद्-वस्तु, सत्यम्. So the world is not mere असद्-वस्तु, it has a mixture of सत् also. So सत् plus असत् is equal to world. Now the पूर्वपक्षि asks the question, you say there is the experience of सत् and असत्, we are not experiencing any सद्-वस्तु, we are experiencing only कार्यकारण प्रपञ्चः, we are not experiencing

सद्-ब्रह्म-वस्तु at all. How do you say there is सद्-वस्तु? For that शङ्कराचार्य is going to answer that we are experiencing सद्-वस्तु and असद्-वस्तु together, that we are losing sight of the सद्-वस्तु in and through the प्रपञ्चः. Therefore सद्-वस्तु experience is there. That he has to establish which he will do in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

मृद्-आदि-कारणस्य तत्-कारणस्य च तत्-कारण-व्यतिरेकेण
अनुपलब्धेः असत्त्वम् ।

तद्-असत्त्वे च सर्व-अभाव-प्रसङ्ग इति चेत् ।

न, सर्वत्र बुद्धि-द्वय-उपलब्धेः सद्-बुद्धिः असद्-बुद्धिः इति ।

शङ्कराचार्य is commenting upon one of the most important verses of the गीता where सत्यमिथ्या विवेक is done in this sixteenth verse wherein सत्यम् is called सत् and मिथ्या is called असत्. And शङ्कराचार्य has commented upon the first quarter of this verse न असतः विद्यते भावः. There he has pointed out that the word असत् refers to the entire universe consisting of कार्यकारण परम्परा. By that we mean it doesn't have an existence of its own. It has only borrowed existence. And then he is going to introduce the second quarter and as an introduction, a पूर्वपक्षि has raised an objection or question, आक्षेप सङ्गतिः for the second quarter. The objection was the entire universe is कार्यकारणात्मकः in the form of cause-effect. And if you say the entire कार्यकारण प्रपञ्च is मिथ्या then it will mean everything is मिथ्या. Then there is no सत्यम् at all as the अधिष्ठानम्, the substratum. And if you don't accept a सत्य अधिष्ठानम् then you will become a शून्यवादि, a Buddhist, and therefore there seems to be something wrong. And then शङ्कराचार्य is introducing the second quarter through which he wants to talk about the सत्यम्. For that he has got a particular approach; we have to understand certain important points in this portion. What शङ्कराचार्य ultimately is going to say is this.

I say the entire कार्यकारण प्रपञ्च is मिथ्या but you should remember that when I talk about कार्यकारण प्रपञ्च there is something inherent in that in the form of is-ness or existence, which we generally ignore. So when we talk about the world we understand the world as the world *is*, the कार्यम् *is*, the कारणम् *is*. The is-ness which we generally ignore is inherent in the कार्यकारण प्रपञ्च. That is-ness is not subject to arrival or departure. That is-ness is permanent. And that is-ness alone we call as सत्यम्, ब्रह्म, अधिष्ठानम्. So कार्यम् is मिथ्या, the is-ness in the कार्यम् is सत्यम्. कारणम् is मिथ्या, the is-ness in the कारणम् is सत्यम्. And we don't have two is-nesses – one in कार्यम् and another in कारणम्, there is one is-ness which is inherent in कार्यकारण प्रपञ्च. And that सत् is सत्यम्.

यस्यैव स्फुरणम् सदात्मकमसत्कल्पार्थकम् भासते ॥
दक्षिणामूर्ति स्तोत्रम् ३ ॥

साक्षात् तत् त्वम् असि. And when you experience the world you are experiencing the is-ness also which means you are experiencing the मिथ्या world also and you are experiencing the सत्यम् is-ness also. And therefore the experience of ब्रह्मन् we have all the time in the form of *is, is, is*, we are experiencing. But just as losing sight of the screen in the movie we are losing sight of the screen of existence. And that screen of existence is सत्, सत्यम्, ब्रह्म. The changing कार्यकारण प्रपञ्च is the मिथ्या movie. This is going to be the ultimate approach, which we have seen in several places, but we will try to understand how शङ्कराचार्य is presenting this idea. We are only trying to

understand the presentation. The ultimate teaching we have seen before. What शङ्कराचार्य says is this.

1) Whenever we experience an object, along with the object we are experiencing its attributes also. When I am experiencing a chair which is of red color, I am experiencing the color, the attribute also with the chair. Similarly when I am experiencing other things. Therefore शङ्कराचार्य says all single experiences are really speaking double experiences in the form of substance experience plus attribute experience. All single experiences which appear as single experiences they are really speaking double experiences in the form of विषय and विषय गुणः. विषय अनुभव and विषय गुण अनुभव both of them are there together. But even though we have got this double experience we treat it as a single experience because the object and the attributes are there always together in one and the same place. Because the object and the attributes are together in one and the same place we treat the experience as a single experience. Thus we have got विषय अनुभव and विषय गुण अनुभव in one and the same place or locus. And this शङ्कराचार्य calls समानाधिकरण अनुभवः. समानाधिकरण means two अनुभवs being experienced in one and the same locus and therefore we treat it as a single अनुभव. Thus chair अनुभव and the chair color अनुभव both have got सामानाधिकरण्यम्. अधिकरणम् means locus, समानम् means same, common. Where I see the chair I see its color also and vice versa. Therefore समानाधिकरण अनुभव द्वयम् we have got. In the form of substance and its attributes. So विषय अनुभव

and विषय गुण अनुभव द्वयम् we have got in सामानाधिकरण अनुभव द्वयम्. This is the concept. This is point one.

2) From this we go to the next stage. If I have to experience any object in the creation one basic condition is that the object should be existent. If it is nonexistent there is no possibility of experience itself. And Therefore शङ्कराचार्य says all the objects (includes living and nonliving) in the creation have got one attribute universally and commonly and all the time. That attribute is that it is an existent object. Therefore *existence as an attribute is universally present in all objects*. This attributive existence we will term it as विषय सत्ता which is the property of, attribute of every object. At least the red color is an attribute only for some objects, it is not there in all. White color is in some objects, it is not there in all. So विषय सत्ता is an attribute which is there in all the विषयs, because without that we cannot experience at all. And previously we said the experience of the substance and the attributes is a double experience which always takes place in सामानाधिकरण्यम्, common locus. Extending the same principle विषय सत्ता is also an attribute, universal attribute, therefore whenever we experience an object we have got a double experience of विषय अनुभव and विषय सत्ता अनुभव. What is the reason? Because विषय is the substance and सत्ता is the attributive existence which is there in all. At least the experience of red color is not there in every place. Whereas विषय सत्ता अनुभव is universally present. Therefore when I have a chair experience I have two experiences – chair experience and chair is-ness experience. Man experience and man is-ness experience, table experience

and table is-ness experience, कार्य experience and कार्य is-ness experience. Thus we all have a double experience in the form of विषय अनुभव and विषय सत्ता अनुभव. So previously we said विषय अनुभव and विषय गुण अनुभव in सामानाधिकरण्यम्. Because of समानाधिकरणत्वम् only the double experience appears as the single experience. Similarly, we have got विषय अनुभव and विषय सत्ता अनुभव in सामानाधिकरण्यम्, in common locus, and therefore it appears as a single experience. Therefore if somebody asks what is clip experience, even though we put it in singular number as *a* clip experience, शङ्कराचार्य says it is a double experience taking place in one and the same locus. What is that experience? Clip experience plus clip 'is' experience. Do you have any doubt regarding the is-ness of the clip? You can never have a doubt because if is-ness is not there clip experience is not possible. And not only that, whenever there is a doubt, somebody asks is there a clip in the hand or not, what do you say? We assert there *is* a clip. That means we are very clearly talking about the existence of the clip by using the word 'is' after clearly experiencing it. That means is-ness is very much an attribute of this clip which we refer to by the word *is* and which we experience as the clip *is*. Therefore the second point that we have to note is *we have विषय अनुभव and विषय सत्ता अनुभव in सामानाधिकरण्यम्*. It is a double experience appearing as a single experience.

3) Now we will come to the third point. Of this double experience which appears as a single experience when you closely observe, of these two experiences one is constantly changing and the other is never changing. Of these two अनुभवs

– विषय अनुभव and विषय सत्ता अनुभव – one is व्यभिचरत् स्वरूपम्, constantly changing, and the other is अव्यभिचरत् स्वरूपम्, never changing. Which अनुभव is changing? So I am watching all of you regularly and some for the last fifteen or twenty years. So I have got विषय अनुभव and विषय सत्ता अनुभव. And class after class, weeks, months, and years later, one can see the form changes. The student अनुभव is changing. But what is not changing is student *is*, student *is*, student *is*. This is-ness doesn't undergo change. I don't say that is-ness of the student ten years before was young is-ness and now the is-ness also is shaky is-ness. No. The young, old, changing, all these are विषय अनुभवे विकाराः. is-ness अनुभवे it is not a faded existence, fading happens for the color of the skin, wrinkle happens for the skin but for is-ness no wrinkle is developed, no fading takes place. Is-ness is as young and as powerful as it was before. Therefore शङ्कराचार्य says विषय अनुभव is व्यभिचरत् स्वरूपः and विषय सत्ता अनुभव is अव्यभिचरत् स्वरूपः. Then he derives a corollary also if विषय अनुभव and विषय सत्ता अनुभव have got these two different features अव्यभिचरत् and व्यभिचरत् then correspondingly outside also विषय must be व्यभिचरत् स्वरूपः. Are you able to see the difference? First he talks about the experience is changing then he says if the experience is changing then the object also must be changing. Thus he makes a subtle difference between विषय and विषय अनुभव. First he says विषय अनुभव is changing, then he says therefore the विषय is also changing. Then similarly, विषय सत्ता अनुभव is non-changing. That means outside there must be विषय सत्ता which is non-changing. So therefore the approach is

विषय and विषय अनुभव both are व्याभिचरत् स्वरूपम्. The object and the experience both are changing. And विषय सत्ता and विषय सत्ता अनुभव both of them are non-changing. The is-ness and the is-ness experience both of them are अव्याभिचरत् स्वरूपम्. This is the third point.

4) Then the final conclusion. Since विषय and विषय अनुभव are changing, both of them can be called असत्, मिथ्या, unreal, not having an existence of its own. Whereas सत्ता and सत्ता अनुभव being non-changing it is सत्यम्. So विषय is मिथ्या and विषय सत्ता is सत्यम्. विषय means the कार्यकारण प्रपञ्च is मिथ्या. And विषय सत्ता, the existence which is experienced as the attribute of every object, that is-ness is सत्यम्.

शङ्कराचार्य is going to use certain different words in this portion. विषयः he calls as असत्. Because in the first quarter while talking about असत् he has already established every object is असत्. Therefore what शङ्कराचार्य does is instead of using the word विषयः he uses the word असत्. So while reading this भाष्यम्, whenever we come across असत् we should immediately know in our mind that विषयः is being referred to. And विषय अनुभवः he calls as असद्-बुद्धिः. For अनुभवः he uses the word बुद्धिः. विषय अनुभवः is called as असद्-बुद्धिः by शङ्कराचार्य. And शङ्कराचार्य says असत् and असद्-बुद्धि are both मिथ्या, because they are changing. And the विषय सत्ता, the सत्ता, the existence शङ्कराचार्य calls as सत् and विषय सत्ता अनुभव he translates as सद्-बुद्धिः. Four equations in this भाष्यम्.

- 1) विषयः is equal to असत्.

- 2) विषय अनुभवः is equal to असद्-बुद्धिः.
- 3) विषय सत्ता is equal to सत्.
- 4) विषय सत्ता अनुभवः is equal to सद्-बुद्धिः.

Thereafter he says असत् and सत्, i.e., विषय and विषय सत्ता have got सामानाधिकरण्यम्. That is an object and its existence have got सामानाधिकरण्यम्. Similarly, असद्-बुद्धिः and सद्-बुद्धिः have got सामानाधिकरण्यम्. So thus we have got असद्-बुद्धिः सद्-बुद्धिः सामानाधिकरण्यम्. असद्-बुद्धिः reveals मिथ्या पदार्थ, सद्-बुद्धिः reveals सत्यम् ब्रह्म. Therefore we are always experiencing मिथ्या world and सत्यम् ब्रह्मन्. And how are we experiencing सत्यम् ब्रह्मन्? All the time as *is, is, is, is-ness*. So what should we do for ब्रह्म अनुभव? What should you do for ब्रह्मन् experience? शङ्कराचार्य says, you ask the question what should you do for avoiding ब्रह्मन् experience? *In fact, ब्रह्मन् experience is one thing you cannot avoid.* தூணிலும் இருப்பார் துரும்பிலும் இருப்பார் இருப்பாக இருப்பார். (தூணிலும் இருப்பார் துரும்பிலும் இருப்பார் இருப்பாக இருப்பார். 'He exists in the pillar as well as in the speck.' How is He Present? As is-ness he is there. Is-ness means Existence.) That is why प्रह्लाद could say to हिरण्यकशिपु wherever you show I will say my नारायण. नारायण means सत्. So anywhere सत् is there. *You are experiencing the सत् but you are preoccupied with the changing object that you lose sight of the existence which is all the time there and the experience of existence which is all the time there.* Even when you close your eyes within your mind when you are obsessed with your emotions, in those emotions also it is present as राग is, द्वेष is, काम is. So outside is is-ness,

inside is is-ness, that is-ness is अधिष्ठानम् ब्रह्म. And wise people lead an alert life in which they are equally aware of सत् and असत्. उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः. Now we will go to the भाष्यम्.

So the पूर्वपक्षि said if everything is मिथ्या that will be शून्यवाद. There will be no सत्यम्, the अधिष्ठानम् at all. If you say कार्यम् is also मिथ्या, कारणम् is also मिथ्या, there will be शून्यवाद. For that शङ्कराचार्य answers now, न, – there is no शून्यवाद. Why? सर्वत्र बुद्धि-द्वय-उपलब्धेः सद्-बुद्धिः असद्-बुद्धिः इति. सद्-बुद्धिः how do you translate? विषय सत्ता अनुभवः. Man is, table is, chair is इति सत्ता अनुभव is called सद्-बुद्धिः. And असद्-बुद्धिः means what? विषय अनुभवः, along with the existence you talk about man, woman, table, chair. Therefore विषय अनुभवः विषय सत्ता अनुभवः इति बुद्धि-द्वय – there is two-fold अनुभवs. Remember बुद्धि means अनुभव. Two-fold अनुभवs, two-fold experiences उपलब्धेः – are available. So two-fold experiences in the form of the object and object is are available सर्वत्र – everywhere. If you go to स्वर्गलोक इन्द्र is. Is इन्द्र अनुभव सद्-बुद्धिः or असद्-बुद्धिः? इन्द्र अनुभव is असद्-बुद्धिः. इन्द्र is अनुभव is सद्-बुद्धिः. इति उपलब्धेः. उपलब्धेः is पञ्चमी विभक्ति. हेतौ पञ्चमी. It should be connected with न. Therefore your argument is wrong. He is going to elaborate on this topic now.

यद्-विषया बुद्धिः न व्यभिचरति तत् सत् । यद्-विषया बुद्धिः व्यभिचरति तद् असद् । इति सद्-असद्-विभागे बुद्धि-तन्त्रे स्थिते ।

So now he explains that. तत् सत्. सत् is that attributive existence which is there in all the objects. तत् means सत् is that

attributive existence which is associated with all the objects of the creation. सत् is that existence which is the attribute of all the objects in the creation. यद्-विषया बुद्धिः – whose experience, सत्ता अनुभव न व्यभिचरति – does not undergo a change at all, doesn't arrive, doesn't depart. Is-ness never arrives and departs, only objects arrive and depart. Therefore सत् is the name of that existence which is the attribute of all the objects and whose experience is never changing. So existence is that which is ever changelessly experienced. And that experience is called सद्-बुद्धिः. Then यद्-विषया बुद्धिः व्यभिचरति तद् असत्. असत् is equal to विषयः. शङ्कराचार्य uses the word असत् for every object in the creation. असत् is the name of those changing objects, that कार्यकारण प्रपञ्च यद्-विषया बुद्धिः – whose experience व्यभिचरति – is subject to change all the time. इति – in this manner, सद्-असद्-विभागे स्थिते – the whole world can be classified into two in the form of असत् and सत्. असत् referring to object and सत् referring to the is-ness of the object. Very subtle. We don't classify as chair and table, man and woman, etc., that is not the classification. The most unique classification which we do only in अद्वैतम् is – object and the is-ness of the object. Object being called असत् and is-ness being called सत्. Thus सद्-असद्-विभागे – the is-ness and the object classification, स्थिते. So the sentence is incomplete. It is सति सप्तमी. It should have been स्थिते सति. But for convenience we will change the sentence into सद्-असद्-विभागः स्थितः. स्थितः means it is there. What is there? सद्-असद्-विभागः, object and is-ness classification. Object is मिथ्या and is-ness is सत्यम्. Object is व्यभिचरत् स्वरूपम् and is-ness

is अव्यभिचारत् स्वरूपम्. And to make this 'object and is-ness' classification what is the proof you have? शङ्कराचार्य says बुद्धि-तन्त्रे. बुद्धि means अनुभव or experience. तन्त्र means based on. So this classification of 'object and is-ness' is based on our experience. What is our experience? We experience the objects and we experience the is-ness also. When somebody tells please checkup whether there is water in the can or not? And here the question is regarding the existence. And this person goes checks up the existence and he says water is there, based on experience. Therefore based on the experience only we are classifying the world into विषय and विषय सत्ता, असत् and सत्, object and is-ness. Therefore बुद्धि-तन्त्र means अनुभव आश्रित विभागः. It is the classification based on प्रत्यक्ष अनुभव. So ब्रह्मन् is experienced by us all the time as is-ness. But how is that experience?

सर्वत्र द्वे बुद्धी सर्वैः उपलभ्येते समानाधिकरणे ।

So grammatically there should not be a full stop after स्थिते. The sentence has to continue बुद्धि-तन्त्रे स्थिते सति सर्वत्र द्वे बुद्धी, that is grammatically. But for our convenience सद्-असद्-विभागः स्थितः. स्थितः we can write and put a full stop. And we can take this as a separate sentence. And here शङ्कराचार्य talks about this problem. What is that? Even though we have got this classification of object and is-ness, unfortunately both of them are experienced together in a common locus. Therefore we are not noticing that there are two. We are missing the two and we are taking them as one. And why we do we commit the mistake? Because of

सामानाधिकरण्यम्. What is the meaning of the word **सामानाधिकरण्यम्**? Both object which is मिथ्या and the is-ness which is सत्यम्, they are experienced together and therefore we don't treat them as two. And I have given the example when I ask what is here you only take it as a single experience of the hand. Hand experience is mistreated as single experience but there is double experience. The hand is visible because it is bright. And the hand is bright because the sunlight is spread over the hand. But the sunlight and the hand have got **सामानाधिकरण्यम्**. Therefore you don't notice the double experience – hand experience plus light experience inside your mind. Hand and light outside, this division is lost sight of. This is called सत्यानृत मिथुनीकरणम् अध्यासः. We mix both. And this problem is for whom? शङ्कराचार्य says universal problem. And that is why वेदान्त is required. Otherwise we won't have शास्त्रम्, गुरु, परम्परा, all those won't be required. Everybody will say I am seeing ब्रह्मन् and world. ब्रह्म सत्यं जगन्मिथ्या everybody would have been saying. But nobody notices that. Therefore he says सर्वत्र द्वे बुद्धी – two experiences, असद्-बुद्धिः and सद्-बुद्धिः in शङ्कराचार्य's language. In our language विषय अनुभव and विषय सत्ता अनुभव उपलभ्येते – are available. **उपलभ्येते** is dual number because बुद्धी is dual. What is the problem here? Unlike the experience of this mic and clip, here also there are two experiences, I have got mic experience and clip experience, but they are not **सामानाधिकरण्यम्**. Clip is here and mic is there, therefore there is वैयधिकरण्यम्. Therefore I won't mix up because I can experience them separately. But when it comes to existence, the problem is I don't see existence

separately, the existence and mic are together. Existence and clip are together. Therefore they are mixed up. Therefore he says, **समानाधिकरणे** – in one and the same place or in one and the same locus. **समानम्** means same and **अधिकरणम्** means place or locus. It is **बहुव्रीहि समास**, feminine dual number. ‘आ’कारान्त स्त्रीलिङ्गः समानाधिकरणा शब्दः प्रथमा विभक्तिः द्विवचनम्, adjective to **बुद्धी**. Since **बुद्धी** is feminine dual, so **समानाधिकरणे**. It is not **सप्तमी विभक्ति**. **समानाधिकरणे बुद्धी उपलभ्येते**. And how is our experience? That **शङ्कराचार्य** refers to our experience.

न नीलोत्पलवत् सन् घटः सन् पटः सन् हस्ती इति एवं सर्वत्र ।

And how do we have this double experience? He says, double experience is in the form of ‘clip is’, both ‘clip’ experience and ‘is’ experience. Similarly, mic is, table is. In संस्कृत **सन् घटः** – pot is, **सन् पटः** – cloth is, **सन् हस्ती** – elephant is. So all our experiences are not single experiences but they are all in the form of double experiences. But the problem is we refer to only to the experience of the object. We do have the experience of the existence, we don’t refer to that. But when do we refer? Whenever there is a doubt, suppose some family member asked the question, ‘Was there **गीता** class today?’ Then only we check our brain, so today there was **गीता भाष्यम्** and the **गीता भाष्यम्** is existent. Then we say **गीता भाष्यम्** was there today. We are able to underline that because we have that experience, if this experience is not there these two words would not have come. What are the two words? Existent and nonexistent words cannot come into the dictionary unless

we have the experience of existence in everything. Therefore pot *is*, chair *is*, table *is*, class *is*. This is our experience. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

सर्वत्र द्वे बुद्धी सर्वैः उपलभ्येते समानाधिकरणे ।

(न) नीलोत्पलवत् सन् घटः सन् पटः सन् हस्ती इति एवं सर्वत्र ।

शङ्कराचार्य is commenting upon the sixteenth verse of the second chapter, a significant verse which reveals the basic teaching of अद्वैत, viz., ब्रह्म सत्यं जगन्मिथ्या is brought out here. And in this verse शङ्कराचार्य has already commented upon the first quarter of the verse न असतः विद्यते भावः. And we said the word असत् in this verse refers to every object in the creation, which refers to the मिथ्या object. So every मिथ्या object in the creation which falls within कार्यकारण series doesn't have an existence of its own. Therefore they all deserve the name असत्. Therefore throughout, the word असत् refers to all the मिथ्या objects of the creation. And they don't have existence of their own. In fact, that is why they are called मिथ्या.

And now शङ्कराचार्य has entered into the second quarter of the verse न अभावः विद्यते सतः. Its commentary begins from the sentence न, सर्वत्र बुद्धि-द्वय-उपलब्धेः सद्-बुद्धिः असद्-बुद्धिः इति । From that portion the second quarter commentary begins, which is a subtle commentary, which I had introduced in the last class. And to understand this commentary you have to remember six words which we will repeatedly use.

1) First the word object by which we mean every मिथ्या पदार्थ of the creation, we are going to refer to as object. And शङ्कराचार्य translates it as असत्. So this is the first term.

2) The second term is existence. By the word existence we mean the existence associated with every object and which appears as though it is its attribute. By existence we mean the existence associated with every object and with which the existence appears as though it is that object's attribute. Therefore we can roughly translate it as the attributive existence associated with every object. And this attributive existence we generally express in different ways, one way of expression is the clip exists, where the verb 'exists' is the existence associated with the clip and which appears as though it is an attribute of clip. And another way of expression is the clip is. When you use the verb is, the *is-ness* is the attributive existence which is associated with the clip. So 'exists' is one expression, 'is' is another expression. The third expression is this is an existent clip, existent mic, existent book. Here the word 'existent' is used as an adjective of the clip, which also reveals the attributive existence. So this word existence or attributive existence is the second word you should be familiar with. And शङ्कराचार्य uses the expression सत् or सन् depending upon the gender. So object is the first word. Existence is the second word.

3) The third word is object-experience. The experience of the object. Object is outside. When I look at the object an inner transformation takes place which we refer to as the object-experience. Object is outside. Object-experience is inside. शङ्कराचार्य uses the expression असद्-बुद्धिः.

4) The fourth word existence-experience which is associated with the object is also experienced by us and when I am experiencing the existence outside, correspondingly there is the cognition of experience within the mind. How will we translate it? Existence-experience. षष्ठी तत्पुरुष समास. Experience of the existence is existence-experience.

5) The fifth word you should be familiar with is variable for which शङ्कराचार्य uses the expression व्यभिचारि which is subject to appearance and disappearance, arriving and departing, deviating, etc. I will use the word variable, in संस्कृत व्यभिचारि.

6) The sixth word is invariable, non-changing, non-deviating, non-arriving and non-departing, in संस्कृत अव्यभिचारि.

Using these six terms शङ्कराचार्य is going to throw light upon or decipher this idea. So he wants to convey this idea. What is that?

a) Object-experience is variable. Therefore object is variable. When I look at you day in and day out I see you becoming fat or lean or gray hair, which is my experience of you is variable. And Therefore you are variable. Object-experience is variable, therefore object is variable. So he proves the variability of the object is proved by the variability of the experience. In common parlance what we say is the object is changing. Why, because I see it. Normally we say the object is changing because I see it. If we put it in technical language

since the object experience is variable object is variable. To put it in संस्कृत, since असद्-बुद्धिः is व्यभिचारिणी therefore असत् which is outside is also व्यभिचारि. This is the first conclusion.

b) Since the existence-experience is invariable; clip *is*, clip *is*, broken clip *is*, old clip *is*, that clip is variable. ‘*Is*’, ‘*is*’, ‘*is*’, is the existence-experience is invariable. Therefore existence is invariable. Existence-experience which happens within. Since it is invariable, the existence associated with the object, that existence which is really speaking the attributive existence, विशेषण सत्ता is invariable. This is the second conclusion. And later he will expand further, since the existence is invariable that alone is unnegatable, therefore that is सत्यम्, the अधिष्ठानम् of the changing universe. Because existence-experience is invariable, existence is invariable. Since existence is invariable, it is unnegatable. Therefore that alone is the eternal substratum of the universe, which is called सत्यम्. Therefore there is no शून्यवाद प्रसङ्गः. Do you remember पूर्वपक्षि said शून्यवादम्? This is the development. Keeping this, look at this expression, we were seeing in the last class. सर्वत्र द्वे बुद्धी उपलभ्येते समानाधिकरणे सन् घटः सन् पटः सन् हस्ती. Existent pot, existent cloth, existent elephant in all of them we do have two-fold experience – existence-experience and object-experience. Everywhere it is a composite experience, we don’t recognize it as a pair, we take it as a unitary experience. Really it is a binary experience. Up to this we saw in the last class. And शङ्कराचार्य gives an example here. न नीलोत्पलवत्. Here in this भाष्यम्, there are two different readings taken by two

different subcommentators. For शङ्कर भाष्यम् there are subcommentaries also. Among them one is written by आनन्दगिरि and another one which is rather a very elaborate subcommentary is written by one रामराय कवि. And these two subcommentators take two different readings. आनन्दगिरि takes it as न नीलोत्पलवत् सन् घटः सन् पटः सन् हस्ती. Whereas रामराय कवि does not include the 'न' in that. In his reading it is नीलोत्पलवत् सन् घटः सन् पटः सन् हस्ती. And both readings can be equally explained. But of these two readings the reading without 'न' is easier to explain and understand. Therefore I will go by the easier method. What is the example? शङ्कराचार्य says the experience is like that of a blue flower. नीलोत्पलम्, नीलम् means blue, उत्पल means lotus or lily. When you talk about blue lily it appears as though it is a unitary experience. But really speaking we are experiencing two things in one and the same place. सामानाधिकरण्येन in the same locus we have got two-fold experience. 'Blue'ness is experienced and 'lily'ness is experienced. One is attribute and another is substance. Thus we have got 'blue'ness attribute experience and 'flower'ness, 'lily'ness substance experience. But we treat them as though they are one because they are experienced together. वेदान्त says forget blue, I am telling the existence of the clip is also like another attribute of the clip. Just as the 'blue'ness is an attribute, existence is also like an attribute which we are experiencing. Therefore like the blue lotus experience, existent part is also a binary experience consisting of two experiences. एवं सर्वत्र – this is so everywhere. Continuing;

तयोः बुद्ध्योः घटादि-बुद्धिः व्यभिचरति, तथा च दर्शितम् । न तु सद्-बुद्धिः ।

So when I am looking at the clip I have got the object-experience and existence-experience in the same locus. Now शङ्कराचार्य says of this two-fold experience one experience is changing. तयोः बुद्ध्योः – of those two-fold experiences, i.e., object-experience and existence-experience घटादि-बुद्धिः; घटादि refers to the असत् object. Therefore घटादि-बुद्धिः refers to the असत्-बुद्धिः. असत्-बुद्धिः means the object-experience. व्यभिचरति is changing. Because when it is created the object is fresh, then the object fades away. It develops wear and tear. It has got अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यति. Therefore the object-experience is variable, व्यभिचरति. And तथा च दर्शितम् – this I have already explained while commenting upon the first quarter of this verse – न असतः विद्यते भावः. In the above commentary starting from ‘विकारो हि सः । विकारः च व्यभिचरति । यथा घटादि-संस्थानं...’ there it is already explained that the object-experience is variable. Therefore तथा च दर्शितम्. Whereas न तु सद्-बुद्धिः – the existence-experience that happens within the mind when I am looking at the external world one experience is continually there – exists, exists, exists, exists. When I open the eyes – form exists, ears – sound exists. The existence-experience न, you have to supply the verb न व्यभिचरति – does not change, it is invariable. Ok, from that what is the conclusion? Therefore शङ्कराचार्य comes to the conclusion.

तस्माद् घटादि-बुद्धि-विषयः असन् व्यभिचारात् न तु सद्-बुद्धि-विषयः अव्यभिचारात् ।

So here from the internal condition of the mind he is making a conclusion regarding the external world. In the previous paragraph he has talked about the internal condition. Object-experience is variable, existence-experience is invariable – that is the description of internal condition. Based on the internal condition he is making a conclusion regarding the external world. What is that conclusion? He says, since object-experience is variable therefore the object outside is variable therefore असन्, मिथ्या. Therefore he says, तस्माद् असद्-बुद्धेः घटादि-बुद्धेः व्यभिचारात् तस्माद् घटादि-बुद्धि-विषयः – the corresponding objects outside also. So घटादि-बुद्धि-विषयः refers to the outside objects also, like घटादि, pot, cot, man, etc., are असन् – they are variable. Therefore असन्, therefore मिथ्या. And he himself explains the reason व्यभिचारात् – because they are subject to arrival and departure as said in the above commentary starting from ‘विकारो हि सः । विकारः च व्यभिचरति । यथा घटादि-संस्थानं...’ If that paragraph and this paragraph are combined and read you will get the full impact. Whereas न तु सद्-बुद्धि-विषयः – the existence outside which is the object of existence-experience inside as *is-ness*, for an existence-experience there is an existence outside. That external existence is called सद्-बुद्धि-विषयः. Here the word विषयः refers to the corresponding existence outside, is न – is not variable, it is not असन्. न means न असन्. That means it is not मिथ्या. That means it is सत्यम्. So existence is सत्यम् सदेव सत्यम्. Why? अव्यभिचारात् – because it is invariably present.

And hereafter the पूर्वपक्षि is going to try to shake this argument because he has made the crucial conclusion that world is असत्, existence is सत्. World is मिथ्या, existence alone is सत्यम्. This conclusion is the penultimate conclusion to arrive at ब्रह्म सत्यं जगन्मिथ्या. Therefore the पूर्वपक्षि is going to try to shake this conclusion. How is he going to shake we will see that.

घटे विनष्टे घट-बुद्धौ व्यभिचरन्त्यां सद्-बुद्धिः अपि व्यभिचरति इति चेत् ।

Now पूर्वपक्षि. So coming to the clip शङ्कराचार्य said there are two experiences, clip experience and 'is' experience. Of these two, clip experience is variable, that means it arrives and departs. Whereas the existence-experience is invariable, it doesn't come and go. When the clip is destroyed I lose the clip experience. When I lose the clip experience along with that the clip is, the existence-experience also goes away. Along with the clip experience the existence-experience also goes away. That is why I say clip is non-existent. The very fact that I say clip is non-existent shows that clip experience goes away when it is destroyed and along with that the existence-experience also goes away. How do you say the existence-experience is invariable? That also goes away. घटे विनष्टे – when the pot is broken, and along with that घट-बुद्धौ व्यभिचरन्त्यां – the pot experience is also gone. So first pot is gone, and parallelly pot experience is also gone. Therefore two – one is happening outside and the other inside. घट-बुद्धौ व्यभिचरन्त्यां सत्याम्, both are सति सप्तमी. So when pot goes away and pot experience also goes away, then सद्-बुद्धिः अपि – the existence-experience

or the *is-ness* experience which was associated with the pot, that *is-ness* experience also **व्यभिचरति** – is gone. Nobody says pot is gone, and ‘is’ alone is there, like this nobody says, *is-ness* is also gone. So the negation ‘न’ is applicable to both the pot and the *is-ness*. **पूर्वपक्षि** says, ‘when we say ‘pot is gone’, the ‘gone’ is associated with pot also and *is-ness* also’. Why are you trying to connect the ‘gone’ alone with the pot and not *is-ness*? It is not complying. **इति चेत्** – if you ask such a question. **शङ्कराचार्य** says I know you will ask, I have my answers ready. He says,

न, पटादौ अपि सद्-बुद्धि-दर्शनात् । विशेषण-विषया एव सा सद्-बुद्धिः ।

शङ्कराचार्य says, the existence that we experience is always in the form of attributive existence. Pure existence by itself is not experienceable. The experienceable existence is always attributive existence associated with some object or the other. And therefore when the pot is destroyed the attributive existence has to look for some other companion. Because attribute requires a substance. Blue can never exist by itself. That is why in grammar also an adjective has to exist along with a noun. Therefore the *is-ness* which was associated with pot was the attributive existence. When the pot substance is destroyed then the attributive existence continues but in association with another object which we experience. When you turn your attention from pot because it is gone, it is destroyed, there is another object, you see the floor down below or there is a cloth down below. Now **शङ्कराचार्य** says in that

cloth that is-ness is experienced. The only difference is the attributive existence which was previously associated with pot, the same attributive existence is now experienced along with cloth. Therefore it can never be destroyed by you. It is only transferred from one substance to another. Therefore he reminds सा सद्-बुद्धिः – the existence-experience that we have in our life is always of the attributive existence, सोपाधिक सत्ता or सद्-आभास only or प्रतिबिम्ब सत्ता only. I will call it attributive existence only, विशेषण-विषया. Means what? It is attributive. What is the meaning? In ‘clip is’, by removing the clip part we cannot see the is-ness only. That is what he wants to say. Normally when the clip is associated with another clip you can separate this clip and experience this clip alone. Likewise clip is associated with existence, when the clip is removed that existence purely cannot be experienced. Why, because experienceable existence is always attributive existence and not the pure existence by itself. Therefore he says विशेषण-विषया. विशेषण-विषया means the existence-experience is always connected with attributive existence and not pure existence. And therefore the attribute will always look for a substance. Because it cannot be experienced separately. And therefore when pot is broken the same attributive existence I experience पटादौ अपि – in cloth, chair, pen, book, the floor, or even the broken pot pieces, potsherds, the broken pot piece is. This is-ness has shifted from pot to potsherd. If you again powder it, powder is. You mix with earth, earth is. Earth is dissolved in water, water is. अग्नि is. वायु is. आकाश is. Is-ness will always be there. Therefore he says पटादौ अपि – in cloth

etc., also the existence-experience continues. Therefore it is invariable. Therefore न. न means what you say is not correct. Continuing; Now पूर्वपक्षि asks another question.

सद्-बुद्धिवद् घट-बुद्धिः अपि घटान्तरे दृश्यते इति चेत् ।

Now पूर्वपक्षि says in that case I will argue pot experience is also invariable. Why? Because he says, even when one pot is broken there are so many pots. So there are so many pots in the world therefore even when one particular pot goes away the pot experience continues in another pot. Just as you said the existence-experience previously was there in pot, now it is there in cloth you say. Now I will say pot experience was in pot one, and now it is in pot two. Therefore pot experience is also invariable. So सद्-बुद्धिवद् – like the existence-experience घट-बुद्धिः अपि – the pot experience is also घटान्तरे दृश्यते – is very much there in another pot. You cannot say in the world there is only one pot. There are so many pots. Therefore pot experience is also invariable. Therefore you should say it is सत्यम् only, not मिथ्या. इति चेत् – if you raise that question. शङ्कराचार्य answers.

न, पटादौ अदर्शनात् ।

So in the previous paragraph घटान्तरम् means another pot. अन्य घटः घटान्तरम्. In another pot, pot experience is there. For that शङ्कराचार्य says, ok, even though pot experience is invariable when you look into another pot, pot experience becomes variable when you are looking into a cloth. If you are looking into another pot it is invariable, but the pot experience becomes variable when you are looking into a cloth. Whereas

the existence-experience is invariable whether you look into pot, cloth, man, woman, 'is', 'is', 'is', everywhere is-ness is there. Is it possible to say 'wherever I look pot is there?' No. Therefore he says न – pot experience is not invariable, why? पटादौ अदर्शनात् – pot experience is not there in a cloth. And therefore pot experience is variable whereas the existence-experience is invariable wherever you see. If you go to all the fourteen लोकs you will say इन्द्र is, चन्द्र is. Is-ness will not go away. Go to any part of the world existence-experience continues associated with one object or the other. So this our answer. Then पूर्वपक्षि argues further.

सद्-बुद्धिः अपि नष्टे घटे न दृश्यते इति चेत् ।

So very brilliant question. So existence-experience is there in all the objects of the creation. This is a very very beautiful statement worth to meditate upon. This is called सत् ध्यानम्. In दृग्दृश्यविवेक विद्यारण्य talks about six types of meditations. In one meditation he says focus on the invariable existence which is in the variable things of the creation. He calls it बाह्यध्यानम्. Then he says look inside and see the invariable consciousness in all the thoughts of the mind. And thereafter see that invariable existence outside and the invariable consciousness inside both are one and the same.

ऐतदात्म्यमिदं सर्वम् तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो ।
॥ छान्दोग्योपनिषत् ६-८-७ ॥

So invariable existence is everywhere, you cannot show even one example where existence-experience is not there. Not a single case you can show. पूर्वपक्षि says I can show. What is

that? He says, when the pot is broken no doubt the existence can be experienced elsewhere. In the potsherd existence is experienceable or cloth or ground. But the existence is not experienced in the nonexistent pot, existence is not experienced in the destroyed pot. In the nonexistent pot existence is not experienced. If the existence is experienced in the nonexistent pot, nonexistent pot will not be nonexistent, it will be existent. So existence is not experienced in the nonexistent pot, therefore with regard to nonexistent pot existence-experience is variable. By variable it means it is not there. So his argument is existence-experience is variable, i.e., not there with regard to nonexistent pot. Therefore we have got an example. For that many answers are there. शङ्कराचार्य gives one answer and I will give one answer. So this is simple and easy answer. The only example you show to prove the variability of existence-experience is *nonexistent pot*. If nonexistent pot is the example, it means the example is nonexistent. If nonexistent pot is the example, that means the example is the nonexistent pot which means you don't have an example. That is the answer. This is the answer given by शङ्कराचार्य. आनन्दगिरि gives another answer. Even in the nonexistent pot also existence is. But what happens is that existence is non-experienceable. Why is it non-experienceable? Because the existence there cannot serve as an attribute to the nonexistent pot. If it becomes an attribute to the nonexistent pot, the pot will be existent. Therefore the existence there is nonattributive existence. It is not विशेषण सत्. Why is it not विशेषण सत्? Because the pot, the विशेष्यम्, becomes nonexistent, until it was broken the substance was there,

therefore existence could serve as an attribute, but *when the substance is broken, when the pot becomes nonexistent or broken the attributive existence cannot serve as an attributive existence, it is converted into nonattributive pure existence. What happens is the pure existence is not nonexistent, pot is nonexistent, but the pure existence is not nonexistent, it is not destroyed, the pure existence is unmanifest for your sense organs.* The pure existence is unobjectifiable, because the pure existence is the very subject I, the consciousness principle. *In fact, when you say there is nothing it means I am there.* When I say there is nobody in this hall, that means I alone am there. What is the proof? *You are saying nobody is there.* Therefore when the entire कार्यकारण प्रपञ्च is negated the attributive existence is not available as attributive because the world is gone, the pure existence remains.

यन्नेतिनेति वचनैर्निगमा अवोचन् ॥ प्रातःस्मरण स्तोत्रम् २ ॥

The pure existence is myself. And therefore existence-experience is invariable only, even in the nonexistent pot the existence is there in unmanifest form. This is what he says here.

न, विशेष्य-अभावात् । सद्-बुद्धिः विशेषण-विषया सती विशेष्य-अभावे विशेषण-अनुपपत्तौ किं-विषया स्याद्, न तु पुनः सद्-बुद्धेः विषय-अभावात् ।

So in simple language when pot becomes nonexistent pot the existence becomes unmanifest. When the pot becomes the nonexistent pot the existence which was in the pot becomes nonmanifest, it is never destroyed.

सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ॥ श्री
दक्षिणामूर्तिस्तोत्रम् ६॥

That is what happens in deep sleep. I am pure existence. Details
in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

सद्-बुद्धिः अपि नष्टे घटे न दृश्यते इति चेत् ।

न, विशेष्य-अभावात् । सद्-बुद्धिः विशेषण-विषया सती विशेष्य-
अभावे विशेषण-अनुपपत्तौ किं-विषया स्याद्, न तु पुनः सद्-बुद्धेः
विषय-अभावात् ।

This portion is the main part of the commentary, significant portion. Here शङ्कराचार्य is commenting upon the sixteenth verse of the second chapter. There in the first line न असतः विद्यते भावः, he has already commented. Now he is commenting upon the crucial second portion न अभावः विद्यते सतः, सतः अभावः न विद्यते is the most important sentence of the entire philosophical literature. And commenting upon this quarter शङ्कराचार्य has divided all our experiences into two parts. He points out that every single experience, even though it appears as single, is in fact a mixture of two experiences, every single experience is a double experience. And that double experience consists of object experience and existence-experience. When I look at the clip, the clip experience is called object experience and the clip exists, when I say the clip is or clip exists the existence of the clip is also experienced which we call existence-experience. Experience of existence is existence-experience. Object experience is called असद्-बुद्धिः by शङ्कराचार्य and existence-experience he calls सद्-बुद्धिः. And after introducing these two-fold experiences शङ्कराचार्य establishes that of these two the object experience is variable

and therefore object is variable and therefore object is असत्, therefore object is मिथ्या. Four steps:

- a) Object experience is variable
- b) Therefore object is variable
- c) Therefore object is असत्
- d) Therefore object is मिथ्या.

This is one part. Then he has come to the crucial second part. Existence-experience is invariable. Even when pot is gone I look at the floor, floor is. And from the floor I look up, the ceiling is. And I turn to the right side, the pillar is. Whatever experiences I have, the objects are variable but 'is', 'is', 'is,' 'is', whether we express it or not the experience is there. Therefore शङ्कराचार्य said

- a) Existence-experience is invariable
- b) Therefore existence is invariable
- c) Therefore existence is सत्
- d) Therefore existence is सत्यम्.

And as a part of this series of arguments शङ्कराचार्य said the existence-experience is invariable. And when this much was said पूर्वपक्षि raised a question and शङ्कराचार्य is answering that, this is the main and central part of the भाष्यम्. This is the subtlest portion. पूर्वपक्षि asked the question, how do you say existence-experience is invariable, there are occasions where existence-experience is not there. When we are looking at the various objects of the creation certainly there is existence-

experience, no problem. Mic is, chair is, book is, pen is, table is. And when I look at the pot, of course pot is and suppose the pot is broken, once the pot is broken we refer to the pot as nonexistent pot. Even though clay may be existing, clay is - I accept, earth is - I accept. But after the destruction of the pot we appreciate the pot as nonexistent pot. And in the nonexistent pot we don't have existence-experience. पूर्वपक्षि asks in that particular instance is existence-experience variable or invariable? पूर्वपक्षि says in that particular instance, nonexistent pot, असन् घटः in that case existence-experience is gone. If existence-experience were present in the nonexistent pot it would have been existent pot and not nonexistent pot. Therefore existence-experience is also variable. Therefore पूर्वपक्षि's argument is सद्-बुद्धिः व्यभिचरति नष्टे घटे. This we saw in 'सद्-बुद्धिः अपि नष्टे घटे न दृश्यते इति चेत्।' न दृश्यते means व्यभिचरति. For that I said several answers can be given, but शङ्कराचार्य is giving a specific answer. He says, in the nonexistent pot also existence is there. For example, suppose here there is no pot and in this place where the pot is nonexistent even in that locus existence is there. This is शङ्कराचार्य's answer. Now for that the question will come that if the existence is there in the नष्ट घट also, nonexistent pot also I should have the existence-experience. But in the nonexistent pot existence-experience is not there. When existence-experience is not there how can I accept the presence of existence? What शङ्कराचार्य says is existence can be experienced by the mind only when the existence is manifested, available as a part of an object, as an attribute of an object. That is, is-ness can be experienced only

as pot is-ness, man is-ness, woman is-ness, etc. Therefore शङ्कराचार्य says attributive existence alone is manifest. You have to meditate upon this sentence. Attributive existence, विशेषण सत्, विशेषण means attribute, विशेषण सत् alone is manifest for our experience. So now when I look at the microphone I am experiencing the is-ness as part of the mic, existent mic. When I look at the book – existent book. And when the object goes away, शङ्कराचार्य's argument is, existence doesn't go away. It continues to exist. Why does it continue to exist? It is called **Existence**. How can existence stop to exist. Therefore existence being existence it continues to exist even when the pot is destroyed. But what happens? The continuing existence can no more be an attribute of the pot. Because the pot is gone. The pot is called विशेष्यम्. So when the substance goes away विशेषणम् stops to be a विशेषणम्, attribute cannot be an attribute when the substance is gone. Therefore the moment the pot is destroyed the attributive existence loses it's attributive status and it 'becomes' pure existence. So 'clip is' is-ness is attributive, after 'clip' is gone 'is-ness' is pure is-ness. And where is that pure is-ness available? Where clip was there in the very same locus is-ness continues but the pure existence is unmanifest. Attributive existence is सदाभास, pure existence is सत्, सदाभास is manifest, सत् is not manifest. And since the pure existence is invisible what happens is सद्-बुद्धिः the existence-experience doesn't take place in the mind. It is not the mistake of the existence, it is the limitation of our intellect. And what is the limitation of the intellect? It cannot perceive the pure existence.

This is what is said, look at this line. He says, न, हे पूर्वपक्षि! पूर्वपक्षि is an objectionist who is a न्याय philosopher. So in the discussion of existence always the opposite party is न्याय philosophy because they have got a special concept of existence which is different from the Vedantic concept. So whenever existence topic comes there is an eternal debate between वेदान्त and न्याय. So to the न्याय philosopher शङ्कराचार्य says न – it is not so. What happens in the nonexistent pot, he says, विशेष्य-अभावात्. When the pot is destroyed existence is not gone, existence is there, but it is invisible, because it is no more an attribute. All these are hidden in this one verse. When the pot is gone, existence continues to be there, but it is invisible, because it is no more an attribute. It is no more an attribute because विशेष्य-अभावात्, because the substance pot to which it served as an attribute before is gone. It is like – I am sitting here as a teacher and suppose you all get up and go. When you go away from this class I don't stop to exist but I exist not as a teacher. My teacher status is lost even though I continue to sit here on the stage. Similarly, when the substance is gone existence loses the status of विशेषण सत्ता because विशेष्य-अभावात्, because the substance is gone. This is brief answer. Now शङ्कराचार्य elaborates that. सद्-बुद्धिः विशेषण-विषया सती(अस्ति). What does it mean? सद्-बुद्धिः means the existence-experience. The existence-experience is always विशेषण-विषया – associated with the existence which is attributive. Existence-experience within is always associated with an external existence which is attributive, which is an adjective of some object or the other. Therefore विशेषण-विषया. बहुव्रीहि समास, विशेषण सत्ता विषयः

यस्याः सद्-बुद्धेः. विशेषणम् refers to attribute existence, that is the object of our existence-experience. And I keep on experiencing the existence as an attribute of clip and the existence-experience continues. But the moment I take away the clip, he says, विशेष्य-अभावे सती – suppose the object is removed. Then विशेषण-अनुपपत्तौ – the attributive existence can no more be an attributive existence, because the clip is gone. So विशेषण-अनुपपत्तौ means when the attributive existence has stopped to be an attributive existence. That means the attributive existence has been converted into pure existence, किं-विषया स्याद् – what object can be there or what can be perceived by the existence-experience. How can existence-experience have an object, there is no attributive existence as an object of existence-experience. So किं-विषया स्याद् means what object is there for that experience. किं-विषया is also बहुव्रीहि. सद्-बुद्धिः किं-विषया स्याद्. Then suppose somebody asked, ok why can't you see the pure existence. The problem is our intellect is not designed to see the pure existence. It is अशब्दम् अस्पर्शम् अरूपम् अरसम् अगन्धम् therefore it is इन्द्रिय अगोचरम्.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।

न विज्ञो न विजानीमो यथैतदनुशिष्यात् ॥ केनोपनिषत् १-३ ॥

For that only I gave you an example remember, light can be experienced when the hand is there as the medium. Light as an adjective attribute of the hand you can experience. When I remove the hand pure light continues to be here but it is not an object of light experience. Therefore शङ्कराचार्य asks you

cannot experience the unmanifest existence. So किं-विषया स्याद् आक्षेपार्थे किं शब्दः. But pure existence continues there. Therefore he says, न तु पुनः सद्-बुद्धेः विषय-अभावात् – don't conclude that there is no object at all for the existence-experience, there is no manifest object but there is the unmanifest existence which is the object of the existence-experience. So there is no manifest object but there is an unmanifest 'object' – pure existence. Therefore सद्-बुद्धिः नैव व्यभिचारति. Either there is manifest existence or unmanifest existence, existence always continues.

And this portion alone I generally present in the form of the five features of existence. The source of those five principles is this portion of भाष्यम् alone.

- 1) Existence is not a part, product or property of any object.
- 2) Existence is an independent principle which pervades the object and lends existence to the object.
- 3) Existence is not limited by the boundaries of the object.
- 4) Existence continues to exist even after the object's resolve.
- 5) The surviving pure existence, the nonattributive pure existence is not available for experience because there is no medium through which it can be appreciated as the attributive existence.

Therefore for the existence nonexistence is not there. For the existence there are only two conditions one is manifest and the other is unmanifest. In manifest version or in unmanifest

version existence ever exists. This ever existing existence is called ब्रह्मन्. And since it is invariably existent it is called सत्यम्. So सत् is invariable, सत् is सत्यम्, it is called ब्रह्मन्. And that is what छान्दोग्योपनिषत् sixth chapter started with

सदेव सोम्येदमग्र आसीत् । ॥ छान्दोग्योपनिषत् ६-२-१ ॥

It starts with pure existence without objects of the creation. and the उपनिषत् said the pure existence is the ultimate reality, in that pure existence the world comes and goes just as upon the screen movie comes and goes, pure existence is the screen on which the unreal universe comes and goes. And in छान्दोग्योपनिषत् the teacher concludes the teaching by saying ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत् त्वम् असि श्वेतकेतो । ॥ छान्दोग्योपनिषत् ६-८-७ ॥

The pure existence is you the pure consciousness, the observer. Thus *existence consciousness equation is called महावाक्यम्*.

So with that शङ्कराचार्य has completed the commentary on the second quarter of the verse सतः ब्रह्मणः अभावः न विद्यते.

Now an incidental question comes to a thinking intellect. शङ्कराचार्य answers in the following portion.

एक-अधिकरणत्वं घटादि-विशेष्य-अभावे न युक्तम् इति चेत् ।

What is that question? Until now we said in the clip we have double experience – clip experience and existence-experience. शङ्कराचार्य said clip is variable, subject to arrival and departure, therefore it doesn't have an existence of its own,

therefore it is असत्. So he called clip as असत्, मिथ्या, व्यभिचारत् स्वरूपत्वात्. And the is-ness, clip is when you say, is-ness is called सत्. So when I experience this I am experiencing असत् and सत्, one is called object experience and another is called existence-experience and both of them are in one and the same locus, सामानाधिकरण्यम्. It is not that clip is here and existence is there. यत्र clip अनुभूयते तत्रैव is-ness अपि अनुभूयते. यत्र असत् अनुभूयते तत्रैव सत् अपि अनुभूयते. सत्-असतोः एक अधिकरणम् दृश्यते. असत् and सत् coexist in the same locus. The entire world is असत् and the is-ness is सत्, therefore असत् and सत् are coexisting in the same locus. So पूर्वपक्षि says this is illogical, unreasonable. What is the logical problem here? The पूर्वपक्षि says opposite attributes cannot coexist in one locus. Where light is there darkness cannot be, where distance is there closeness cannot be, where tallness is there shortness cannot be, where knowledge is there ignorance cannot be – opposites cannot coexist. Clip is असत्, existence ब्रह्मन् is सत्. असत् and सत् being opposite features, how can they coexist in one locus? Therefore your approach is wrong. This is his question, look at that. घटादि-विशेष्य-अभावे, विशेष्य means objects, घटादि means like pot, अभावे means being असत्. Since objects like pot are असत् according to you, एक-अधिकरणत्वम् – the coexistence of असत् pot and सत् ब्रह्मन् is unacceptable. Since objects like pot are असत् the coexistence of असत् pot and existence ब्रह्मन् is logically untenable. Therefore I don't accept your argument. So एक-अधिकरणत्वम् means coexistence, न युक्तम् – illogical. इति चेत् – शङ्कराचार्य presumes. But remember it is not mere

imagination, there were equally bright intellect during शङ्कराचार्य time. Now only it is all vanished into thin air! And the नैयायिका is the main objectionist with regard to our theory of existence. And to convince the logician other commentators give an example of their own. It is a very beautiful example, but nice to think. This is an aside topic, without this you can happily survive. The न्याय philosopher says when you perceive an object through your perception you are cognizing knowing three things. Those three things are, when you look at a man, you see a man. And not only that you also understand the man-ness which is the general feature which makes him a man. Therefore you are seeing the individual man and you are also seeing the universal man-ness, because of which I call all these people as men, human. Even though you are all individually different I call all of you as human being because मनुष्यत्वम् the universal is there. Therefore नैयायिका says eyes perceive the individual – व्यक्ति, eyes perceive the universal – जाति, and it also can perceive the अभावः the absence of man when the man goes away. So the eyes perceive the individual, the universal and the absence. येन इन्द्रियेण यद्वस्तु अनुभूयते तेनैव इन्द्रियेण तन्निष्ठा जातिः तदभावश्च अनुभूयते (येनेन्द्रियेण या शक्तिः गृह्यते तन्निष्ठा जातिः तदभावश्च तेनेन्द्रियेणैव गृह्यते इति न्यायात्) is the maxim of न्याय philosopher. That is why when I look at one person and I have understood this a human being thereafter when I see any other new person even if he has got totally different features, I am able to appreciate, he is a human being, because I am experiencing the जाति also. The न्याय philosopher says, of these two the individual is perishable but

the universal which is in every individual, the universal is imperishable. So व्यक्तिः अनित्यः जातिः नित्यः. Therefore he defines

नित्यमेकमनेकानुगतं सामान्यम् ॥ तर्कसङ्ग्रहः ६६ ॥

Second maxim, the universal pervades the individual and the universal is eternal. Therefore even if the individual human beings die, generations after generations die the मनुष्यत्वम् continues. Suppose with the individual the universal is also gone then the next generation we will not be human beings. So the universal is नित्यम्. Then naturally we ask the question, so हे नैयायिका! O logician! I am looking at a pot and I am perceiving two things – the pot individual and the pot-ness universal. And imagine the pot is destroyed. Then we ask, the pot is destroyed. The pot universal is destroyed or not? Then he says, No, no, no, pot-ness being eternal it is not destroyed. That means even after the destruction of the pot pot-ness continues to exist. Isn't it? The नैयायिका replies, 'Yes, pot individual is gone and the pot-ness continues.' Then we ask the question to the नैयायिका you said the sense organs perceive three things – pot, pot-ness and pot nonexistence. Now the sense organs cannot perceive the pot because pot is destroyed and sense organs can perceive the अभावः, the nonexistence. Now the pot-ness universal is there but why are we not perceiving the pot-ness. Pot-ness is there but we don't perceive. You say sense organs perceive three things – व्यक्तिः, जातिः and अभावः. जातिः is eternal, जातिः is here and I should perceive. For this the नैयायिका has to give an answer. So he says, the जातिः is

eternal, but the universal has to manifest only through the individual. When the individual is absent, the universal is there but it is in unmanifest form. And suppose you create a pot, by the creation of the pot the potter has not created the universal, he has created the individual pot and when the individual has been created, what happens to the universal is that he doesn't create it, the universal is manifest in the individual. When pot is broken the universal becomes unmanifest. Therefore O नैय्यायिका! You have got the concept of universal which is eternal, which comes to manifestation with the individual and which becomes unmanifest when the individual is gone. Similarly my existence also is eternal. When the objects are there eternal existence becomes manifest and when the objects are gone the eternal existence doesn't go but it is unmanifest. Therefore what is the example for existence? We say your universal, नैय्यायिका's universal called जातिः or सामान्यम् is the example for our existence. But generally I don't quote that as it takes considerable time to explain and also am doubtful whether it will be comprehended properly. That is why I give simple example of light which I find very very useful. Light continues but when I keep the hand it is manifest and when I remove it is unmanifest. But the नैय्यायिका's example is जातिः or सामान्यम्. Some commentators other than शङ्कराचार्य, like आनन्दगिरि, मधुसूदन सरस्वती give this example and they don't elaborate, they say गोत्ववत्, like the universal. Now what is our question? How can असत् and सत् coexist in one locus? इति चेत् – if you ask such a question. The question is raised by नैय्यायिका. For that शङ्कराचार्य answers, we will read.

न, 'इदम् उदकम्' इति मरीत्यादौ अन्यतर-अभावे अपि सामानाधिकरण्य-दर्शनात्।

The answer is your maxim is true – opposite attributes cannot coexist in one locus. But you should add a condition also which is very very important. When both the attributes belong to the same order of reality they cannot coexist but if they belong to different order of reality opposites can happily coexist. So भिन्न सत्ताकयोः परस्पर विरुद्धयोः सामानाधिकरण्यं सम्भवति. समान सत्ताकयोः विरुद्धयोः सामानाधिकरण्यं न सम्भवति. भिन्न सत्ताकयोः मध्ये सम्भवति एव, it is possible. The example is our mirage water. So there is dry sand in the summer and there is mirage water. Water and dryness cannot coexist because they are of opposite attributes. Dryness is absence of water and water is presence of water. They cannot normally coexist but in the extraordinary case of my experience of mirage water, there is the coexistence of dry sand and unreal water. If water, like sand, also had got the same degree of reality then sand will no more be dry but it will be wet sand. But when sand is of higher order and water is of lower order they can happily coexist. Similarly the असत् that I am talking about is मिथ्या world which is of a lower order of reality. And सत् is ब्रह्मन् which is of a higher order of reality therefore upon the real सत् the मिथ्या असत् can happily coexist. Therefore he says, न – what you say is not true. The example is 'इदम् उदकम्' इति सामानाधिकरण्य-दर्शनात् – we do have the experience of coexistence of opposites. सामानाधिकरण्य means the coexistence of opposites, दर्शनात् means we do experience the coexistence of opposites in 'इदम् उदकम्' – this

is water. And in which water? मरीच्यादौ – mirage water. मरीचि means mirage water. You have to clearly understand about the coexistence here. ‘इदम् उदकम्’ we have put in single quotes. The word इदम् refers to the dry sand. It refers to dry sand because that alone is there. So the reference इदम् refers to the dry sand. And उदकम् when you say it refers to the mirage water. Therefore इदम् refers to the dryness and उदकम् refers to wetness. ‘इदम् उदकम्’ refers to the coexistence of dryness and wetness. Even though अन्यतर-अभावे अपि – in this experience the dryness इदम् is सत्, it is existing. And उदकम्, the mirage water which is not existing, belongs to असत्. So असत्-सत् coexistence in the form of ‘इदम् उदकम्’ is very much there in our experience. It is possible in the case of ‘this is universe’ experience also. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

एक-अधिकरणत्वं घटादि-विशेष्य-अभावे न युक्तम् इति चेत् ।

न, 'इदम् उदकम्' इति मरीच्यादौ अन्यतर-अभावे अपि सामानाधिकरण्य-दर्शनात् ।

शङ्कराचार्य is commenting upon the sixteenth verse of the second chapter of the गीता, therein he has completed the commentary of the first half of the verse. न असतः विद्यते भावः न अभावः विद्यते सतः । up to that he has made the commentary. And he has established that the whole world and the existence both of them are simultaneously in the same locus experienced by all. We have got object experience and existence-experience both of them simultaneously. Of them, the object part is all the time changing, व्यभिचरत् स्वरूपम्, therefore it is मिथ्या, it is असत्. And existence part is अव्यभिचरत् स्वरूपम्, therefore it is सत्. Thus the world comes under असत् category and existence comes under सत् category, thus असत् and सत् mixed together we are experiencing all the time. And of these two the असत् part, i.e., the world doesn't have existence of its own whereas the सत् part is of the very nature of existence and it lends existence to the असत्. So this is the commentary on the first half. And शङ्कराचार्य makes an incidental discussion, which we were seeing, a question from पूर्वपक्षि who asks, 'how can the world which is असत् and existence which is सत्, असत् and सत् coexist in one and the same locus, because असत् and सत् are diagonally opposite. One is nonexistence while another is existence, how can existence and nonexistence coexist,

because the rule is opposites cannot coexist just as light and darkness can never coexist. This was the question asked, घटादि-विशेष्य-अभावे. So घटादि-विशेष्य-अभावे we should convert properly. घटादि-विशेष्यम् refers to the objects of the world. अभावे means they come under असत् category. So घटादि-विशेष्य-अभावे सति when the objects come under असत् category, how can they coexist with सत्? एक-अधिकरणत्वम्, you have to supply the word सत्, how can it have the same locus with सत्? So घटादि-विशेष्य-अभावे must be translated as when the घट etc., comes under असत् category, how can it have एक-अधिकरणत्वम् means coexistence with सत्? So in short, सत्-असतोः सामानाधिकरण्यम्. How can there be सत्-असतोः सामानाधिकरण्यम्, coexistence of असत् and सत्, भाव and अभाव? इति चेत् – if you ask such a question it is not correct. Why, because when we say the world is असत् it does not mean nonexistence or तुच्छम्, total nonexistence is not the meaning. The world असत् refers to मिथ्या which means it doesn't have its own existence but it doesn't come under nonexistence category, असत् here means seemingly existent category. Therefore it should come under सदसत् विलक्षणम् category. So thus we use the word असत् in वेदान्त in two meanings –

- 1) It is totally nonexistent, in which context it is called तुच्छम्
- 2) Really nonexistent, that means unreal existing, that means it is मिथ्या, that means it is सदसत् विलक्षणम्.

Therefore here in this sixteenth verse the word असत् means सदसत् विलक्षण मिथ्या इत्यर्थः. असत् should not be literally

taken but as सदसत् विलक्षण मिथ्या. And मिथ्या world and सत् can happily coexist, सत् and तुच्छम् cannot coexist, सत् and असत् in the form of मिथ्या can happily coexist, real and unreal can happily coexist. In fact, real and unreal are such close friends that they can never be separated at any time because the very existence of the unreal is borrowed from real only. And therefore सत् is never against मिथ्या, सत् is a friend of मिथ्या, सत् serves as an अधिष्ठानम् for मिथ्या and सत् supports मिथ्या and मिथ्या gets support from सत्. Thus mutually supporting and supported they coexist, where is the problem? So सत्-असतोः सामानाधिकरण्यम् means सत्-मिथ्या-पदार्थयोः सामानाधिकरण्यम्, there is no logical impossibility. And he gave the example of the mirage water. Sand and mirage water coexist, dry sand and wet mirage water coexist, nonpoisonous rope and our poisonous snake coexist. The real waker and मिथ्या dream coexist. Thus we have got any number of examples. शङ्कराचार्य quoted 'इदम् उदकम्' इति – in the form of the mirage water, मरीच्यादौ – the mirage water, अन्यतर-अभावे अपि – even though one of them is nonexistent or मिथ्या. The mirage water is nonexistent and sand is very much existent. Both of them are happily existing. So अन्यतर-अभावे means even though one of these two is असत्, nonexistent, still सामानाधिकरण्य-दर्शनात् – they have got happy coexistence.

Then comes another more serious question that शङ्कराचार्य doesn't openly mention, that is also hinted. This question must have come to some people, it should come. What is that? Ok, let sand and mirage water coexist, because one is सत्यम् and another is मिथ्या. Therefore coexistence is possible.

But how can you talk about the coexistence of their experience? Let them coexist outside, it is understandable. But how can the experience of सत्यम् and the experience of मिथ्या coexist? Because you yourself say मिथ्या or the unreal is experienced or projected only when सत्यम् is covered. That is your अध्यास भाष्यम्. When the real is covered because of ignorance, the unreal is experienced. Therefore the very experience of मिथ्या presupposes the concealment of सत्यम्, which means when I am experiencing मिथ्या, सत्यम् is concealed, that means सत्यम्'s experience should not be there. So if I am experiencing sand as sand, mirage water should not be there. If I experience rope as rope, snake experience cannot be there. Only when the rope is covered snake experience comes. Therefore in any unreal experience what is the truth? When I see the unreal, real is not seen. And when I see the real, unreal is negated. So सर्पज्ञाने रज्जु ज्ञानम् नास्ति and रज्जु ज्ञाने उदिते सति सर्प ज्ञानम् is negated. How can you talk about सामानाधिकरण्यम्, coexistence of सत्य and मिथ्या बुद्धि? सत्-असत् बुद्ध्योः सामानाधिकरण्यम् कथम्? So सत्-असत् can coexist, but सत्य ज्ञानम् and मिथ्या ज्ञानम् cannot coexist because the very arrival of मिथ्या ज्ञानम् is because सत्यम् is concealed. You talk about the आवरण शक्ति covering the सत्यम् then only विक्षेप brings मिथ्या. We know such questions will come and they have thought long before and answered and forgotten. What is the answer? Yes, when मिथ्या is experienced सत्यम् is concealed, alright. सत्यम् experience cannot be there, alright. But we should know सत्यम् is never totally covered to experience मिथ्या. For the experience of मिथ्या, i.e., the snake the rope has

to be concealed, rope experience should not be there, is true, but we should know that the rope, सत्यम् is not totally concealed, if rope is totally covered snake experience cannot happen. That is why we always insist upon semidarkness. Whenever there is unreal projection there is neither total knowledge nor is there total ignorance. That is why in total darkness rope is completely concealed snake will not be seen. In total light also rope is fully seen, then also snake is not experienced. So when rope is fully unseen snake is not experienced, rope is fully seen snake is not experienced. What is the condition? In partial darkness, there is partial knowledge and partial ignorance of the सत्यम्. All this we have elaborately studied in अध्यास भाष्यम्, I am reminding you of a part of अध्यास भाष्यम्. So always remember truth is never totally concealed. It is partially known and partially unknown.

Then comes the next question – which part of the truth is covered and which part is not covered. For that we say the rope, the truth has got two components – सामान्य अंशम् and विशेष अंशम्. When you see a rope, ‘this is a rope’ is the total knowledge. And of this ‘this is’ is called सामान्य अंशम्. It is called as सामान्य अंशम् because that goes with rope also and that goes with snake also. Rope-ness is called विशेष अंशम्. So ‘this is’ is सामान्य अंशम् and rope is विशेष अंशम्. In semidarkness I can say ‘this is’ because I am seeing generally that there is something. Therefore this-ness I experience and also is-ness. This-ness belongs to rope only, is-ness belongs to rope only. That सामान्य अंशम् is never concealed, it is very much experienced and the rope-ness is concealed. And when

the आवरण शक्ति covers the rope-ness, in the place of the rope-ness, snake-ness is projected and the snake part is unreal. The real part – rope is concealed and the unreal part – snake is projected. And when you say ‘this is a snake’ the ‘this’ part and ‘is’ part do not belong to snake. This is the सामान्य अंशम् belonging to the rope. And the सामान्य अंशम् ‘this is’ which belongs to the rope is सत्यम्. Therefore whenever you say ‘this is a snake’ in that sentence ‘this is’ part is सामान्य अंशम्, सत्यम् and ‘snake’ part is मिथ्या. And when I gain knowledge, the knowledge does not negate the सामान्य अंशम्, the knowledge cannot negate the सामान्य अंशम् but the knowledge negates the विशेष अंशम् of snake. Therefore after knowledge also he retains the word ‘this is’. Only he has changed ‘this is a snake’ to ‘this is a rope’. That means even at the time of मिथ्या experience partial सत्यम् experience is there in the form of ‘this is’. Therefore you should know whenever I say ‘this is a snake’ it is a mixture of सत्य अनुभव and मिथ्या अनुभव. ‘This is’ experience is सद्-बुद्धिः, सत्य अनुभव and ‘snake’ is called मिथ्या अनुभव. And that is why शङ्कराचार्य said ‘इदम् उदकम्’. The word ‘इदम्’ refers to सत्य अनुभव only. And if anybody asks if सत्य अनुभव is there, how can there be मिथ्या? For that we say, there the सत्य अनुभव is अपूर्ण सत्य अनुभव, partial, सामान्य अंशम् alone is experienced. विशेष अंशम् is concealed, therefore unreal. And therefore even in मिथ्या experience सामान्य सत्य experience is there. *Therefore in वेदान्त we say when you say ‘this is world’ the experience of ‘this is’ is ब्रह्मानुभव only.* According to वेदान्त when we say ‘this is world’ we are all experiencing ‘this is’ which is ब्रह्मन्.

यस्यैव स्फुरणम् सदात्मकमसत्कल्पार्थकम् भासते ॥ श्री
दक्षिणामूर्तिस्तोत्रम् ३ ॥

Therefore we all have got सामान्य ब्रह्म अनुभव in the form of 'this is'. But we don't know 'this is' is ब्रह्मन्, the ब्रह्मत्वम् विशेष is not known. Therefore the विशेष part of ब्रह्मत्वम् alone is replaced by 'world'. Therefore when we say 'this is world', 'world' alone is मिथ्या and 'this is' is सत्यम्. And therefore wise people retain the word 'this is'. They don't negate the word 'this is'. But what do they say

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ॥ गीता ४-२४ ॥

They also say 'this is', because that is सामान्य सत्य अंशम्. And instead of saying pillar they say 'this is ब्रह्मन्'. They have replaced the word only. This is सत्य अनुभव. By 'this' they mean 'this is ब्रह्मन्'. Couldn't understand. That is also ब्रह्मन्. Even if you don't understand I say 'this is ignorance' that is also ब्रह्मन्.

इदं ब्रह्मेदं क्षत्रम् इमे लोका इमे देवा इमानि भूतानीदं सर्वम्
यदयमात्मा ॥ बृहदारण्यकोपनिषत् २-४-६ ॥

याज्ञवल्क्य tells मैत्रेयी this is all ब्रह्मन् alone. So did you get the picture now? सत्य मिथ्या experience can coexist. What is concealed is only the विशेष अंशम् of सत्यम्, the सामान्य अंशम् of सत्यम् in the form of 'this is' we all experience all the time. Hope you have understood. That is why 'इदम्' is सत्यम् and 'उदकम्' is मिथ्या. Therefore the conclusion is –

तस्माद् देहादेः द्वन्द्वस्य च सकारणस्य असतो न विद्यते भाव इति;

So now शङ्कराचार्य concludes his commentary upon the first part of the sixteenth verse. नासतो विद्यते भावो नाभावो विद्यते सतः । up to this portion and now उपसंहार. So तस्मात् – because of the classes that went by, देहादेः – the body and the sense organs, which were called मात्रा in the fourteenth verse and द्वन्द्वस्य च – the opposite things in the form of शीत उष्ण, which were called स्पर्शाः in the fourteenth verse. So the sense organs and the sense objects all of them सकारणस्य – माया, which is their cause. So the body, the world, and their cause माया. In short, the entire अनात्मा प्रपञ्च, which fall within कार्यकारण परम्परा. So the body, the world and माया, i.e., the entire अनात्मा which fall within कार्यकारण परम्परा. Because आत्मा कार्यकारण विलक्षणम्. It is neither कार्यम् nor कारणम्. कार्यकारण परम्परा is अनात्मा. The body, the world and माया, all of them असतः – which are मिथ्या. Here the word असतः occurs in the sixteenth verse first line नासतो विद्यते भावः, that असतः he brings again for concluding purpose. So thus for the entire मिथ्या प्रपञ्च भावः न विद्यते – there is no intrinsic existence, innate existence, its own existence, but it has borrowed existence like mirage water. Thus the whole world is mirage water with borrowed existence. And who is lending that existence? When you say the whole world is mirage water and it borrows existence, who lends the existence? You should say boldly, “I, the सत् आत्मा, lend existence to this world.” अहम् सत्यम् जगत् मिथ्या. विद्यते भावः. भावः means intrinsic existence, natural existence नास्ति. Similarly, –

तथा सतः च आत्मनः अभाव अविद्यमानता न विद्यते सर्वत्र अव्यभिचाराद् इति अवोचाम ।

In fact, full stop should not be there in the previous paragraph. After इति semicolon is ideal. तथा is continuation. तथा means in the same way. Just as the objective world doesn't have existence of its own, तथा सतः च आत्मनः – in the same way the existence which is there in the universe, which existence is nothing but आत्मा, I. That is not said by कृष्ण but शङ्कराचार्य is adding. So the सत्, existence which is myself because I go to the world and lend it existence. Just as I, the waker alone, enter the dream world and lend existence to every dream object. When I say dream tiger is, the is-ness of the dream tiger is lent by I, the waker I. Similarly I, the waker तुरीयम् alone am lending existence to all of them. So 'is', 'is', 'is', everywhere is nothing but 'I am' there. And for that I, the existence in the entire world सतः, is in the मूलम्, is equal to आत्मनः – the सत् which is myself अभावः – nonexistence or destruction, so अभावः, is in the मूलम्, is equal to अविद्यमानता – nonexistence or destruction or death न विद्यते – is never there. I never die. Not only do I continue to exist, but I alone lend existence to the future generation also. Not only will I be there, but I will be shining everywhere as 'is', 'is', 'is'. Where else can I go? I can never go. Does not the body go? Body belongs to असत्, अनात्मा. It will go and it has to go. That is why we say don't identify with the miserable असत् body. I the आत्मा lend existence to this body also. Therefore अविद्यमानता means end or nonexistence न विद्यते – आत्मा doesn't die. What is the reason? सर्वत्र अव्यभिचारात् – because it is non-variable component of everything. अव्यभिचारात् means non-variable, सर्वत्र means in every object. What is the non-variable

component? आत्मा is the non-variable component. In what way is it non-variable component? 'Is', 'is', 'is' is the आत्मा component. That is why in दृश्यविवेक

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।

आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥ दृश्यविवेकः २०॥

The is-ness in everything I am. Highest वेदान्त has been brought in. सर्वत्र अव्यभिचारात् इति अवोचाम्. So with this the first line is over.

Now शङ्कराचार्य enters into the second line of the sixteenth verse. उभयोः अपि दृष्टः अन्तः तु अनयोः तत्त्व-दर्शिभिः. We will read that.

एवम् आत्म-अनात्मनोः सद्-असतोः उभयोः अपि दृष्ट उपलब्धः अन्तो निर्णयः सत् सद् एव असद् असद् एव इति तु अनयोः यथा उक्तयोः तत्त्व-दर्शिभिः ।

So these two are clearly understood by the wise people. That is the gist of the second line. These two असत् and सत् or in our language मिथ्या and सत्यम्, सत्य मिथ्या विवेकः the wise people clearly have. What all things come under मिथ्या? The whole world is मिथ्या. What about भगवान्? If somebody asks whether भगवान् is सत्यम् or मिथ्या, we should never answer that question, you should ask the question 'Is God different from you or identical?' If you say, 'no, no, no, I am talking about some God who is other than me', God other than myself also will come under अनात्मा. Therefore world includes अनात्मा भगवान् also. As long as you say भगवान् as 'He', 'He', 'He', so long भगवान् is also अनात्मा only. So God, world,

body, mind, thoughts, ignorance – all of them fall within कार्यकारण अनात्मा प्रपञ्च. The whole blessed thing is असत्, मिथ्या. Ok, then what is the second thing? I, the observer, साक्षि चैतन्यम्, who is not the body, not the mind, not the thoughts, not even ignorance, I the continuous witness of them am सत्, the आत्मा. I am the non-variable permanent principle. Am I कार्यम् or कारणम्? I am neither the कार्यम् nor the कारणम्. So never celebrate your birthday! Never celebrate because you are becoming असत्. You are going to get into the snares of कार्यकारण प्रपञ्च. That is why गौडपाद said

यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः ॥ गौडपादकारिकाः ४-७७ ॥

As long as your mind is caught in the cause-effect series either you will think past and present as cause-effect or you will think of present and future as cause-effect – past, present and future in the form of cause-effect will keep you under its jaws, its permanent grip. Don't get lost in cause-effect series, abide in yourself which is कार्यकारण विलक्षण चैतन्य सत् आत्मा अस्मि. And not only should I clearly claim this fact, I should know that *I alone lend existence to the अनात्मा and if there is भगवान् somewhere even that अनात्मा भगवान् borrows existence from Me, the सत्य आत्मा*. If you say भगवान् is equal to I, the साक्षि चैतन्यम्, then भगवान् is saved. If you say भगवान् is equal to शान्तं शिवमद्वैतं तुरीयं मन्यन्ते, तद् विष्णोः परमं पदम् ॥ कठोपनिषत् १-३-९ ॥ If विष्णु and शिव are I, the साक्षि, then and then alone are they सत्यम्, if विष्णु and शिव are some other principle अनात्मा then they are also मिथ्या, they depend upon me the साक्षि चैतन्यम्. This has to be understood, this has to be

assimilated, this should not be forgotten. They are called **तत्त्व-दर्शि**s. Therefore **शङ्कराचार्य** says **आत्म-अनात्मनोः** – so this **आत्मा** and **अनात्मा** known as **सत्-असतोः** – which are **सत्** and **असत्**, the **मिथ्या**, **सत्य-अनृतयोः**, **उभयोः** – these two things **अपि दृष्टः उपलब्धः**. **दृष्टः** is equal to **उपलब्धः** means grasped, understood, recognized, known, comprehended. Ok, what has been grasped? **अन्तः**, is **मूलम्** is equal to **निर्णयः** – their **स्वरूपम्**, their real nature. So the nature of **सत्यम्** and the nature of **मिथ्या** both have been clearly understood. What is the understanding? That is put within quotation. ‘**सत् सद् एव**’ – **सत्यम्** is always **सत्यम्**, ‘**असत् असद् एव**’ – **मिथ्या** will be always **मिथ्या**. Don’t expect **सत्यम्** to be **मिथ्या** and **मिथ्या** to be **सत्यम्**. So this is within quotation. **इति निर्णयः**. **इति** should be connected with **निर्णयः**. This nature of **अनयोः** – **यथा उक्तयोः** – of the above mentioned **आत्मा** and **अनात्मा**. So these two words **अनयोः यथा उक्तयोः** should go back and should be connected with **आत्म-अनात्मनोः सत्-असतोः**. **अनयोः यथा उक्तयोः आत्म-अनात्मनोः सत्-असतोः उभयोः** – of these two things nature is clearly understood by the wise people. Ok, how should you convert this into practical thing? This is the technicality of the teaching – ‘what is the practicality of the teaching?’ The practicality is the entire universe being **मिथ्या**, therefore **व्यभिचरत् स्वरूपम्**, therefore variable nature, therefore it doesn’t have existence of its own, therefore it is hollow, Therefore you cannot emotionally lean on **मिथ्या** for security. *Drop your emotional dependence on any blessed thing in the creation, because it is hollow.* And when you lean on a hollow thing you will be swallowed. What is the example? हे

अर्जुन! भीष्म-द्रोण as शरीरम्s are all अनात्मा, मिथ्या. If you emotionally depend on them you will be in trouble. Therefore use मिथ्या for entertainment, use सत्यम् for security. So whenever there is crisis in life run to yourself, the सत्यम्. That is called मोक्ष. So उभयोः अनयोः यथा उक्तयोः अन्तः दृष्टः तत्त्व-दर्शिभिः – by the wise people who know the reality. Continuing;

तद् इति सर्वनाम, सर्वं च ब्रह्म, तस्य नाम तद् इति, तद्-भावः तत्त्वं ब्रह्मणो याथात्म्यं, तद् द्रष्टुं शीलं येषां ते तत्त्व-दर्शिनः तैः तत्त्व-दर्शिभिः ।

So now शङ्कराचार्य comments upon the word तत्त्व-दर्शिभिः by giving an ingenious interpretation to the word तत्त्वम्. So तत्त्वम् consists of two parts तत् plus त्वम्. And here the word तत् means that and त्वम्, very very careful, does not mean you. In the महावाक्यम् तत् त्वम् असि, तत् is a separate word, त्वम् is a separate word, therefore तत् त्वम् means That you are. But here in तत्त्वम् त्वम् is not a separate word, it is a suffix added to तत्. Like मनुष्यत्वम्, पशुत्वम्, मृगत्वम्, etc. And the word त्वम् as a suffix does not mean you. As a suffix the word or the expression त्वम् refers to the abstract noun which is expressed in English as ‘ness’. Like table-ness, chair-ness, sweetness, man-ness, in English also the word ‘ness’ is a suffix added to convey the abstract noun. Fat-ness is there, leanness is there, the ‘ness’ can be added to an adjective also, ‘ness’ can be added to a noun also. While saying blueness it is an abstract noun of an adjective and while saying man-ness it is an abstract noun of a noun. ‘Ness’ is a suffix conveying the

abstract noun. Now शङ्कराचार्य says the word तत्त्वम् is तत् plus its abstract noun. तत् means that. The abstract noun of that is 'that'ness. So तत्त्वम् means 'that'ness. Now the next question is what do you mean by 'that'ness? He says, that is a pronoun. And a pronoun is that which can stand for any noun. Therefore pronoun refers to all the nouns of the creation, all the things of the creation. That is common to all the things and beings. And शङ्कराचार्य says, the only thing that is common to all is again is-ness or ब्रह्मन्. Therefore that is a pronoun which is common to all, which represents all, and ब्रह्मन् is all, therefore the pronoun that can refer to ब्रह्मन् only. That stands for all, ब्रह्मन् stands for all, therefore that is equal to ब्रह्मन्. That is why ॐ तत् सत् इति निर्देशः ब्रह्मणः त्रिविधः स्मृतः ॥ गीता १७-२३ ॥ three names are given for ब्रह्मन् in the seventeenth chapter. The second name is तत्. Therefore तत् is equal to ब्रह्मन्. And therefore तत्त्वम् is equal to ब्रह्मत्वम् or ब्रह्मस्वरूपम्. So तत् is equal to ब्रह्मन्, therefore तत्त्वम् is equal to ब्रह्मत्वम्, therefore it is equal to ब्रह्मस्वरूपम्, therefore 'that'ness is nothing but ब्रह्मस्वरूपम्. So that mic has got 'that'ness means it has ब्रह्मस्वरूपम्. That pillar has got 'that'ness means it has ब्रह्मस्वरूपम्. Anything that has got 'that'ness means it has ब्रह्मस्वरूपम्. This he puts in the form of संस्कृत grammar. Now he wants to grammatically present that, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

तद् इति सर्वनाम, सर्वं च ब्रह्म, तस्य नाम तद् इति, तद्-भावः तत्त्वं ब्रह्मणो याथात्म्यं, तद् द्रष्टुं शीलं येषां ते तत्त्व-दर्शिनः तैः तत्त्व-दर्शिभिः ।

After elaborately commenting upon the first line of the sixteenth verse now शङ्कराचार्य has come to the second line in which Lord कृष्ण says that wise people are those who have clearly understood the nature of सत् and असत्, सत् being सत्यम् and असत् being मिथ्या. So those who have सत्य-मिथ्या-विवेकः they are the wise people. And कृष्ण uses the word तत्त्व-दर्शि for the wise people. So शङ्कराचार्य wants to comment upon the word तत्त्व-दर्शि. And as I said in the last class the word तत्त्वम् is तत् plus त्वम्. And the word त्वम् is not a noun meaning you but in this context त्वम् is a suffix which conveys the meaning of abstract noun मनुष्यत्वम् - manness, मृगत्वम् or पशुत्वम् - animalness, similarly, तत् त्वम् means 'that'ness. And शङ्कराचार्य wants to say the word तत् त्वम् means ब्रह्मस्वरूपम् and for that he gives the explanation in this paragraph. In संस्कृत language the word तत् is a pronoun and any pronoun in संस्कृत language is called सर्वनाम. Just as we have the word pronoun in English, the corresponding word in संस्कृत grammar is सर्वनाम. Therefore शङ्कराचार्य says तत् is a सर्वनाम. सर्वनाम means pronoun. And thereafter he asks the question what is the meaning of the word सर्वनाम according to वेदान्त? In संस्कृत grammar सर्वनाम means a pronoun. In वेदान्त सर्वनाम means the name for everything. सर्वम् means

everything, **नाम** is name. What is the one name which we can give to everything in the creation. **शङ्कराचार्य** says *Vedantically* everything can be known only by one name that is **ब्रह्मन्**. And therefore **सर्वनाम** is the name for all *Vedantically* and the name for all is **ब्रह्मन्** only. Why do we say that? Because logically **ब्रह्मन्** being **जगत् कारणम्**, **ब्रह्मन्** alone has become everything. Just as all ornaments are nothing but gold the entire creation is nothing but **ब्रह्मन्**. That is why in the **भगवद्गीता** **ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ**, everything is named **ब्रह्मन्**. And in **मुण्डकोपनिषत्**,

**ब्रह्मैवेदम् अमृतम् पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणतश्चोत्तरेण । ॥
मुण्डकोपनिषत् २-२-११ ॥**

And in **छान्दोग्योपनिषत्**,

**सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ॥
छान्दोग्योपनिषत् ३-१४-१ ॥**

Thus logically and scripturally everything can be named **ब्रह्मन्**. Therefore **सर्वनाम** is nothing but **ब्रह्मन्**. So thus **तत्** is a pronoun, pronoun is **सर्वनाम**, **सर्वनाम** is **ब्रह्मन्**. Therefore **तत्** is equal to **ब्रह्मन्**. Therefore one of the names of **ब्रह्मन्** is **तत्**. That is why I said in the last class in the seventeenth chapter **कृष्ण** said **ॐ तत् सत्** all these three are names of **ब्रह्मन्** only. **ॐ तत् सत् इति निर्देशः ब्रह्मणः त्रिविधः स्मृतः ॥ गीता १७-२३ ॥** Therefore finally **तत्** is equal to **ब्रह्मन्**. And if **तत्** is equal to **ब्रह्मन्**, then **तत् त्वम्** is what? **ब्रह्मत्वम्**. And **ब्रह्मत्वम्** means **ब्रह्मस्वरूपम्**. So ‘that’ is equal to **ब्रह्मन्**, ‘that’ness is equal to **ब्रह्मन्**ness, **ब्रह्मन्**ness is equal to **ब्रह्मस्वरूपम्**. Therefore **तत्त्वम्** means **ब्रह्मस्वरूपम्**. Look at this paragraph. **तद् इति सर्वनाम**.

The word **तत्** in संस्कृत grammar is a pronoun which is called **सर्वनाम**. **सर्वनाम** is a technical name in grammar which means pronoun. So **तत्** is pronoun which is **सर्वनाम**. **सर्वं च ब्रह्म**. In that word **सर्वनाम** there are two parts. First part is **सर्व** and the second part is **नाम**. What is **सर्वम्** according to वेदान्त? So quietly he shifts from grammar to वेदान्त! While explaining **सर्वनाम** he was in grammar. Now he comes to वेदान्त and says **सर्वम्** is nothing but **ब्रह्म**. Everything is nothing but **ब्रह्मन्**. How do you know that? Don't read the grammar book, now you should come to वेदान्त. In वेदान्त everything is **ब्रह्म**. **तस्य नाम तद्**. So **सर्वनाम** must be now translated as **ब्रह्मणः**. Therefore he says, **तस्य नाम**. **तस्य** is equal to **ब्रह्मणः**. So **तस्य ब्रह्मणः नाम** – the name of that **ब्रह्मन्** is **तत्**. Why do we say so? Because **तत्** is **सर्वनाम**, **सर्वम्** is **ब्रह्मन्** and therefore **तत्** is **ब्रह्मनाम भवति**. **इति** – therefore **तद्-भावः तत्त्वम्**. So up to now he has explained the word **तत्**. Now he wants to explain the word **तत्त्वम्**. What is the meaning of the word suffix **त्वम्**. He says, **तद्-भावः**. **भावः** means the abstract noun which in English is expressed as 'ness' or 'hood' or 'ship' etc. Therefore **तद्-भावः** means 'that'ness. Therefore **तत्त्वम्** is equal to **तद्-भावः**. So **तत्त्वम्** is equal to 'that'ness. And already we have explained that as **ब्रह्मन्**. Therefore 'that'ness is equal to **ब्रह्मन्**ness. Therefore he says, **तत्त्वम्** is equal to **तद्-भावः** is equal to **ब्रह्मणः याथात्म्यम्**. **याथात्म्यम्** means **स्वरूपम्**. Therefore 'that'ness is equal to **ब्रह्मन्**ness, **ब्रह्मन्**ness is equal to the **ब्रह्मन्** nature, i.e., **सत्यम् ज्ञानम् अनन्तम्**. That **ब्रह्मन्** nature is called **तत्त्वम्**. Until now he has explained the words **तत्** and **तत्त्वम्**. Hereafter he wants to explain the word **तत्त्व-दर्शि**. **तद् द्रष्टुं शीलं येषां ते** – those

people who know that तत्त्वम्. That means those people who know ब्रह्मत्वम्, that means those people who know ब्रह्मस्वरूपम्. Therefore तत् which means ब्रह्म याथात्म्यम्, so तत् ब्रह्म याथात्म्यम् द्रष्टुं शीलं येषां ते – those wise people who are aware of ब्रह्मस्वरूपम्. And here also शङ्कराचार्य very carefully explains शीलं येषां ते. It is not that they recognize ब्रह्मन् during scriptural classes and they forget the rest, then they cannot be called तत्त्व-दर्शि. When are they called तत्त्व-दर्शि? It becomes a शीलम्. शीलम् means practice or अभ्यास. That means *throughout their lives when they are handling everything they must be aware that everything has got two अंशम्s – object experience and existence-experience. Object experience is मिथ्या and existence-experience is सत्यम्. Those who have got this remembrance throughout their transactions in the background of their mind they are called तत्त्व-दर्शिनः.* Therefore शीलम् is very important. They are ब्रह्म अभ्यासिनः. This also is not शङ्कराचार्य's invention. According to संस्कृत grammar rule that 'इन्' in दर्शिन् is a suffix in grammar and grammar suffix indicates that it should be a practice. Take for instance driver. Whoever drives the car cannot be called a driver. In संस्कृत grammar a particular type of 'er' is there. Once you use that particular suffix then it refers to a person who does it regularly as a profession. Then only that particular suffix can be used. Similarly here also in दर्शिन् the 'इन्' suffix can be used only if it is regularly practiced. Therefore in keeping with Paninian grammar शङ्कराचार्य says शीलं येषां ते. Otherwise he would have been called द्रष्टा. If he sees occasionally then he is द्रष्टा and if he sees regularly then he is

दर्शि. That is why तत्त्व-दर्शिनः. तैः तत्त्व-दर्शिभिः. And this word तत्त्व-दर्शि occurs in the श्लोक in तृतीया विभक्ति. Therefore शङ्कराचार्य indicates तैः तत्त्व-दर्शिभिः – by those wise people. Ok, what is done by those wise people? They regularly see the सत्य-मिथ्या-विवेकः. Therefore कृष्ण says उभयोः अपि दृष्टः अन्तः तु अनयोः तत्त्व-दर्शिभिः. Continuing;

त्वम् अपि तत्त्व-दर्शिनां दृष्टिम् आश्रित्य शोकं मोहं च हित्वा शीतोष्णादीनि नियत-अनियत-रूपाणि द्वन्द्वानि 'विकारः अयम् असन् एव मरीचि-जलवन् मिथ्या अवभासते' इति मनसि निश्चित्य तितिक्षस्व इति अभिप्रायः ॥

So कृष्ण has said wise people have got सत्य-मिथ्या-विवेकः. Why should कृष्ण declare that wise people have that विवेक? From that what does अर्जुन get? Therefore शङ्कराचार्य says just as the wise people have the सत्य-मिथ्या-विवेक, अर्जुन, you should also have सत्य-मिथ्या-विवेकः. And therefore this teaching to अर्जुन we have to supply in this श्लोक. What कृष्ण says is wise people have that विवेक and we should add a sentence that अर्जुन you should also have that विवेक. Why should you have विवेक? Then you won't cry as you did in the first chapter. Therefore if you want to avoid grief then better have this विवेक. So this is the implied teaching of the sixteenth verse. It is not explicit in the श्लोक. It is hidden. Therefore शङ्कराचार्य says, त्वम् अपि. this is कृष्ण's advice to अर्जुन, which is unsaid advice. So this must be within quotation. त्वम् अपि – you also तत्त्व-दर्शिनां दृष्टिम् आश्रित्य – you also should develop this new vision तत्त्व-दर्शिनां दृष्टिम् – the vision of the wise, which is सत्य-मिथ्या-विवेकः आश्रित्य – resorting to that

vision, applying, employing that vision, शोकं मोहं च हित्वा – may you renounce, give up, हित्वा means give up, renounce, eliminate शोकं मोहं च – sorrow and delusion. What is the relevant delusion here? Whether I should fight or not, whether my violence will come under पुण्यम् or पापम्. This delusion you remove. Thereafter शीतोष्णादीनि नियत-अनियत-रूपाणि दृढानि. After the word दृढानि you have to add तितिक्षस्व which comes in the last line. So having giving up sorrow and delusion, may you learn to tolerate, endure. So तितिक्षस्व may you learn to endure शीतोष्णादीनि – शीतम् उष्णम्, heat and cold, success and failure, all the pairs of opposites. They are of the nature of नियत-अनियत-रूपाणि. As heat and cold they are invariable, नियत रूपाणि. शीतम् is always शीतम्, उष्णम् is always उष्णम्. Cold as cold and heat as heat are नियत रूपम्, invariable. But those pairs themselves as the sources of sorrow and joy are not invariable. So the cold will give joy in summer but the very same cold gives sorrow in winter. Similarly heat as a source of sorrow is not invariable because heat becomes the source of sorrow in summer, the very same heat becomes the source of joy in winter. Therefore heat and cold are invariable but heat and cold as the sources of sorrow and joy are variable. Therefore they are called नियत-अनियत-रूपाणि. Therefore heat and cold which are variable and invariable, which are called दृढ तितिक्षस्व – learn to endure, accept. This is connecting the sixteenth verse to the fourteenth verse. कृष्ण is taking तितिक्षस्व from the fourteenth verse. आगम अपायिनः अनित्याः । तान् तितिक्षस्व । How to endure? You will keep saying endure, it is only when you encounter a problem that you

will know how difficult it is to endure. When we are going through a problem how are we to endure? कृष्ण says you learn to endure not by changing situations because the situations cannot be changed, शीत and उष्ण are bound to come. Therefore *endurance is developed by changing the attitude*, भावना परिवर्तनम्. Now the question is what type of attitude should I have? शङ्कराचार्य gives that within quotation. What should be our भावना when we suffer in life? It may be physical pain, doctor also says cure is not possible, you are getting old, hands and legs will have pain, please endure them and move on. If you take pain killer then it will cause ulcer. So you have to choose whether it is knee pain or ulcer pain. He says how to endure them, विकारः अयम् असन् एव – all these are products of creation integral part of creation, nobody can stop or avoid that. Even the greatest ज्ञानि will have to undergo physical pain as he grows old depending upon प्रारब्ध कर्म. Therefore these are all choiceless. But the only saving grace is असन् – they are all variable situations and they are मिथ्या like मरीचि-जलवत् – mirage water. अवभासते – they will appear and disappear. So मिथ्या here is adverbial - falsely, apparently they come and go. Up to this is quotation. And if I have to see them as मिथ्या, if I have to see the bodily pain as मिथ्या it is possible only when I learn to look at it from सत्यम् standpoint. Dream world can be seen as मिथ्या only from waker's standpoint. Therefore indirectly कृष्ण is saying *regularly spend some time learning to see everything from the साक्षि दृष्टि*. This is called साक्षि भाव अभ्यासः. Learn to look at the world, the body and the mind all the three as मिथ्या. So इति निश्चित्य, इति निदिध्यासनम् कृत्वा

– by practicing this निदिध्यासनम् i.e., ‘विकारः अयम् असन् एव मरीचि-जलवन् मिथ्या अवभासते’ इति निदिध्यासनम् कृत्वा तितिक्षस्व – learn to endure all the physical pains, especially the choiceless physical pains. Physical pains include emotional pains also. Both these pains are प्रारब्ध दुःखम्, nobody can stop it. इति निश्चित्य – with this vision तितिक्षस्व – you endure. And if we don’t endure what will we do? We will be grumbling and talking about that only to others also. What is the use of talking about that all the time. Let us all go through our own प्रारब्ध pains silently but let us do what we have to do occupying various positions in life. Therefore अर्जुन fight. That is कृष्ण’s advice. With this at last the sixteenth verse is over. Now the अन्वय of this श्लोक. असतः भावः न विद्यते । सतः अभावः न विद्यते । तत्त्व-दर्शिभिः तु अनयोः उभयोः अपि अन्तः दृष्टः । Both सतः and असतः are in the sixth case, सम्बन्धे षष्ठी. अनयोः उभयोः means both of them, i.e., सत्यम् and मिथ्या. अन्तः means स्वरूपम्. The nature of सत्यम् and मिथ्या the wise people all the time remember. Continuing; introduction to the verse seventeen.

किं पुनः तद् यत् सद् एव सर्वदा एव अस्ति इति उच्यते –

शङ्कराचार्य gives an introduction to the seventeenth in which he says कृष्ण wants to talk more about that सत् सत्यम् ब्रह्म in the seventeenth verse. Therefore the seventeenth verse is additional information or knowledge about the सत् which has been mentioned in the sixteenth verse. Therefore he asks the question किं पुनः तत् सत् – what more is the nature of that सत्. So he coins a question so that कृष्ण can answer appropriately.

पुनः means more. What more is the nature of that **सत्** the existence **ब्रह्मन्**. **यत् सर्वदा एव अस्ति** – which **ब्रह्मन्** is always existent as revealed in the sixteenth verse. That means in the sixteenth verse **ब्रह्मन्** is said to be always existent. How do you know? **सतः अभावः न विद्यते**. He said for **ब्रह्मन्** nonexistence is not there. That means **ब्रह्मन्** is ever existent. So from the previous verse I know **ब्रह्मन्** is ever existent, now tell me what more is the nature of that **ब्रह्मन्**, the **ब्रह्मन्** which is ever existent as per the sixteenth verse. Therefore **यत्** – which **ब्रह्मन् सर्वदा एव अस्ति** – is always existent, **किं पुनः** – what is its nature. **इति** – if such a question is asked by अर्जुन. **उच्यते** – कृष्ण says, I will tell you more about **सत्** which is **ब्रह्मन्** otherwise called **आत्मा**.

Verse 02-17

**अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ गीता २-१७ ॥**

First I will give you the gist of the verse then we will go to the **भाष्यम्**. In this verse Lord कृष्ण first consolidates the idea given in the sixteenth verse. In the sixteenth verse कृष्ण said **सत् ब्रह्मन्** doesn't have nonexistence. That means **सत् ब्रह्मन्** doesn't die, that means **सत् ब्रह्मन्** is indestructible is the idea given in the sixteenth verse. That कृष्ण consolidates in the seventeenth also. **ब्रह्मन्** is indestructible, which means **आत्मा** is indestructible, which means **भीष्म-द्रोण** are indestructible. This is the consolidation of the previous **श्लोक**. Then He adds another information – not only is **आत्मा** eternal but **आत्मा** is all-pervading also. **येन आत्मना इदम् सर्वम् ततम्** – **आत्मा**

pervades everything. So body is localized, mind is localized, but the Consciousness in the body is not limited by the boundaries of the body, it extends all over. Instead of using the word Consciousness you can use the word existence also and say existence is not limited by the boundaries of the body, existence extends beyond. Therefore आत्मा is all-pervading. So the previous श्लोक removes काल परिच्छेद, this श्लोक removes देश परिच्छेद. Neither spatial limitation nor time-wise limitation is there. So here the word ततम् means सर्वव्यापकम्. It is all-pervading. So this is the essence. Now we will go to the भाष्यम्.

अविनाशि न विनष्टुं शीलम् अस्य इति । तु-शब्दः असतो विशेषणार्थः ।

So the first word is अविनाशि in this श्लोक. And शङ्कराचार्य says अविनाशि means न विनष्टुं शीलम् अस्य इति. Here he uses the word शीलम् why, because in the word अविनाशि 'इ' is the ending. In तत्त्व-दर्शि 'इ' is the ending. That 'इ' is the suffix in संस्कृत grammar which conveys the idea of habitual action. So विनष्टुम् means dying, शीलम् the habit of dying. So all the bodies have got the habit of being born and dying. जातस्य हि ध्रुवो मृत्युः, पुनरपि जननम् पुनरपि मरणम्, constantly born and gone is the nature of the body. But what about आत्मा? That habit is not there. So appearing and disappearing habit or the nature of appearance and disappearance न अस्य is not there for आत्मा. आत्मा doesn't have the habit or the nature of appearing and disappearing, It ever is. So this अविनाशि word is not a new teaching. It is only a consolidation of the previous verse. Because in the previous

verse already कृष्ण has said सत् आत्मा is eternal. Therefore this is not a new teaching. It is a reiteration of or consolidation of what is said before. Therefore the word अविनाशि we can translate as सत्. This अविनाशि सत् आत्मा. Then the next word is तु. शङ्कराचार्य says तु-शब्दः. In fact, after the word तु a hyphen is required, तु-शब्दः. The expression तु occurring in this श्लोक. तु-शब्दः means शब्दः – the expression. Then within quote ‘तु’, the expression ‘तु’ which is occurring in this श्लोक has got the following meaning. What is the meaning of ‘तु’? he says असतः विशेषणार्थः – is to distinguish the आत्मा from the अनात्मा. विशेषणम् means distinguishing, separating, specifying. So विशेषणम् in this context means distinguishing or discriminating. Distinguishing the आत्मा from, शङ्कराचार्य says, असतः – अनात्मा. So on the other hand आत्मा is eternal. What is the meaning of ‘on the other hand’? The अनात्मा, the body is noneternal. On the other hand आत्मा is eternal. Or ‘but’ also we can say. But आत्मा is eternal. So तु शब्दः असतः विशेषणार्थः. अर्थः means meant for. विशेषणार्थः means meant for distinguishing the आत्मा from the अनात्मा.

Ok, what type of distinction? He says here –

तद् विद्धि विजानीहि । किम्? येन सर्वम् इदं जगत् तत् व्याप्तं सद्-
आख्येन ब्रह्मणा साकाशम्, आकाशेन इव घटादयः ।

So तत् विद्धि – to be that. So know the सत् आत्मा to be that or to be such of that nature. So know the eternal आत्मा to be of such a nature. He is going to explain ‘such a nature’ later. Here he is positing it. Know that eternal आत्मा to be तत्, तत् means of such a nature. विद्धि – may you know. विद्धि is equal

to विजानीहि – may you understand. Ok, you are saying ‘of such a nature’ what is that nature? He says, येन इदं सर्वम् जगत् तत् – by that eternal existence the whole universe is pervaded. इदम् सर्वम् is in the मूलम्, the व्याख्यानम् for that is जगत्. This entire universe is pervaded by that eternal existence, that means it is not only eternal but it is all-pervading also. इदम् सर्वम् जगत् तत्, तत् is in the मूलम् is equal to व्याप्तम्. व्याप्तम् is pervaded. What is the proof for that? You don’t require proof, our experience is the proof. Because whenever we recognize the sun, we recognize the sun *is*, the moon *is*. The common thing is ‘is-ness’, the existence. And not only in the present, but the past also was what? In the past was the present. Therefore then also we said our grandpa *is*, great grandpa *is*. Similarly, our grandson *is* etc. Past, present and future – everything is pervaded by is-ness, that is-ness is all-pervading. Experience is the proof. Therefore इदम् सर्वम् तत्, तत् is derived from the √तन् to pervade. तन् धातु eighth conjugation तनोति तनुतः तन्वन्ति, लट्, परस्मैपदि, प्रथम पुरुषः; तनु तनुतम् तनुत, लोट्, परस्मैपदि, मध्यम पुरुषः. The past participle is pervaded. From that only we get the word सन्ततिः. For family tradition we say सन्ततिः. It is called so because we pervade through our children, grandchildren. That extension is called सन्ततिः. So व्याप्तम् pervaded by that. Pervaded by सद्-आख्येन ब्रह्मणा – that eternal principle which was called सत् in the sixteenth verse and which is called ब्रह्मन् in the उपनिषत्s. आख्यम् means named. By that principle which is named as existence, which is called ब्रह्मन् in the उपनिषत्s, everything is pervaded ईशावास्यम् इदं सर्वम्. And शङ्कराचार्य says, when we say the

whole universe is pervaded you should include the **आकाश** also, **साकाशम्**. स means including. Including space. It is an adjective to **जगत्**. **साकाशम् जगत्** – the whole universe including space is pervaded by that **ब्रह्मन्**. For that **शङ्कराचार्य** gives an example. **आकाशेन घटादयः इव** – just as all objects are pervaded by **आकाश**, that is the nearest example we have. Just as everything is pervaded by **आकाश** everything is pervaded by existence including **आकाश**. When you say **आकाश** pervades everything, we say **आकाश** pervades everything other than **आकाश**. You don't say **आकाश** pervades **आकाश**. So when you say **आकाश** pervades everything, you exclude **आकाश**. But when you say **ब्रह्मन्** pervades everything you include **आकाश**. Thus **आकाश** is also pervaded by **ब्रह्मन्**. Therefore **आकाशेन घटादयः इव**. **घटादयः** means object like pot etc. In short, **ब्रह्मन्** is all-pervading. Continuing;

विनाशम् अदर्शनम् अभावम् अव्ययस्य – न व्येति, उपचय-अपचयौ न याति इति अव्ययं तस्य अव्ययस्य ।

So the next word is **विनाशम्**. **विनाशम्** is equal to **अदर्शनम्**, disappearance. **अदर्शनम्** is equal to **अभावम्**, that means nonexistence. So **विनाशम्** is equal to disappearance is equal to nonexistence or death or destruction. Destruction of this **आत्मा** is impossible. That is how the sentence is going to be completed later. So the destruction of this **आत्मा** is impossible. Of what type of **आत्मा**? **कृष्ण** gives another adjective **अव्ययस्य आत्मनः**. Of this **आत्मा** which is **अव्ययम्**. Now **शङ्कराचार्य** has to explain this word **अव्ययम्**. He says, **न व्येति** – that which does not change is called **अव्ययम्**. **व्येति**

means to change. The root is वि+√इ. वि is the prefix, इ is the verb, {अव्ययम्, क्ली, पुं, (न + वि + इन् + अच् I)} **व्येति** means to undergo change, to vary, to modify. And **न व्येति** means it does not change. Ok, what do you mean by change? He says, **उपचय-अपचयौ न याति. उपचय** means expansion, bloating. Putting on weight. **अपचय** means contraction, slimming, losing weight. Adding and losing weight is the nature of our body. Two days happy – 200gms increased! Two days depression – 100gms decreased! That is the nature of body. Therefore he says **उपचय-अपचयौ** – increase and decrease of dimension **न याति** – आत्मा doesn't have. That is the greatest consolation. आत्मा doesn't require treadmill. But body requires treadmill. **इति** – therefore **अव्ययम्** आत्मा is called **अव्ययम्**. That is why in grammar also a word which undergoes change is called **व्ययम्**. A word which does not undergoes change is called **अव्ययम्**. **रामः** is not **अव्ययम्**. It is subject to change. Therefore we have got declension for **राम** शब्द, twenty-four changes it undergoes. Whereas **नमः** is always **नमः** only. Therefore the word **नमः** is called **अव्ययम्**. The word **रामः** is called **व्ययम्**. कृष्ण says आत्मा is **अव्ययम्**. And this changeless आत्मा nobody can destroy. So **तस्य अव्ययस्य** – of that आत्मा destruction is not possible.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

**विनाशम् अदर्शनम् अभावम् अव्ययस्य – न व्येति, उपचय-
अपचयौ न याति इति अव्ययं तस्य अव्ययस्य ।**

शङ्कराचार्य is commenting upon the seventeenth verse of the second chapter of the गीता. And this verse is further explanation of the sixteenth verse. In the sixteenth verse Lord कृष्ण has introduced two entities in the name of सत् and असत् and He defined wise people as those who clearly know the difference between सत् and असत्. उभयोरपि दृष्टोऽन्तः. So more about the सत् and the असत् is going to be said in these verses. The seventeenth verse talks about the सत् ब्रह्मन् and the eighteenth verse will talk about the असत्, the body. And therein शङ्कराचार्य has already commented upon the first line wherein कृष्ण said the सत् ब्रह्मन् in the form of pure existence is all-pervading. And it has to necessarily pervade everything because सत् alone lends existence to everything and सत् has to lend existence because they do not have existence of their own. And therefore कृष्ण said the सत् principle is all-pervading and this all-pervading सत् is अविनाशि also. It does not die when the pervading or pervaded object dies away. So the सत् pervades an object and when the object dies or goes away, the सत् in the object doesn't go. Therefore it is called अविनाशि. Now in the second line कृष्ण says that सत् ब्रह्मन् does not die by itself, it cannot be destroyed by somebody else also. Destruction is two-fold – one is natural destruction and another is destruction caused by an outside agency. The first one is

called स्वतः नाशः. The second one is called परतः नाशः. सत् doesn't have स्वतः नाशः also, it doesn't have परतः नाशः also. That is said in the second line, विनाशम् अस्य कश्चित् कर्तुम् न अर्हति – nobody can bring about the destruction of the सत्. And for that second line शङ्कराचार्य is giving the commentary, विनाशम् is in the मूलम् is equal to अदर्शनम् is equal to अभावम्. Of what? अव्ययस्य ब्रह्मणः. अव्ययस्य refers to that ब्रह्मन्, the existence. So अव्ययस्य विनाशम् ब्रह्मणः विनाशम् कश्चित् कर्तुम् न अर्हति – nobody can bring about that. So after the word अव्ययस्य शङ्कराचार्य has left the sentence incomplete. This is the भाष्यम् style. We have to complete the sentence अव्ययस्य विनाशम् कश्चित् कर्तुम् न अर्हति. After this there should be a full stop. That sentence is over. And न व्येति onwards is a separate sentence in which शङ्कराचार्य is giving the definition of अव्ययम्. Now he has come aside and he is defining giving the derivation of the word अव्ययम्. What is that? न व्येति इति अव्ययम् – that which does not decline, that which does not become weaker and weaker is called अव्ययम्. While talking about the six modifications of an object अस्ति जायते वर्धते विपरिणमते the fifth one we enumerate is अपक्षीयते. अपक्षय means gradually becoming weaker which is the condition before death. That weakening is called व्ययः. Therefore न व्येति means न अपक्षीयते, पञ्चम विकार रहितः अस्ति. What do you mean by declension or change? He says उपचय-अपचयौ. I explained this in the last class. उपचयः means increase, अपचयः means decrease. उपचि is the verb उपचिनोति उपचिनुतः उपचिन्वन्ति. लट्, परस्मैपदि, प्रथम पुरुषः. उप is the prefix, चि the fifth conjugation is the root. Similarly, अपचि

means to decrease. अपचिनोति. And the abstract noun of that is अपचयः. Increase or decrease both न व्येति – आत्मा doesn't have. Therefore अव्ययम्. Because in old age one can put on weight also and therefore व्ययम् even increase he includes in व्ययम्. Here the increase doesn't come under वृद्धि. पञ्चम विकार we are talking about, therefore increase is caused by disease. Disease caused increase. Bloating. It doesn't have. Therefore ब्रह्मन् is called अव्ययम्. Up to this we saw. Continuing;

न एतत् सद्-आख्यं ब्रह्म स्वेन रूपेण व्येति व्यभिचरति निश्चयवत्वाद् देहादिवत्।

So here शङ्कराचार्य talks about two types of declension or weakening. Just as destruction is of two types – one is स्वतः natural death and another one is परतः caused by an external agent. Similarly weakening is also of two types. One is naturally weakening because of some internal problem in the system which is called स्वतः व्ययः. And the second problem is परतः व्ययः the weakening caused by some external event causing worries, son is not alright, daughter is not alright. Therefore, because of some external factor weakening can take place. And here कृष्ण says ब्रह्मन् doesn't have natural weakening also or external agent caused weakening also. So of them first one is being said here, एतत् सद्-आख्यं ब्रह्म. So एतत् ब्रह्म which is called सत्. Otherwise we will wonder how come कृष्ण is suddenly bringing in ब्रह्मन् here. We have not introduced ब्रह्मन् at all, how does कृष्ण or शङ्कराचार्य bring ब्रह्मन्? For that the answer is कृष्ण has used the word सत् in

the sixteenth verse, that word सत् is ब्रह्मन् only. How do you know that? छान्दोग्योपनिषत् sixth chapter,

सदेव सोम्येदमग्र आसीत् ॥ छान्दोग्योपनिषत् ६-२-१ ॥

Therefore he adds the adjective सद्-आख्यं ब्रह्म. ब्रह्म which was introduced by the word सत् in the sixteenth verse, न व्येति. So न is in the beginning, ok. व्येति is equal to व्यभिचरति – doesn't weaken. स्वेन रूपेण – by itself. It does not become weak by itself caused by internal modification of various parts because ब्रह्मन् doesn't have organs or parts at all to become weaker. Therefore स्वेन रूपेण न व्यभिचरति. What is the reason? निरवयवत्वात् – ब्रह्मन् doesn't have a heart for the attack of the heart, ब्रह्मन् doesn't have a kidney to stop its functioning, ब्रह्मन् doesn't have teeth to loose them. Therefore निरवयवत्वात् it is free from अवयवम्s or parts. Like देहादिवत् – the body. Body has got organs, therefore it can become weak because of the weakening of any one of the organs. And here the example of the physical body is an unlike example. So like the body means we have to translate it as unlike the body. So व्यतिरेक दृष्टान्तः, वैधर्म्य दृष्टान्तः and not अन्वय दृष्टान्तः, not साधर्म्य दृष्टान्तः. Why should शङ्कराचार्य give unlike दृष्टान्त? Could he not give like दृष्टान्त? आत्मा doesn't have anything like आत्मा! So

गगनं गगनाकारं सागरः सागरोपमः ।

रामरावणयोर्युद्धं रामरावणयोरिव ॥ रामायणम् ६-११०-२४ ॥

For certain things there cannot be examples. Therefore अनुपमत्वात् निरुपमत्वात् व्यतिरेक दृष्टान्तः. If you want an

अन्वय दृष्टान्त like example the nearest we can give is आकाशवत्, like the space we can say. Continuing;

न अपि आत्मीयेन आत्मीय-अभावात्, यथा देवदत्तो धनहान्या व्येति न तु एवं ब्रह्म व्येति ।

So now शङ्कराचार्य comes to the second type of weakening which is a weakening caused by an external factor with which I have सम्बन्ध. And ब्रह्मन् cannot have such a weakening because ब्रह्मन् is not connected to any external factor. Therefore he says आत्मीयेन अपि न. So here आत्मीयः means an external factor connected to ब्रह्मन्. आत्म सम्बन्धि. ब्रह्म सम्बन्धि. Have you heard नारायणीयम्? इयम् means connected, सम्बन्धि. नारायणीयम् means नारायण सम्बन्धि शास्त्रम्. A शास्त्रम् which is connected to नारायण is called नारायणीयम्. So इयम् is a suffix which conveys the idea of connection. आत्मीयम् means connected to आत्मा, ब्रह्मन्. आत्मीयेन – because of such connection also न – ब्रह्मन् doesn't have weakening. Here also the sentence is incomplete, you have to supply न व्यभिचरति, न व्येति. ब्रह्मन् doesn't weaken because of some external factor connected to ब्रह्मन्. And शङ्कराचार्य explains that by giving an example. यथा देवदत्तः – like देवदत्तः a human being can become weak by himself because of old age or anything or there can be weakening because of धनहान्या – so I had lot of power when I had lot of money. When money goes I become weaker in my power. So how do I become weak?

यावत् वित्तोपार्जनं सक्तः तावन्निजं परिवारो रक्तः । ॥
भजगोविन्दम् ७ ॥

When power goes, position goes, money goes, my शक्ति also goes away. Even though physically I am healthy I have weakened myself power wise because of loss of things connected to me. This can happen to देवदत्तः and not to ब्रह्मन्. Therefore here देवदत्तः refers to body-mind-complex. Not देवदत्तः आत्मा. देवदत्तः, the अहङ्कारः, the body-mind-complex धनहान्या, हानि means loss. धनहानि means loss of wealth. व्येति – becomes weaker, loses his power, loses his influence, etc. एवम् – in this manner ब्रह्म न व्येति – ब्रह्मन् does not become weaker. Here also the देवदत्तः दृष्टान्त is not a like example, it is unlike देवदत्तः, व्यतिरेक दृष्टान्तः. So what is the conclusion? आत्मा is अव्ययः by itself also and because of external agent. So with this शङ्कराचार्य concludes the commentary on the word अव्ययः. Now he continues further.

अतः अव्ययस्य अस्य ब्रह्मणः विनाशं न कश्चित् कर्तुम् अर्हति ।
न कश्चिद् आत्मानं विनाशयितुं शक्नोति ईश्वरः अपि ।

So here शङ्कराचार्य completes the incomplete sentence which he wrote before. I said in the previous page after अव्ययस्य he left the sentence incomplete. That incomplete sentence now he completes after dealing with the word अव्ययम्. So this is the भाष्यम् style, in several places several sentences are left incomplete, we will have to complete them. शङ्कराचार्य leaves it incomplete because in that sentence a particular word requires explanation. Therefore leaving that sentence he goes to the explanation of the word. Here the word is अव्ययः, he went to explain leaving that sentence incomplete. Now he returns back, so we also should remember that sentence

and now connect it. What is the complete sentence? अव्ययस्य विनाशं न कश्चित् कर्तुम् अर्हति. So he says, अतः अव्ययस्य – and therefore उपचय-अपचय अभावात् अव्ययस्य अस्य ब्रह्मणः – of this ब्रह्मन् which is changeless विनाशं कर्तुम् – to bring about the destruction कश्चित् न अर्हति – nobody is capable. So nobody is capable of bringing about the destruction of this ब्रह्मन्. So कश्चित् विनाशं कर्तुम् न अर्हति. Here अर्हति means capable. न अर्हति means not capable. What is the difference between अविनाशि of the first line and विनाशं न कश्चित् कर्तुम् अर्हति of the second line? The subtle difference is the first line says ब्रह्मन् doesn't have destruction by itself, because of old age natural death doesn't happen. And the second line says the external agents also cannot bring about the destruction. So न कश्चित् कर्तुम् अर्हति.

Now comes another question. कृष्ण has entered into आत्म-अनात्म-विवेक from the twelfth verse. कृष्ण's discussion is भीष्म-द्रोण and others have got two portions – one is आत्मा part of भीष्म and अनात्मा part of भीष्म. The आत्मा part is indestructible, Therefore you cannot grieve over them. The अनात्मा part is unmaintainable, it will die away, therefore don't grieve. आत्मा will not die, therefore don't grieve. अनात्मा has to die, therefore don't grieve. Therefore the whole discussion is आत्म-अनात्म-विवेक. Now suddenly कृष्ण comes and tells ब्रह्मन् is indestructible. So the question will be while we are talking about आत्मा and अनात्मा why are you introducing a third entity called ब्रह्मन्? It is not at all relevant to our discussion. This question may come. शङ्कराचार्य says, ब्रह्मन् is not a third entity. When we say ब्रह्मन् is indestructible, note

ब्रह्मन् is equal to आत्मा. Therefore when we say ब्रह्मन् is indestructible, you replace the word ब्रह्मन् by I, the आत्मा. So a महावाक्यम् is invisibly introduced here. Therefore शङ्कराचार्य says कश्चिद् आत्मानं विनाशयितुं न शक्नोति. In the previous sentence he said ब्रह्मन्, now he translates it as आत्मानं विनाशयितुं न शक्नोति – nobody can destroy आत्मा. When you say nobody can destroy, what about भगवान्? Because भगवान् is considered to be omnipotent, there is nothing that is impossible for भगवान्. Is there anything impossible for भगवान् if you ask, शङ्कराचार्य says, भगवान् has one impossibility. आत्मा's destruction even भगवान् cannot bring about. Then how do say भगवान् is omnipotent? भगवान् is omnipotent means He can destroy all the destructibles. It does not mean He can destroy the indestructible. Therefore ईश्वरः अपि आत्मानं विनाशयितुं न शक्नोति. Now the question is why? Why can't ईश्वर destroy आत्मा. For that he gives the logic.

आत्मा हि ब्रह्म, स्वात्मनि च क्रिया-विरोधात् ॥

So the reason is the आत्मा happens to be the very nature of ईश्वर also. The आत्मा of everyone happens to be the आत्मा or nature of ईश्वर also. So if ईश्वर has to destroy the आत्मा it means ईश्वर has to destroy Himself. If ईश्वर has to destroy Himself it will mean ईश्वर will have to be the subject, the destroyer also and the object, the destroyed also. That means ईश्वर will have to become the subject as well as the object. Logically subject can never be the object, object can never be the subject. So if ईश्वर is the destroyer He cannot be destroyed, if He is destroyed He cannot be the destroyer. ईश्वर cannot be

both. Therefore ईश्वर cannot destroy Himself, Therefore he cannot destroy आत्मा, Therefore he cannot destroy ब्रह्मन्. Therefore he says आत्मा हि ब्रह्म – ब्रह्मन् and आत्मा happen to be one and the same for playing the role of destroyer and destroyed. That is, आत्मा happens to be the very nature of ईश्वर. And स्वात्मनि च क्रिया-विरोधात् – ईश्वर cannot do an action upon Himself. Himself means आत्मा, i.e., ब्रह्मन्. ईश्वर cannot do the action of destruction upon the आत्मा or ब्रह्मन् which is Himself. Therefore स्वात्मनि च क्रिया-विरोधात् action is not possible. Then the question will come. I do touch my body. When I am touching my body, I am the subject of touching and I am the object of touching also, that means I myself become both the toucher, the subject and touched, the object. So what is wrong? Subject and object can be one and the same. Similarly, why can't ईश्वर destroy the आत्मा which is Himself, commit suicide? For that we answer, if one and the same entity has to be subject and object, it can become a subject from one part and another part can become the object. Just as the hand part touches, the body part is touched. The eye part is the seer, the hand part is seen. When an object has got different parts one part can be the subject, another part can become the object. The सूक्ष्म शरीरम् can commit suicide by killing the स्थूल शरीरम् part. At the time of suicide one part of the individual, i.e., the सूक्ष्म शरीरम् is destroying the other part of the individual, i.e., the स्थूल शरीरम्. But in the case of आत्मा it is not possible because आत्मा doesn't have अवयवम्s or parts. Therefore there is no question of killing. Therefore आत्मनि क्रिया-विरोधात् निरवयवत्वात् कर्तृ-कर्म-दोषः भवति. Therefore भगवान् cannot

commit suicide. And therefore आत्मा is indestructible. The अन्वय of this श्लोक is, येन (येन refers to सत्, सत् of the sixteenth verse. येन सता ब्रह्मणा) इदम् सर्वम् ततम् तत् (तत् refers to सत् only) तु अविनाशि (इति त्वम्) विद्धि (thus you understand) । कश्चित् अस्य अव्ययस्य (सतः) विनाशम् कर्तुम् न अर्हति । With this the seventeenth verse is over.

Now we will enter the eighteenth verse.

किं पुनः तद् असद् यत् स्वात्म-सतां व्यभिचरति इति उच्यते –

I said that in the sixteenth verse कृष्ण has introduced two principles – one is called सत् and another is called असत्. Of these two the word सत् has been explained in the seventeenth verse – it is the indestructible, all-pervading existence. सत् has been commented upon. In the eighteenth verse कृष्ण is commenting upon the word असत् used in the sixteenth verse itself. And the word असत् has to be necessarily explained because it is a vague word, the word असत् means the nonexistent one. And in the sixteenth verse I said the word असत् can be used in two meanings – one is तुच्छम् and another is मिथ्या. असत् is common to both. तुच्छम् meaning that which is nonexistent in all the three periods of time like the rabbit's horn etc. The second meaning of असत् is the मिथ्या पदार्थः, any temporary object in the creation is also called असत्. And कृष्ण has not made clear which one He is talking about. Because in the sixteenth verse He has used the word असत् loosely without saying whether he refers to तुच्छ असत् or मिथ्या असत्. Therefore in the eighteenth verse कृष्ण clarifies I am not talking about the तुच्छ असत् because that doesn't create problems for

you. Because it is nonexistent all the time, there is no need to talk about it, it doesn't create problem. Then which असत् creates problem? मिथ्या असत्, the entire universe is creating problem. And there also the closest thing is your own body. The joint pain will tell every half an hour that I am there. And therefore कृष्ण says, may you understand body to be असत्. आगम अपायिनः अनित्याः तान् तितिक्षस्व भारत. Therefore शङ्कराचार्य gives the introduction किं पुनः तद् असद् – what is that असत्, मिथ्या पदार्थः which was mentioned in the sixteenth verse and यत् स्वात्म-सतां व्यभिचरति – which loses its existence after some time. What is that मिथ्या पदार्थः which loses its existence after some time? आत्म-सता means its own existence. व्यभिचरति means loses, drops its existence. Every impermanent object loses its existence at the time of the expiry date. And what is that मिथ्या पदार्थः? इति उच्यते – that is being answered in the eighteenth verse. We will read the verse.

Verse 02-18

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ गीता २-१८ ॥

I will give you the gist of the verse. It is a simple verse which says the body belongs to आत्मा and the body is destructible. And आत्मा has got the nature of नित्यत्वम्, अनाशित्वम् and अप्रमेयत्वम्. So three ideas are given –

- 1) Body is perishable,
- 2) Body belongs to आत्मा and
- 3) आत्मा is नित्य, अविनाशि and अप्रमेयः.

The first one is body is subject to destruction. And here शङ्कराचार्य takes a special meaning. Normally when we talk about the destruction of something, the conventional meaning is the object going back to its कारण अवस्था, the material cause. When we talk about the destruction of pot, the normal meaning is the pot getting reduced to the कारण. That means it goes to potential state कारण अवस्था. But if it goes to potential state the destruction is not total because again out of the same clay you can produce the pot. Therefore this destruction is called सान्त्वय नाशः. सान्त्वय नाशः means going to the potential state, which is not total destruction. It has gone to only unmanifest condition. So it has existence in some other form, i.e., the clay form. And even if you destroy clay it remains in some other form - the earth, and again in some other form water, fire, air, space and maximum up to माया it will go. And as माया it will continuously exist. And this destruction is called सान्त्वय नाशः. शङ्कराचार्य says we are not talking about सान्त्वय नाशः here but here we are talking about the total destruction caused by knowledge in which a thing doesn't exist even potentially, where we remove the potential existence also. How do we do that? By knowledge, we understand that the body doesn't have existence of its own in all the three periods of time either in manifest form or in unmanifest form. What is that destruction? निरन्वय नाशः is the total destruction caused by knowledge. Another word we use is बाधः. निरन्वय नाशः otherwise called बाधः means total destruction which is caused by only knowledge. Even in प्रलयम् the world does not get totally destroyed because it goes to unmanifest condition. Whereas by

knowledge I destroy the world totally by understanding the world doesn't have is-ness of its own in all the three periods of time. Therefore there is no question of it becoming unmanifest and again becoming manifest, this बाधः is conveyed by the word अन्तवन्तः. So अन्तवन्तः does not mean the सान्त्वय नाशः caused at the time of death. But अन्तवन्तः means निरन्वय नाशः caused at the time of ज्ञानम्. So मरणनिमित्त नाशः न but ज्ञाननिमित्त नाशः, in which it does not go to unmanifest condition, it goes in all the three periods of time, world is not there. So this is point number one. Body is perishable.

The second idea is body belongs to आत्मा. नित्यस्य is in षष्ठी विभक्ति. षष्ठी विभक्ति is सम्बन्धे षष्ठी and कृष्ण says body belongs to आत्मा by which the idea conveyed is - all this the commentators extract, we simply say the आत्मा's body is perishable and move on to the next श्लोक, but शङ्कराचार्य says do not hurry, stop, think, and see. So body is perishable means ज्ञानेन त्रिकाल सत्ता नाशः. Understand this. Now body belongs to आत्मा don't loosely read. The षष्ठी विभक्ति has a significance, body doesn't have independent existence, it has existence borrowed from आत्मा. Therefore it is मिथ्या. Just as mirage water can appear only when connected to dry sand. The shell silver can appear only when connected to the shell. The dream can appear only with the अधिष्ठानम् of waker. Similarly the body can appear only with the अधिष्ठानम् of आत्मा. Therefore the second point is body is मिथ्या, परतन्त्रः.

The third point is आत्मा is eternal, indestructible and unobjectifiable subject. नित्यः means eternal, अनाशि means

indestructible, अप्रमेयः means unobjectifiable subject. And these three words will require explanation which शङ्कराचार्य will do in the भाष्यम्, therefore those details we will do in the भाष्यम्. And thereafter कृष्ण connects it to the relevant topic – युध्यस्व भारत. Why does he say भारत? Otherwise you all will start fighting! So therefore भारत, अर्जुन I am telling you and not to others.

अन्तवन्तः अन्तो विनाशो विद्यते येषां ते अन्तवन्तो, यथा मृग-
तृष्णिकादौ सद्-बुद्धिः अनुवृत्ता प्रमाण-निरूपणान्ते विच्छिद्यते स
तस्या अन्तः, तथा इमे देहाः, स्वप्न-माया-देहादिवत् च अन्तवन्तः
।

So the first word is **अन्तवन्तः**. शङ्कराचार्य first gives the grammatical meaning. **अन्तः** means end **वन्तः** means endowed with. **अन्तवन्तः** means endowed with end, having an expiry date. **अन्तः** is equal to **विनाशः**. **वन्तः** means **विद्यते. येषां ते** – those objects which are endowed with end are called **अन्तवन्तः**. **वन्तः** is a suffix, it is not a separate word. It is a suffix which means endowed with. Now what do you mean by end? Here alone we have to note, शङ्कराचार्य doesn't take the conventional meaning. Normally when we say body has an end what do we understand? At the time of death the body perishes, it becomes inert matter and decays and merges into पञ्चभूतs. This will be our concept. But कृष्ण says you are all advanced students, such meanings you should not take. What is that? Even when the body is alive you need not wait for expiry date, even when the body is alive when you study वेदान्त you will understand that the body doesn't have is-ness of its own.

Therefore the is-ness is taken away from the body and handed over to आत्मा. Thereafter you look at the body without is-ness. So in the intellect, it is an intellectual perception, is-ness रहित body you begin to see. That new perception is the destruction of the body. That new perception is called मिथ्यात्व दर्शनम्. मिथ्यात्व दर्शनम् एव द्वैत नाशः. And this is important from the साधन angle also. And what is that significance? I will tell in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

अन्तवन्तः अन्तो विनाशो विद्यते येषां ते अन्तवन्तो, यथा मृग-
तृष्णिकादौ सद्-बुद्धिः अनुवृत्ता प्रमाण-निरूपण-अन्ते विच्छिद्यते
स तस्या अन्तः, तथा इमे देहाः, स्वप्न-माया-देहादिवत् च
अन्तवन्तः ।

कृष्ण had introduced सत्यम् and मिथ्या in the sixteenth
verse in the name of सत् and असत्. Of them the word सत् or
सत्यम् has been explained in the seventeenth verse as the all-
pervading existence which is indestructible. And now in this
eighteenth verse कृष्ण is describing असत् or मिथ्या which is
the entire universe including the body. The body and the
universe will come under असत् or मिथ्या which has got only
temporary existence and which is perishable. And the
eighteenth verse has got three parts –

- 1) The bodies are perishable.
- 2) The perishable body belongs to आत्मा, it doesn't have
independent existence.
- 3) The third part is the topical part, and therefore अर्जुन,
you have to fight the war. Body is anyway perishable, therefore
the death of the body should not worry you. The आत्मा is
imperishable, therefore it doesn't have a death for you to worry
about.

Now we have entered into the भाष्यम् and शङ्कराचार्य
is explaining the first word **अन्तवन्तः**, the body has got an end.
And here शङ्कराचार्य gives a special meaning to the end. Here

he doesn't take the word end as मरणम् or death and the consequent disappearance. But he says the end of the body and the world is its falsification. Because of a cognitive change brought about by knowledge I understand the body and the world to be मिथ्या. And when I understand it as मिथ्या what do I do? The existence which I allotted to the body, I understand, it doesn't belong to the body. It is a borrowed existence but not its own. And when I intellectually remove the existence from the body the intellectual removal of existence from the body by knowing that the body has only borrowed existence and not its own. This process is called falsification. When the body is falsified it is as good as nonexistence. And this alone is technically called बाधः. बाधः is a form of destruction which is purely brought about by knowledge. Just as the dream is destroyed by the waking up, just as the mirage water is destroyed by knowing it is mirage water similarly, the body ends in the wake of knowledge. Therefore शङ्कराचार्य said सद्-बुद्धिः अनुवृत्ता. सद्-बुद्धिः means the idea of existence associated with the body. बुद्धिः means the idea, सद्-बुद्धिः means existence, the notion of existence which is associated with the body is called अनुवृत्ता. अनुवृत्ता means associated with the body. And how is the idea of existence associated with the body? When I say body exists. So this understanding is called existence associated with the body. How long will it continue? As long as you don't come to वेदान्त प्रमाणम्. And when you come to वेदान्त and प्रमाण-निरूपण-अन्ते. निरूपणम् means analysis, प्रमाणम् means वेदान्त प्रमाणम्, अन्ते means at the end. At the end of analysis with the help of वेदान्त प्रमाणम्, तृतीया

तत्पुरुष प्रमाणेन निरूपणम् प्रमाण-निरूपणम्. So when the study of the body with the help of वेदान्त प्रमाणम् is successfully completed, only if you understand वेदान्त will the study of the body be successfully completed, then विच्छिद्यते – it ends. विच्छिद्यते means it is snapped, it is gone, it is broken. Ok, what is broken? The idea of existence associated with the body ends, the notion that the body has existence, that notion ends. The subject for विच्छिद्यते is सद्-बुद्धिः विच्छिद्यते. The notion ends. The false understanding ends. What is the false understanding? Existence belongs to the body. That means the body is as good as nonexistent. And this is called the end of the body. End of the notion is the end of the body. सः तस्याः अन्तः. सः means that end of the notion, तस्याः सद्-बुद्धेः अन्तः it is the end of the existence of the body. End of the notion is the end of the existence of the body which is called अन्तवान् देहः. सः तस्याः सद्-बुद्धेः अन्तः. So this is explained with the help of मृग-तृष्णिकादौ. This sentence is not associated with the body. शङ्कराचार्य is explaining them by taking the mirage water. End of mirage water is the end of the notional existence attached to mirage water. तथा – in the same way इमे देहाः – so these bodies also स्वप्न-माया-देहादिवत् – like the स्वप्नदेह, the dream body or मायादेह, a magical body created by a magician. So like a dream body or magical body this waker's body also is अन्तवन्तः. So this has got an end not at the time of death but *when you gain knowledge the body becomes a dream, it is as good as nonexistent*. Continuing;

नित्यस्य शरीरिणः शरीरवतः अनाशिनः अप्रमेयस्य आत्मनः
अन्तवन्त इति उक्ताः विवेकिभिः इति अर्थः ।

So this body belongs to आत्मा. Now the question is what is the nature of आत्मा. कृष्ण gives four adjectives – नित्यस्य शरीरिणः अनाशिनः अप्रमेयस्य. शङ्कराचार्य takes those four words. He doesn't comment upon the word नित्यस्य because it is well known - the eternal one, the permanent one. शरीरिणः he comments as शरीरवतः. शरीरवतः means the embodied one, the encased one, the enclosed one is called शरीरि. The next word is अनाशिनः which also शङ्कराचार्य doesn't comment upon. Literally अनाशिनः means imperishable which again means permanent. So नित्यस्य also means permanent and अनाशिनः also means permanent. And अप्रमेयस्य शङ्कराचार्य doesn't comment here but he will take up the word later for explanation. Here we will note this much अप्रमेयः means not objectifiable, that which cannot be known as an object. That which is unknowable as an object is called अप्रमेयः. So अप्रमेयस्य आत्मनः body belongs to such as आत्मा. So thus the bodies of the eternal आत्मा are अन्तवन्तः perishable. The bodies of the eternal आत्मा are perishable. इति उक्ताः – thus it has been said, it has been declared. कृष्ण doesn't say declared by whom. Therefore शङ्कराचार्य says you have to fill up. विवेकिभिः – by the wise people. So by the wise people this is declared, this is accepted also. Only ignorant people do not accept the death of the body. How do you know they don't accept? Because they cry! Cry for the death of the people indicates that they don't accept this fact, whereas wise people accept. विवेकिभिः इति अर्थः. Continuing;

नित्यस्य अनाशिनः इति न पुनः-उक्तम् । नित्यत्वस्य द्वि-विधत्वात् लोके, नाशस्य च ।

So a small aside discussion. So there are two words **नित्यस्य** and **अनाशिनः**. **नित्यस्य** also means eternal, permanent and **अनाशिनः** also means imperishable which means eternal or permanent. So the question is why should कृष्ण use both words **नित्यस्य** and **अनाशिनः**? Why should he repeat आत्मा is permanent and permanent? Isn't it enough to say one time? शङ्कराचार्य says, no, it is a meaningful repetition. So he says, **नित्यस्य अनाशिनः इति** – the repetition of the word eternal twice, the two time repetition of the word eternal is **न पुनः-उक्तम्** – not a defective repetition but it is a significant, meaningful, purposeful repetition only. Why? **नित्यत्वस्य द्वि-विधत्वात्** – because they are two types of eternity or permanence. Therefore the word **नित्यस्य** refers to the first type of eternity and **अनाशिनः** refers to the second type of eternity, therefore no problem. So **द्वि-विधत्वात्**. Now the next question is what are the two types of eternity? He says, because there are two types of destruction or death. And since death is of two types permanence also must be of two types. Freedom from the first death is the first type of eternity. Freedom from the second death is the second type of eternity. Because of two types of death there are two types of eternity. Therefore he says, **नाशस्य च नाश** means death. Death is also **द्वि-विध** we have to supply. Where? **लोके** – in the world there are two types of death. Therefore there are two types of eternity also. **नाशस्य च द्वि-विधत्वात्**. The अन्वय is **नित्यत्वस्य नाशस्य च लोके द्वि-विधत्वात् न पुनः-उक्तम्**, कृष्ण has not wasted a word. So what is the next question? What are the two types of

death so that I can understand the two types of nondeath or permanence? शङ्कराचार्य says, listen!

यथा देहो भस्मी-भूतः अदर्शनं गतो नष्ट उच्यते, विद्यमानः अपि अन्यथा परिणतो व्याध्यादि-युक्तो जातो नष्ट उच्यते ।

So what are the two types of death? कृष्ण says, one is the gross, visible death which is the popular death everybody knows, everybody talks about. At the time of मरणकालम् the body dies and the body is burnt down, that is मरणम् number one, नाश number one. We will call it ध्वंसरूप नाशः. In English gross, visible death. Then the second one शङ्कराचार्य says, even when the body is alive the body is undergoing change and every few years the body is completely replaced, all the old cells are gone, new ones have come. The best example is hair. So from the hair we come to know, from the nail we come to know that every few years the body dies and a fresh body is born which is called परिणाम रूप नाशः. Death in the form of total replacement of the body, total transformation of the body. I will call it subtle, invisible death. First one is gross visible death. In संस्कृत, ध्वंसरूप नाशः. The second one is subtle, invisible death. In संस्कृत, परिणामरूप नाशः. The body has got both types of नाश. Between previous class and this class we had what नाश? परिणामरूप नाशः has taken place. Whereas one day will come there will be ध्वंसरूप नाशः. Therefore शङ्कराचार्य says, देहः भस्मी-भूतः – when the body is burnt to ashes, cremated and अदर्शनं गतः – is no more available for perception नष्टः उच्यते – the body is said to be नष्टः dead and gone. This is death number one, i.e., gross, visible death,

ध्वंसरूप नाशः. The second one is विद्यमानः अपि – even when the body is alive अन्यथा परिणतः – when it is totally transformed because of व्याध्यादि-युक्तः – apart from regular transformation there is also व्याधि etc., like old age, when the body is totally transformed we say नष्टः. That body which was youthful, healthy is gone and जातः – a transformed new body has come. So old body is gone and new body has come we say even when we are alive. And why do we use that expression? Because the body is totally transformed. This is the second नाशः, second death which is subtle, invisible death known as परिणामरूप नाशः.

Ok, what about आत्मा? कृष्ण says आत्मा is eternal twice. The first word eternal is to negate ध्वंसरूप नाशः, gross, visible death. The second time eternal is to negate परिणामरूप नाशः, subtle, invisible death. आत्मा is free from both, therefore eternal eternal. He says –

तत्र अनाशिनो नित्यस्य इति द्वि-विधेन अपि नाशेन असम्बन्धः अस्य इति अर्थः ।

So once you understand two-fold death you can understand two-fold permanence also. तत्र – that means so - नाश being of two types अनाशिनः नित्यस्य इति – by employing two words of eternity, i.e., अनाशिनः and नित्यस्य, freedom from both types of death, i.e., ध्वंसरूप नाशः and परिणामरूप नाशः for आत्मा असम्बन्धः अस्य. अस्य means आत्मनः. इति अर्थः – this is the idea communicated. Therefore the word eternal repetition is meaningful. And you can use either of these two words for any of the two types of death.

अनाशिनः is for **ध्वंसरूप नाश निषेधः**. **नित्यस्य** is for **परिणामरूप नाश निषेधः**. Or you can take vice versa also. **नित्यस्य** is for **ध्वंसरूप नाश निषेधः**. **अनाशिनः** is for **परिणामरूप नाश निषेधः**. Otherwise what will happen? If कृष्ण had used only one word eternal then He would not have communicated completely. That is said in the next paragraph.

अन्यथा पृथिव्यादिवद् अपि नित्यत्वं स्याद् आत्मनः, तद् मा भूद् इति 'नित्यस्य अनाशिन' इति आह ।

अन्यथा – otherwise. If कृष्ण had used only one word eternal He would have negated only one type of death. **आत्मा** is free from **ध्वंसरूप नाश**, only one death would have been negated for **आत्मा**. That means the **आत्मा**'s eternity will be only partial eternity and total eternity would not have been conveyed. Then naturally a question will come 'do we have partial eternity?' You are saying only partial eternity will be conveyed. So far I was thinking that there is only one eternity, is there partial eternity? **शङ्कराचार्य** says, in **शास्त्रम्** it is there. The world doesn't talk about that but **शास्त्र** talks about partial eternity. What is that which is partially eternal? **शङ्कराचार्य** says, the **माया** of **वेदान्त** which is the basic matter or **प्रकृति** of **साङ्ख्य** philosophy which is the basic matter or **परमाणु** of **न्याय** philosophy which is the basic matter; basic matter is always partially eternal. Even in science matter is partially eternal. What do you mean by that? According to science matter doesn't have destruction. Matter cannot be created or matter cannot be destroyed. Therefore scientifically looking matter is eternal or not? Matter is eternal because matter cannot be

destroyed. Therefore scientifically matter is eternal. Even Vedantically, from साङ्ख्य, नैय्यायिक angle, from the standpoint of all systems of philosophy matter is eternal because it doesn't have ध्वंसरूप नाश, it doesn't have destruction in the form of ध्वंस. Nobody can destroy matter. But even though matter doesn't have death number one, matter has got the second type of death, परिणामरूप नाश, subtle, invisible death in the form of transformation. Sun is transforming even now and after sometime the Sun will disappear; not that the matter is destroyed. Sun will not be in Sun form. Earth will not be in earth form. Therefore matter has got परिणामरूप नाश. Therefore matter is partially eternal. And partial eternity is called in शास्त्रम् as परिणामि नित्यत्वम्. Body doesn't have partial eternity also but matter otherwise called माया otherwise called प्रकृति otherwise called परमाणु has got partial eternity. But matter doesn't have total eternity, why, because it has got the second type of death. Whereas in the case of आत्मा, कृष्ण wants to say, आत्मा is not partially eternal like matter but आत्मा is Consciousness principle, it is totally eternal, it is कूटस्थ नित्यम्. Total eternity is called कूटस्थ नित्यम्. It doesn't have ध्वंसरूप नाश also as well as परिणामरूप नाश. Consciousness remains the same throughout whereas matter will be changing all the time. Even though eternally present but it will always be changing. Therefore शङ्कराचार्य says, अन्यथा – otherwise. पृथिव्यादिवत् – like पृथिवी, परमाणु of न्याय philosopher; पृथिव्यादि refers to the पृथिवी atom of न्याय philosopher which is the basic matter or you can say the प्रकृति of साङ्ख्य philosopher or माया of वेदान्त or the matter of modern science.

नित्यत्वं स्यात् – there will be only partial eternity. Here नित्यत्वम् means only partial eternity will be conveyed for आत्मनः – आत्मा. So if the word eternal was used only one time, only partial eternity would have been conveyed and total eternity of कूटस्थ नित्यम् would not have been conveyed. तद् मा भूत् – let not such a miscommunication take place. Let people not think that Consciousness is eternal like matter, Consciousness is not eternal like matter. Matter is eternal but changing. Consciousness is eternal and nonchanging also. So तत् means such a partial eternity मा भूत् not been conveyed. So let not partial eternity be conveyed, let me convey total eternity इति – with this intention कृष्ण has repeated the word ‘नित्यस्य अनाशिन’ इति आह. Continuing;

अप्रमेयस्य न प्रमेयस्य, प्रत्यक्षादि-प्रमाणैः अपरिच्छेद्यस्य इति अर्थः ।

So with that paragraph the previous side topic is over. What is the side topic? By repetition of the word eternal isn't it a defect in communication? For that शङ्कराचार्य said there is no defect repetition is required to convey total eternity. Now शङ्कराचार्य goes to the next word in the श्लोक – अप्रमेयस्य. Remember, this word he did not comment on before. अप्रमेयस्य is equal to न प्रमेयस्य – not an object of knowledge, not an object of experience. What do you mean by not an object of knowledge? He says, is equal to अपरिच्छेद्यस्य – it cannot be known. परिच्छेद्यम् means knowable. परिच्छेद्यम् means ज्ञेयम्. And अपरिच्छेद्यम् means not knowable. That means it cannot be known by प्रत्यक्षादि-प्रमाणैः – through any instruments of

knowledge like प्रत्यक्षं अनुमानं उपमानं अर्थापत्तिः अनुपलब्धिः. Therefore अप्रमेय means आत्मा cannot be known through any instruments of knowledge. इति अर्थः – this is the meaning.

Now a question is raised and शङ्कराचार्य is going to answer.

ननु आगमेन आत्मा परिच्छिद्यते, प्रत्यक्षादिना च पूर्वम् ।

So ननु means an objection I want to raise, a पूर्वपक्षि raises. What is that? आत्मा may not be known through other प्रमाणम्s. But आत्मा is known through शास्त्र प्रमाणम्. आगमेन means शास्त्र प्रमाणेन, वेदान्त प्रमाणेन आत्मा परिच्छिद्यते – आत्मा is known. Literally परिच्छिद्यते means measured. And here measuring refers to knowing. Sizing up. I have sized him up means what? I have understood him thoroughly means I have sized him up. So measuring is an idiomatic expression of clearly knowing the features of a thing. Therefore परिच्छिद्यते means measured, measured means known by शास्त्र प्रमाणम्. That is why आत्मा is given a special name also औपनिषदः पुरुषः. So in बृहदारण्यक third chapter ninth section शाकल्य ब्राह्मणम् ‘तं त्वौपनिषदं पुरुषं पृच्छामि’ आत्मा is called औपनिषदः पुरुषः. And in one of the शान्ति पाठ also सर्वं ब्रह्मौपनिषदं. औपनिषद means known through उपनिषत्s. So that means आत्मा is known through उपनिषत्s. Therefore आत्मा can be objectified through उपनिषत् प्रमाण. Therefore आत्मा is प्रमेय. How do you say आत्मा is अप्रमेय? So परिच्छिद्यते. That is number one. And secondly even directly without शास्त्र प्रमाणम् every person knows himself through direct experience. प्रत्यक्षादिना च – through direct experience

everyone understands oneself. Because he talks about himself. And the very fact that I am talking about myself, my biography indicates that I am known through प्रत्यक्षम्, direct experience and therefore आत्मा is प्रत्यक्ष प्रमाण विषय, object of प्रत्यक्ष प्रमाण. So before coming to वेदान्त आत्मा is प्रत्यक्ष प्रमाण विषय, आत्मा means myself, and after coming to वेदान्त आत्मा is वेदान्त प्रमाण विषय. Thus it is the object of two प्रमाणम्. Therefore it is प्रमेयम् only. How do you say अप्रमेय? Here the word पूर्वम् means before coming to वेदान्त. How do you connect it? Before coming to वेदान्त प्रत्यक्ष प्रमाणस्य विषयः, after coming to वेदान्त वेदान्त प्रमाणस्य विषयः. So this is the पूर्वपक्ष. Now what does शङ्कराचार्य say? We will read.

न, आत्मनः स्वतः-सिद्धत्वात् । सिद्धे हि आत्मनि प्रमातरि प्रमित्सोः प्रमाण-अन्वेषणा भवति ।

So this portion is significant, important. शङ्कराचार्य says आत्मा cannot be known through any प्रमाण. Why do I say so? He says you have to note three things, technical words we have to note. The one who wants to know something is called a प्रमाता or a प्रमित्सुः. प्रमाता means I the knower. And प्रमित्सुः means I who wants to know various things. प्रमातुम् इच्छुः प्रमित्सुः, I the knower who am desirous of knowing various things. I am called प्रमाता. And what I want to know is called प्रमेयम्. So I the प्रमाता want to know I am a प्रमित्सु who want to know varieties of objects which are called प्रमेयम्. and for knowing प्रमेयम् what do I do? I employ the instruments of knowledge like the eyes, the ears, logic etc. The instruments are called प्रमाणम्. Therefore I the प्रमाता operate the प्रमाणम् to

know the प्रमेयम्. I, the प्रमाता employ the प्रमाणम् to know the प्रमेयम्. Now शङ्कराचार्य asks the question. Before I chose a प्रमाणम् and operate I, the प्रमाता am known or not? Do I know myself as a प्रमाता before choosing a प्रमाणम् or not? Before using the eyes is there any doubt whether I am there or not? शङ्कराचार्य says, simpleton! Even before you chose and use any प्रमाणम्, that I, the प्रमाता am existent and I want to know things etc., are already known even before I chose a प्रमाणम् and I operate a प्रमाणम् to know an object. Therefore subject प्रमाता is already known even without using प्रमाणम्. So naturally the question comes, if the subject प्रमाता is already known before using प्रमाणम्, how is the subject known? Objects are known by using प्रमाणम्. Subject is known not by using प्रमाणम् because even before I chose the प्रमाणम् I, the प्रमाता is known. Therefore how is the subject known before using the प्रमाणम्. It cannot be through प्रमाणम्. Therefore he says subject is known without प्रमाणम्. Subject is self-experienced. Subject is self-evident. Without requiring प्रमाणम्. Subject प्रमाता is self-experienced, self-evident even without using प्रमाणम्. Therefore subject doesn't come under प्रमेयम्. *What is experienced through प्रमाणम् is called प्रमेयम्. What is self-experienced, i.e., I, the प्रमाता without using प्रमाणम्, even before using प्रमाणम्, that प्रमाता is called अप्रमेयम्.* Therefore प्रमाता doesn't require a प्रमाणम्. प्रमाता is अप्रमेयः, self-experienced without प्रमाणम्. This is what is said, न – your argument is not correct. You cannot say आत्मा is प्रमेय. Why? **आत्मनः स्वतः-सिद्धत्वात्** – because I, the Self, the knower, the प्रमाता is **स्वतः-सिद्धत्वात्** – self-experienced without requiring

a प्रमाणम्. And this self-experienced I, I never want to prove I am existent. But with प्रमाणम् I want to know and prove all other things, I don't require a प्रमाणम् for proving my own existence. So स्वतः-सिद्धत्वात् means self-experienced or self-evident. Self-evident is a better word but for many people that is a subtle word, therefore I am compromising and using the expression self-experienced. That शङ्कराचार्य explains. स्वतः-सिद्धत्वात् is the संक्षेप उत्तरम्. And तस्य विवरणम् is आत्मनि प्रमातरि प्रमित्सोः सिद्धे. आत्मनि प्रमातरि means I, the प्रमाता, the knower Self, सिद्धे सति – am already experienced as I the knower. When? Even before I start using प्रमाणम्. Already I am there even before choosing. I am there even before I choose प्रत्यक्ष, अनुमान or शास्त्र. Even before I operate the प्रमाणम् I am already established. And this self-experienced I, becomes प्रमित्सोः. And now I have become a प्रमित्सुः desirous of knowing or desirous of knowledge. Knowledge of what? Not I, the प्रमाता. Because I am already self-experienced. I become desirous of knowing other things. So प्रमित्सोः for me who become desirous of knowing other things प्रमाण-अन्वेषणा – the choice of प्रमाणम् भवति – takes place.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

न, आत्मनः स्वतः-सिद्धत्वात् । सिद्धे हि आत्मनि प्रमातरि
प्रमित्सोः प्रमाण-अन्वेषणा भवति ।

शङ्कराचार्य is commenting upon the eighteenth verse of the second chapter in which Lord कृष्ण points out that the देह or the body is perishable whereas देही, the embodied one, the आत्मा, is imperishable. And while talking about देही, the आत्मा, कृष्ण gives three descriptions – नित्यस्य, अनाशिनः and अप्रमेयस्य. Of these three शङ्कराचार्य has already commented upon the words नित्यस्य and अनाशिनः. Together these two words mean आत्मा is changelessly eternal. And we are very particular about this word changelessly eternal because matter is equally eternal. Because of the law of conservation matter can never be created or destroyed. Matter is also eternal, Consciousness is also eternal. Then what is the difference? We say, Matter is changingly eternal, Consciousness is changelessly eternal. To reveal that, two adjectives are used – नित्यस्य and अनाशिनः. And thereafter the next word used by कृष्ण is अप्रमेयस्य. The significance of the word is being analyzed by शङ्कराचार्य; a very significant commentary. The word प्रमेय means any object known through a प्रमाणम्. Any object known through a प्रमाणम्, proved through a प्रमाणम् is called a प्रमेयम्. Another technical word we use is प्रमाण सिद्धम्. Every प्रमेयम् is प्रमाण सिद्धम्, is known or proved only by प्रमाणम्. Then the next question is what is अप्रमेयम्? शङ्कराचार्य says there is only one thing which is अप्रमेयम्.

Every object is proved through प्रमाणम् whereas the subject, knower, is never proved through प्रमाणम्. Because the knower is proved even before the operation of प्रमाणम्. A knower is already proved or known even before the operation of प्रमाणम्. Because knower alone desires to operate a प्रमाणम् to know an object. Therefore as a desirer to operate a प्रमाणम्, knower is known even before the operation of प्रमाणम्. Therefore knower is never प्रमाण सिद्धम्. Then how is he known? He is not प्रमाण सिद्धम्, then how is he known? शङ्कराचार्य says स्वतः सिद्धम्. Knower is self-proven, self-experienced, self-known without requiring any operation or process. This is called self-evident. Therefore शङ्कराचार्य says प्रमाता is स्वतः सिद्धम्, प्रमेयम् is प्रमाण सिद्धम्. Therefore प्रमाता is अप्रमेयः. That is what he is saying आत्मनः स्वतः-सिद्धत्वात्. आत्मा is self-proven. How? सिद्धे हि आत्मनि प्रमातरि. Because आत्मा, the प्रमाता, is सिद्धम् known even before operating प्रमाणम्. And because of that reason only प्रमित्योः प्रमाण-अन्वेषणा भवति – the प्रमाता who is desirous of operating प्रमाणम् is seeking varieties of प्रमाणम्. So प्रमित्यु means desirous of knowledge. प्रमाण-अन्वेषणा means seeking प्रमाणम्. For what? Not for knowing himself but for knowing other things. Up to this we saw in the last class. Continuing;

न हि पूर्वम् 'इत्थम् अहम्' इति आत्मानम् अप्रमाय पश्चात् प्रमेय-परिच्छेदाय प्रवर्तते ।

So here शङ्कराचार्य clarifies the same idea further. Knower is seeking a प्रमाणम् not to know himself. Knower seeks a प्रमाणम् only to know the objects other than himself.

And why doesn't he seek a प्रमाणम् to know himself? He says because even before seeking a प्रमाणम् knower is already known as a seeker of knowledge. Therefore nobody can say knower seeks a प्रमाणम् to know himself. Therefore he says आत्मानम् अप्रमाय – without knowing himself. आत्मानम् means himself. अप्रमाय means without knowing. प्रमाय is त्यबन्तम् अव्ययम्. प्र/मा धातोः त्यबन्तम् अव्ययम् is प्रमाय. And then नन् तत्पुरुष न प्रमाय अप्रमाय which means without knowing आत्मानम् means himself. How? Within quotation. 'इत्थम् अहम्' इति – as I am so and so. इत्थम् means so and so. So without knowing himself as I am so and so, i.e., I am राम, कृष्ण, गोविन्द. I am a knower, I want to know certain things. This basic self-knowledge already a प्रमाता has. So आत्मानम् 'इत्थम् अहम्' इति अप्रमाय पूर्वम्. पूर्वम् means in the beginning, first. पश्चात् प्रमेय-परिच्छेदाय न प्रवर्तते – a knower doesn't seek or proceed; न प्रवर्तते means doesn't proceed प्रमेय-परिच्छेदाय – to know an object. परिच्छेद means knowing. प्रमेय means an object. So knower doesn't proceed to know an object without knowing the subject, the knower. Knower doesn't proceed to know an object without knowing himself, the subject, as the knower, the seeker of knowledge. Therefore the knower is already known, knower is ever known. Therefore आत्मा is self-evident. You need not work for आत्मज्ञानम्. आत्मा is self-evident, therefore it is अप्रमेय. You need not work for knowing the आत्मा. So प्रमेय-परिच्छेदाय न प्रवर्तते nobody attempts.

न हि आत्मा नाम कस्यचिद् अप्रसिद्धो भवति ।

He says one need not attempt to know oneself because if there is one thing that is most popular in a person's life, that thing is 'I' myself. Therefore he says **आत्मा नाम** – I, the subject, the knower, the experiencer **न अप्रसिद्धः** – is never unknown for the individual. I, the Self, the knower, the subject is never unknown for me to know later. It is never unknown – double negative. **न अप्रसिद्धः** means never unknown, it means ever known, ever experienced. Experienced as **अहम्, अहम्, अहम्, अहम् इति**

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि ॥ श्री दक्षिणामूर्तिस्तोत्रम् ८ ॥

I am ever experienced. Therefore I am not **प्रमाण सिद्धम्**, but I am **स्वतः सिद्धम्**. Therefore I am called **अप्रमेयः**. So **कस्यचिद्** means for anyone Self is never unknown. Then we have to add a note. If **प्रमाता** itself is self-evident then what to talk of the **साक्षि**. **शङ्कराचार्य** talks about the **प्रमाता** here. We have to extend it to **साक्षि** and point out – when **प्रमाता** itself is self-evident then what to talk of the **साक्षि**. When the **विदाभास** itself is self-evident what to talk of **चित्**. When reflected consciousness itself is evident what to talk of original consciousness. When the reflected sun itself need not be lighted by a torch then does the original sun require torch light? **कैमुतिक न्यायेन** it is evident. Therefore **प्रमाता** is also **अप्रमेयः**, **साक्षि** also is **अप्रमेयः**. In fact even **प्रमाणम्** is **अप्रमेयम्** (it is not said here). Continuing;

शास्त्रं तु अन्त्यं प्रमाणम् अतद्-धर्म-अध्यारोपणमात्र-निवर्तकत्वेन प्रमाणत्वम् आत्मनि प्रतिपद्यते, न तु अज्ञातार्थ-ज्ञापकत्वेन ।

So this is the most important sentence of the entire commentary, very significant. So here शङ्कराचार्य has said आत्मा is self-experienced, ever-experienced, therefore आत्मा need not be revealed through any प्रमाणम् including शास्त्र प्रमाणम्. On the other hand शास्त्रम् is revealed by आत्मा, how can आत्मा be revealed by शास्त्रम्? Therefore शास्त्रम् is not a प्रमाणम् for आत्मा. And if this is the conclusion then comes a very big question. If आत्मा is ever-experienced as अहम् why should I work for आत्मज्ञानम्? Why should people seek आत्मज्ञानम्? In छान्दोग्य षष्ठाध्याय why should it be said तरति शोकं आत्मवित् ॥ छान्दोग्योपनिषत् ७-१-३ ॥ Knower of the आत्मा will cross over संसार as though one should work for knowledge. If आत्मा is self-experienced why should I work for आत्मज्ञानम्? Secondly, if the शास्त्रम् does not reveal the आत्मा why should one study the शास्त्रम्? आत्मा वा अरे द्रष्टव्यः so saying तदर्थम् द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः why should we study the शास्त्रम् if the शास्त्रम् does not reveal the आत्मा? This is the crucial question. For this शङ्कराचार्य gives the answer. शास्त्र does not reveal the आत्मा, let it be very clear. Therefore never work for a new experience. Because when a new thing is not revealed you cannot expect a new experience; never look forward to new experience – either in class or in meditation. You will get new experiences but it has nothing to do with आत्मा. Then what? Upon the ever-experienced आत्मा, the I, we have got several misconceptions. Our problem is not lack of आत्मा experience but upon the ever-experienced आत्मा we have certain misconceptions, false attributes added to the I, which शङ्कराचार्य calls अतद्-धर्म आरोपणम्. तत् means

आत्मा, because that is the context. अतद् means अनात्मा. धर्म means attributes. अतद्-धर्म means अनात्मा attributes. आरोपणम् means superimposition. I have falsely added limitation to myself which are false limitations, which belong to स्थूल शरीरम् or सूक्ष्म शरीरम् or कारण शरीरम् or विदाभास. विदाभास is also अनात्मा. Why, because it is different from me who am the चित्. Therefore there are attributes belonging to three शरीरम्s. There are attributes belonging to विदाभास and all those attributes I have superimposed on चित्. श्रुति wants us to negate or transfer those attributes to शरीरत्रयम् and विदाभास. So the aim of Vedantic study is attribute-transfer. From what? From the ever-experienced I, I transfer the attributes to either स्थूल शरीरम्, over weight transfer to स्थूल शरीरम्; राग-द्वेष transfer to सूक्ष्म शरीरम्, worries transfer to सूक्ष्म शरीरम्; sleep, ignorance etc., transfer to कारण शरीरम्, even the knowerhood is transferred to the विदाभास, the अनात्मा. Even the knowerhood which is a limitation, what is the limitation of the knower, that knower is a knower and not object or instrument. Knower is limited by knowerhood. प्रमाता is not a प्रमाणम् or अप्रमेयम्. Therefore knowerhood also is a limitation belonging to the विदाभास. That is why in sleep when the विदाभास resolves knowerhood also resolves. Therefore, why I am studying वेदान्त? To say I am not विश्व, I am not तैजस, I am not प्राज्ञ, I am attributeless ब्रह्मन्. By this I don't know a new I, no new I is known, I claim a new status for the same I. I don't know a new I, but I claim a new status for the ever-experienced I. What is the new status? Attributelessness is the new status. This attributelessness is

called ब्रह्मन् 'status'. Therefore when I claim अहम् ब्रह्मास्मि, I never experience a new thing, I claim the attributeless status of mine. And Therefore शङ्कराचार्य says, very important, शास्त्रं तु प्रमाणम्. शास्त्रम् functions only as an indirect प्रमाणम्, figurative प्रमाणम्, a non-conventional प्रमाणम्. What do you mean by that? अतद्-धर्म-अध्यारोपणमात्र-निवर्तकत्वेन – by negating all the अनात्मा attributes.

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्
॥ माण्डूक्योपनिषत् ७ ॥

नान्तःप्रज्ञम् - तैजस gone, न बहिष्प्रज्ञम् - विश्व gone, न प्रज्ञानघनम् - प्राज्ञ gone. Therefore अनात्मा-अध्यारोपणमात्र-निवर्तकत्वेन it only eliminates the attributes. And you should add 'even the knowerhood is an attribute belonging to the विदाभास and not the चित् therefore I have to negate the विदाभास and the प्रमातृत्वम् also.' So प्रमातृत्व निवर्तकत्वेन प्रमाणत्वम् प्रतिपद्यते – it becomes a figurative प्रमाणम्. And it doesn't do a conventional job of a conventional प्रमाणम्. What is that? He says, न तु अज्ञातार्थ-ज्ञापकत्वेन – शास्त्रम् doesn't reveal a new unknown thing. शास्त्रम् never reveals a new unknown thing to be experienced later. This is the biggest mistake a student commits. When the teacher talks about ब्रह्मन् the student assumes ब्रह्मन् is something which I have heard about the book knowledge of ब्रह्मन्. And he assumes ब्रह्मन् is an object which I have to come across face to face. There is a word साक्षात्कारम् which means face to face. In निर्विकल्पक समाधि I will see ब्रह्मन् face to face. ब्रह्मन् will see me, will give a smile, experience, direct realization. Then what happens?

ब्रह्मन् withdrew! Therefore he says अज्ञात अर्थ means a new unknown thing, ज्ञापकत्वेन means by way of revealing. शास्त्रम् doesn't become a प्रमाणम् by way of revealing a new thing. And then he puts another significant word here casually. अन्त्यं प्रमाणम् – शास्त्र is the final प्रमाणम्. What does it mean? Why should it say final प्रमाणम्? Will it not suffice to say शास्त्र is a प्रमाणम्? There is a significance. Once the शास्त्र प्रमाणम् has worked on me I have negated all the attributes and among the attributes one important attribute is I am a knower, प्रमाता. And शास्त्र प्रमाणम् negates my knowerhood status also. Therefore I the प्रमाता is gone, I have become अप्रमाता. Now what वेदान्त says is every प्रमाणम् whether it is प्रत्यक्ष, अनुमान or उपमान, a प्रमाणम् is a प्रमाणम् only for a प्रमाता. An instrument of knowledge can serve as an instrument of knowledge only for a knower. Once प्रमाता has lost his प्रमाता status प्रमाणम्s lose प्रमाणम् status also. Therefore all प्रमाणम्s are gone. When प्रमाता is negated all the प्रमाणम्s are gone. Then what about प्रमेयम्? Where is the question of प्रमेयम्? Therefore once वेदान्त is operated प्रमातृ, प्रमाण, प्रमेय त्रिपुटि is negated. There is only one तुरीयम् अद्वैतम् अहम् in which प्रमाता, प्रमाणम्, प्रमेयम् all the three are negated. Negated means not removed but falsified. Therefore शास्त्रम् becomes the final प्रमाणम्, thereafter the त्रिपुटि itself is gone. Then comes the last question. If शास्त्रम् negates प्रमाता, प्रमेयम् and all the प्रमाणम्s also then what about शास्त्र प्रमाणम्? We say after knowledge when all the प्रमाणम्s are negated, even शास्त्र प्रमाणम् get negated that means for a ज्ञानि even शास्त्रम् doesn't exist as प्रमाणम् तत्र वेदाः अवेदाः भवन्ति ॥ बृहदारण्यकोपनिषत् ४-३-२२ ॥ So in

short शास्त्रम् commits suicide as it were. After doing this job, i.e., making me अप्रमाता, शास्त्र withdraws as a प्रमाणम्. Therefore it is called अन्त्यं प्रमाणम्. Continuing;

तथा च श्रुतिः 'यत् साक्षाद् अपरोक्षाद् ब्रह्म य आत्मा सर्वान्तरः'
[बृहदारण्यकोपनिषत् ३-४-१] इति ।

Now the question is how do you know all these things? May be ब्रह्मन् is an extraordinary mystic thing. May be there are mystic experiences. In fact all the so called great people talk about mystic experiences they had in which they realized ब्रह्मन्. Realization of ब्रह्मन् is presented in many books as a mystic experience in which a mysterious ब्रह्मन् they must have experienced. How do you boldly negate all those people? When we consistently read about mystic experiences we conclude that ब्रह्मन् experience or knowledge or realization or साक्षात्कार must be an experience of a new thing. शङ्कराचार्य is boldly negating saying ब्रह्मन् is ever-experienced as I, how do you know that? He says look at the उपनिषत्. उपनिषत् clearly says ब्रह्म सर्वान्तरः आत्मा. ब्रह्मन् is not a mysterious entity for you to come across, it is I the ever-experienced Self. When is it experienced? Is it in तुरीय अवस्था? No. अपरोक्षाद् – It is ever-experienced as अहम् अहम् अहम्. And how is it ever-experienced? साक्षाद् – without requiring any प्रमाणम्. प्रमाण नैरपेक्षेण अपरोक्षाद्. अपरोक्षाद् is पञ्चमी विभक्ति. It has to be converted into प्रथमा विभक्ति. अपरोक्षम् ब्रह्म. Therefore Self-experience is not an event in time. Self-experience is an ever-available thing. Therefore ब्रह्मन् experience is also not an event in time. ब्रह्मन् experience is also ever-available. Then what are

we doing? We are dropping certain misconceptions which is an intellectual process only. Misconception removal is an intellectual process. Therefore we negate the misconception and say अहम् ब्रह्म अस्मि. इति श्रुतिः बृहदारण्यकोपनिषत् ३-४-१. So with this, commentary upon the word अप्रमेय is over. Very important portion. Whenever you meditate for experience you should read this. We should keep reading this else we will always think nothing is coming out of meditation, only sleep is coming. Nothing will come, nothing need come, whatever comes has nothing to do with Self-experience. We have to only reinforce the idea that anything experienced is not myself.

Now comes the last portion of the verse – तस्मात् युध्यस्व भारत. So from the sublime to ridiculous (I don't want to use the word ridiculous). But since ब्रह्मन् is ever-evident therefore अर्जुन fight. So that is going to be commented.

यस्माद् एवं नित्यः अविक्रियः च आत्मा तस्माद् युध्यस्व, युद्धाद् उपरमं मा कार्षीः इति अर्थः ।

So एवम् – in this manner as described above. आत्मा नित्यः अविक्रियः – आत्मा is changelessly eternal, आत्मा is नित्यः अविक्रियः. Therefore you have to extend, भीष्म-द्रोण and others also are the eternal आत्माIs. You are never going to kill them at all. A superficial shell may be removed but you are never killing भीष्म-द्रोण and others. भीष्म is neither killed nor are you a killer. This is going to come in the next श्लोक. भीष्म-द्रोण are neither killed nor are you a killer. Therefore you need not worry about their death. Therefore may you do your duty. तस्माद् युध्यस्व – may you fight. What do you mean by that?

युद्धाद् उपरमं मा कार्षीः. Here शङ्कराचार्य is expecting a technical problem. Because all technical thinking. For us **युध्यस्व** means fight and we will go to the next verse. शङ्कराचार्य cannot do that. Because ज्ञानकर्म समुच्चयवादि is there in front of शङ्कराचार्य's mind all the time. So he is worried about his misinterpretation of the गीता. Now what is the possible misinterpretation? **युध्यस्व** means may you fight. Fighting is स्वधर्म अनुष्ठानम् which means कर्म अनुष्ठानम्. So **युध्यस्व** is a commandment to do कर्म. And कृष्ण has given Self-knowledge. In all these श्लोकs He has given Self-knowledge. So कृष्ण has given knowledge. कृष्ण is commanding अर्जुन to do कर्म. Therefore the teaching of the गीता is ज्ञानकर्म समुच्चयवाद. Therefore what is मोक्ष साधनम्? Not ज्ञानेन मोक्षः. ज्ञानकर्म समुच्चयेन मोक्षः. This is the interpretation of समुच्चयवादि. Therefore शङ्कराचार्य wants to negate that. How? He says the word **युध्यस्व** appears to be a commandment. Because it is लोट् लकार in संस्कृत grammar. It is an imperative mood in English grammar. And imperative mood means commandment. If you take it is as a commandment ज्ञानकर्म समुच्चयवाद will come. Therefore we should understand **युध्यस्व** is only a seeming commandment, it is not a commandment. Now the next question is how do you know that? Because grammatically **युध्यस्व** is a clear commandment, fight. How do you say it is not a commandment? शङ्कराचार्य argues because even before कृष्ण's भगवद्गीता उपदेशम् started अर्जुन has already come to the battlefield for धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः । ॥ गीता १-१॥ What is the meaning of the word युयुत्सु? Desirous of

fighting. योद्धुम् इच्छुः युयुत्सुः. That means even before गीता उपदेशम् started, अर्जुन has come to the battlefield for fighting commanded by his desire or धर्मशास्त्र. Therefore गीता is not meant to make अर्जुन fight because that fight has already come in अर्जुन's mind without कृष्ण's commandment. And therefore गीता does not have कर्म विधि. Because already अर्जुन has come to fight. Then if युध्यस्व is not a विधि then what is it? He says already अर्जुन has come to the battlefield for fighting, to do his duty. And he was about to withdraw from the duty. Because he said he wanted भैक्ष्यमपि ॥ गीता २-७ ॥ and he dropped his bow and arrow, विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ गीता १-४७ ॥ he was about to withdraw from the duty. कृष्ण says don't do the withdrawal. There is no कर्म विधि in the भगवद्गीता. Whatever action अर्जुन does as his स्वधर्म from that he tried to withdraw, the withdrawal कृष्ण is negating. Therefore he says युद्धाद् उपरमम् – withdrawal from the war मा कार्षीः – may you not do. It is a negation of a withdrawal, it is not a commandment for action. Therefore गीता does not have कर्म विधि. गीता is only giving ज्ञानम्. ज्ञानादेव कैवल्यम्. This is all technical point. So युद्धाद् उपरमं मा कार्षीः. कार्षीः is लुङ्. अकार्षीः is the original form. The letter अ is dropped because of grammar rule. √कृ धातु परस्मैपदि, लुङ्, मध्यमपुरुषः, एकवचनम्. अकार्षीत्, अकार्षाम्, अकार्षुः, अकार्षीः. In short, don't withdraw he is saying, not giving 'do fight' commandment. Continuing;

न हि अत्र युद्ध-कर्तव्यता विधीयते । युद्धे प्रवृत्त एव हि असौ शोक-
मोह-प्रतिबद्धः तूष्णीम् आस्ते । तस्य कर्तव्य-प्रतिबन्ध-

अपनयनमात्रं भगवता क्रियते । तस्माद् ‘युध्यस्व’ इति
अनुवादमात्रं न विधिः ॥२-१८॥

So this technical point is clarified here. It is more a commentary on the previous sentence. अत्र – in the भगवद्गीता युद्ध-कर्तव्यता विधीयते – there is no कर्म विधि at all as a part of ज्ञानम्. If कर्म विधि is there as a part of ज्ञानम् then समुच्चयवाद can stand. कर्म विधि is not there as a part of ज्ञानम्. How do you know that? Because युद्धे प्रवृत्त एव हि असौ – even before गीता teaching अर्जुन has already come for doing his स्वधर्म. Not that गीता is teaching स्वधर्म. But he has already प्रवृत्तः means here engaged himself in fighting the war. And for the performance of his duty there was an obstacle. So his aim was not getting मोक्ष. For the performance of his duty there was an obstacle. What was the obstacle? शोक-मोह-प्रतिबद्धः – obstructed by sorrow and delusion. तूष्णीम् आस्ते – he remained quiet, he remained passive without doing his duty. And what is कृष्ण's aim? Not to make him perform or do the duty, कृष्ण's aim is शोक-मोह अपनयनम् through ज्ञानम्. Remove the obstacle through ज्ञानम्. So तस्य – for that obstructed अर्जुन कर्तव्य-प्रतिबन्ध-अपनयनमात्रम्. अपनयनम् means removal. प्रतिबन्ध means obstacle. Obstacle to कर्तव्य. That obstacle is शोक and मोह. And that शोक-मोह प्रतिबन्ध removal alone is done. For that removal what is the means? Not fighting the war. ज्ञानम् is the means. ज्ञानम् can remove शोक and मोह. Thereafter as a ज्ञानि you do your duty not for मोक्ष but for लोकसङ्ग्रहमेवार्थम्. Therefore there is no connection between युद्धम् and मोक्ष. मोक्ष is freedom from शोक-मोह. Therefore शोक-मोह प्रतिबन्ध अपनयनमात्रं भगवता क्रियते । तस्माद् –

therefore 'युध्यस्व' इति the seeming commandment 'युध्यस्व' is अनुवादमात्रम् – it is merely stating the obvious, stating the already known thing. So गीता doesn't teach कर्म. गीता teaches आत्मा for शोक-मोह निवृत्ति. So therefore समुच्चयवाद cannot be inserted in the verse. The essence of गीता teaching is ज्ञानमात्रेण मोक्षः. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

न हि अत्र युद्ध-कर्तव्यता विधीयते । युद्धे प्रवृत्त एव हि असौ शोक-
मोह-प्रतिबद्धः तूष्णीम् आस्ते । तस्य कर्तव्य-प्रतिबन्ध-
अपनयनमात्रं भगवता क्रियते । तस्माद् 'युध्यस्व' इति
अनुवादमात्रं न विधिः ॥२-१८॥

शङ्कराचार्य is commenting upon the eighteenth verse of the second chapter. And here Lord कृष्ण is talking about आत्मस्वरूपम् to remove the शोक and मोह of अर्जुन. And at the end of this verse eighteen Lord कृष्ण said तस्मात् युध्यस्व भारत. And it appears as though Lord कृष्ण is commanding अर्जुन to fight and therefore this sentence appears a कर्म विधि. And this will create a problem for शङ्कराचार्य because ज्ञानम् is given and कर्म विधि is there, therefore ज्ञानकर्म समुच्चय might be concluded. And Therefore शङ्कराचार्य says here it is not a commandment to do कर्म because even before गीता started अर्जुन has decided to fight the war and he has come to battle field therefore युद्ध विधि is not required. Then what is the significance of the seeming commandment? शङ्कराचार्य says it is only to remove the obstacle for the commandment which has been already given in the धर्मशास्त्र. धर्मशास्त्र has given a commandment to do स्वधर्म. And गीताशास्त्र is not a धर्मशास्त्र. गीताशास्त्र only removes the शोक-मोह संसार. And once the संसार is removed then whatever be the धर्मशास्त्र विधि that he is going to follow. Of course लोकसङ्ग्रहार्थम् and not as a मोक्ष साधनम्. Therefore the significance of the commandment is only in removing the obstacle and not in doing any कर्म.

Therefore तस्मात् अनुवादमात्रं न विधिः. अनुवाद means धर्मशास्त्रोक्त अनुवाद. Restatement of the commandment which already exists in the धर्मशास्त्रम्, गीताशास्त्रम् does not introduce a new commandment for ज्ञानकर्म समुच्चय. Now that we have completed the भाष्यम् I will give you the अन्वय of the eighteenth verse. नित्यस्य अनाशिनः अप्रमेयस्य शरीरिणः (all these are the sixth case, different words of आत्मा only) इमे देहाः अन्तवन्तः (subjective compliment, bodies are said to be perishable. Subjective compliment means 'to be' has to be added) उक्ताः । हे भारत! तस्मात् युध्यस्व ।

Now we will enter into भाष्यम् introduction to the nineteenth verse.

शोक-मोहादि-संसार-कारण-निवृत्त्यर्थं गीता-शास्त्रं न प्रवर्तकम् इति, एतस्य अर्थस्य साक्षि-भूते ऋचौ [कठोपनिषत् १-२-१८, १९] आनिनाय भगवान् ।

In the following verse, the nineteenth, Lord कृष्ण says आत्मा is अकर्ता. It is neither the subject of an action nor is it an object of any action. In short, आत्मा is अकर्ता. And this particular idea शङ्कराचार्य uses as an argument for the previous conclusion at the end of the previous verse. What was the conclusion he gave? There is no कर्म विधि in गीताशास्त्र, युध्यस्व should not be taken as a विधि. It is only the restatement of a विधि occurring in धर्मशास्त्र but गीता does not have कर्म विधि. For that he already has given an argument and that argument is even without विधि अर्जुन has already come to the battlefield. That means विधि is not required. Now in addition to that शङ्कराचार्य says there is one more argument. Since गीता

reveals आत्मा is अकर्ता, after teaching you are अकर्ता, कृष्ण cannot say therefore may you do this action. Because कर्म विधि signifies कर्तृत्वम् whereas the teaching is अकर्तृत्वम् how can you combine कर्तृत्वम् and अकर्तृत्वम्, and therefore the conclusion is गीता does not have कर्म विधि at all. Therefore शङ्कराचार्य says गीता-शास्त्रम् – so the गीता teaching is निवृत्यर्थम् – it is not meant for प्रवृत्ति or doing कर्म, it is for withdrawal. Withdrawal of संसार-कारण – all the causes of संसार. What are the causes of संसार? शोक-मोहादि. शोक is sorrow, मोह is delusion आदि is attachment. आदि means etc. Etc here refers to attachment. All these are the causes of संसार. And therefore may you be free from शोक-मोह etc. This is the only teaching of the गीता. गीता doesn't ask anyone to do कर्म. कर्म is not the teaching. Therefore he says न प्रवर्तकम्. You have to repeat the word गीता-शास्त्रम्. गीता-शास्त्रम् निवृत्यर्थम् भवति; गीता-शास्त्रम् न प्रवर्तकम् – it is not meant to persuade any person to do action. And therefore ज्ञानकर्म समुच्चय you cannot bring in here. And how do you know गीता-शास्त्रम् is not meant to do कर्म? He says एतस्य अर्थस्य साक्षि-भूते – as a साक्षि, support or validator or validation. So as a validation of this conclusion एतस्य अर्थस्य means this teaching that गीता doesn't ask anyone to do कर्म, in support of this conclusion साक्षि-भूते ऋचौ. ऋचौ means वैदिक मन्त्र. Even though normally the word ऋचौ means ऋग् मन्त्र, here it does not specifically mean ऋग् मन्त्र but वैदिक मन्त्र, two वैदिक मन्त्रs which are साक्षि-भूते – validating शङ्कराचार्य's conclusion, blessing my conclusion भगवान् आनिनाय – भगवान् brings or quotes in the following two, nineteenth and twentieth of the second chapter

of the गीता is the quotation of two वैदिक मन्त्रs. What are the two वैदिक मन्त्रs? One is कठोपनिषत् १-२-१८. न जायते म्रियते वा विपश्चिन् is the कठोपनिषत् मन्त्र and that here कृष्ण quotes as the twentieth मन्त्र. Then कठोपनिषत् १-२-१९ हन्ता चेन्मन्यते हन्तुं, that here कृष्ण quotes as the nineteenth मन्त्र. So भगवान् आनिनाय. Literally the word आनिनाय means brings. आ√नि धातु परस्मैपदि, लिट्. Here bringing means quoting the two मन्त्रs.

यत् तु मन्यसे 'युद्धे भीष्मादयो मया हन्यन्ते; अहम् एव तेषां हन्ता' इति एषा बुद्धिः मृषा एव ते । कथम्? –

So Lord कृष्ण is addressing अर्जुन. हे अर्जुन! यत् तु मन्यसे – you have got the following thought. That thought is given within quotation in the following sentence. 'युद्धे भीष्मादयो मया हन्यन्ते; – in the battle भीष्म and other people are going to be killed by me. Therefore they are all killed ones and I am the murderer or killer. अहम् एव तेषां हन्ता' – I alone am their killer. They are killed and I am the killer. हे अर्जुन! You are entertaining such a thought. इति – this thought of yours एषा बुद्धिः. बुद्धिः means notions, conclusion, thinking. Here the word बुद्धिः does not mean intellect. Here बुद्धिः means चिन्ता. This notion मृषा एव – is a false notion. Because when you look upon yourself as a killer you are taking yourself to be a कर्ता. Thus अहम् कर्ता is the notion of all the people including you, that notion that I am कर्ता is मृषा is अध्यासः. मृषा एव ते. So ते should be connected with एषा बुद्धिः. षष्ठी विभक्ति. Such a thought of yours is wrong. Why is it wrong? Because कृष्ण says you are अकर्ता and अभोक्ता. We will read the verse.

य एनं वेति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ गीता २-१९ ॥

As I said this is the quotation, कठोपनिषत् १-२-१९ is paraphrased in this श्लोक. First I will give you the gist. In the first line कृष्ण says there are some people who consider themselves to be killers. And here the word killer represents कर्ता, doers of action. And there are some people who consider they are killed in the battlefield which means आत्मा, this Self is an object of action. Some people take आत्मा as the subject, some people take आत्मा as the object उभौ तौ न विजानीतः – both of them do not know the truth. And why do they not know the truth? कृष्ण says because आत्मा is neither a killer nor is it killed. Here killing action is only a representative action, we have to extend it to all the actions. आत्मा is not the कर्ता of any action and it is not an object also. In short, आत्मा is अकर्ता and अभोक्ता. This is the essence. Now we will go to the भाष्यम्.

य एनं प्रकृतं देहिनं वेति जानाति हन्तारं हनन-क्रियायाः कर्तारम्, यः च एनम् अन्यो मन्यते हतं देह-हननेन 'हतः अहम्' इति हनन-क्रियायाः कर्म-भूतम् ।

यः एनं is in the मूलम्. Here the word एनम् refers to देहिनम्. देहिनम् means आत्मानम्. Some people consider the आत्मा to be the following. Of course we should remember they do not use the word आत्मा while talking, they only use the word 'I' in the first person singular. And the word I refers to the Self only and the Self refers to आत्मा only. Therefore whatever conclusion we make with regard to the I, is a conclusion with

regard to आत्मा only. Because I and आत्मा are synonymous. Therefore एनम् refers to the देही is equal to आत्मा is equal to 'I' the first person singular. वेत्ति is equal to जानाति. And here जानाति means look upon, they conclude themselves to be. How? वेत्ति is equal to जानाति, एनम् is equal to प्रकृतं देहिनम्. प्रकृतम् means the topic under discussion. Their conclusion is हन्तारं is equal to हनन-क्रियायाः कर्तारम् – concludes oneself to be a killer. What do you mean by killer? Killer means the doer of the action of killing. In short, a कर्ता. Thus some people conclude. This is one blunder.

What is the second blunder. यः च एनम् – there are some other people who look upon I, the आत्मा in another way. अन्यः मन्यते. अन्यः is the meaning of यः. So some other people consider हतम् – they look upon themselves to be killed, that means the object of the action. When do they look upon themselves in this manner? देह-हननेन – when their bodies are getting killed in a war or in disease or by some factor they look upon themselves to be killed. So देह-हननेन because of the killing of the body. 'हतः अहम्' इति – they say I am being killed by this disease. I am being killed means as the object of killing action. हनन-क्रियायाः कर्म-भूतम्. Here the word कर्म does not mean action. कर्म here is the grammatical कर्म, the object. So कर्म-भूतम् means as the object of an action. In short, people mistake आत्मा as कर्ता and कर्म. These are the two blunders. The sentence is incomplete, कृष्ण will complete it later.

तौ उभौ न विजानीतो न ज्ञातवन्तौ अविवेकेन आत्मानम् अहं-प्रत्यय-विषयम्।

So **तौ उभौ न विजानीतः. न विजानीतः** is equal to **न ज्ञातवन्तौ**. What does it mean? Both those people do not know. Ok, do not know what? Do not know the meaning of the word **अहम्**. The meaning of the word I they do not know. Therefore he says **अहं-प्रत्यय-विषयम् न विजानीतः**. In this verse the object is not given, that we have to supply. कृष्ण says only ‘they do not know’. कृष्ण doesn’t say what they do not know? शङ्कराचार्य says they do not know the meaning of the word I. **अहं-प्रत्यय-विषयम् न विजानीतः**. The word I has got two meanings. One is the popular meaning which is called the **वाच्यार्थ**, the primary meaning. The popular meaning of the word I is the body. And there is a real meaning of the word I, the **लक्ष्यार्थ**, i.e., **आत्मा**, the **अकर्ता**. That secondary meaning which is the real meaning they do not know. Therefore **अहं-प्रत्यय-विषयम्** means **अहं-प्रत्यय-लक्ष्यार्थम्, आत्मानम्** which is the real I, the **साक्षि**. So this real I they do not know. Why do they not know? **अविवेकेन** – because of the confusion between **आत्मा** and **अनात्मा**. Because of the confusion between **देही** and **देह** they do not know the real meaning. So **विजानीतः** is dual number. **विज्ञा धातु, परस्मैपदि, लट्, प्रथमपुरुषः, द्विवचनम्**. Why dual number? Because **तौ** both those people who look upon I as the subject of an action or I as the object of an action, both do not know. Then what is the truth about I? कृष्ण says I will tell you the **लक्ष्यार्थ**, the real meaning of the word I, I will tell.

‘हन्ता अहं, हतः अस्मि अहम्’ इति देह-हन्तनेन आत्मानं यौ विजानीतः तौ आत्म-स्वरूपानभिज्ञौ इति अर्थः ।

So he gives the essence of the first line. So what is the mistake that is being committed by the people? When the body is doing some action they say I am doing the action. And when the body is the victim of an action they take themselves to be the object or victim. That means they have equated I with the body. They do not know the real I. That is the gist of the sentence. So 'हन्ता अहम् – I am the killer, हतः अस्मि अहम् – I am the killed. इति आत्मानं विजानीतः – thus the people conclude. When do they conclude? देह-हननेन – whenever something happens to the body. So this is शङ्कराचार्य's clarification. In the verse देह-हननेन is not there. Therefore he brings in the body here to clarify that the confusion is because I is equated with the body. देह-हननेन – whenever something happens to the body they equate that I with the body. So आत्मानं यौ विजानीतः – they look upon that event as something happening to themselves. तौ – both of them, आत्म-स्वरूपानभिज्ञौ – they do not know the real nature of the word I. What is that? I am not a part, product or property of the body or the body itself. All these details they do not know. आत्म-स्वरूप-अनभिज्ञः. अनभिज्ञः means ignorant of the real I. This the significance of the first line. Then what is the real nature of the I? That is given in the second line. Now शङ्कराचार्य comments on that.

यस्मात् न अयम् आत्मा हन्ति न हनन-क्रियायाः कर्ता भवति, न हन्यते न च कर्म भवति इति अर्थः, अविक्रियत्वात् ॥२-१९॥

So if they do not know the real nature of the word I then the question will come what is the real nature. That कृष्ण says

यस्मात् – because अयम् आत्मा. अयम् is in the श्लोक is equal to आत्मा is equal to the real I. अयम् आत्मा न हन्ति is equal to न हनन-क्रियायाः कर्ता भवति – is not the doer of the killing action, which represents the doer of any action including the killing action. हन्ति is उपलक्षणम् for all the actions. क्रियायाः कर्ता न भवति. Similarly, न हन्यते is in the मूलम् is equal to न च कर्म भवति. Here also we should be careful. The word कर्म means the object of action. In short, आत्मा is not a कारकम्. All technical श्लोक. In the field of action subject, object, instrument etc., are accessories. आत्मा is not one of the accessories of any action. आत्मा transcends accessories, आत्मा transcends actions, आत्मा transcends therefore सञ्चित आगामि प्रारब्ध. Therefore आत्मा transcends शनि दशा, राहु दशा. Therefore when I am running to astrologer I should note that I am in confusion. Because I look upon myself to be a प्रारब्ध, a victim. Why is it like this? He says अविक्रियत्वात्. Why आत्मा is अकर्ता अभोक्ता? Because it is free from all modifications. That is not said in the श्लोक. That is शङ्कराचार्य's quiet addition. Why is आत्मा अकर्ता? Because it is free from all modifications. Why does he give such a meaning? So that he can smoothly enter into the next verse. Because the next verse says आत्मा is free from all the six modifications. आत्मा is free from षड्विकाराः therefore आत्मा is अकर्ता and अभोक्ता. So this is the simple commentary of the nineteenth verse. Now the अन्वय. यः एनम् हन्तारम् वेति, यः च एनम् हतम् मन्यते तौ उभौ न विजानीतः । अयम् न हन्ति; (अयम्) न हन्यते ।

Now we will enter into the introduction to the twentieth verse.

कथम् अविक्रिय आत्मा इति द्वितीयो मन्त्रः –

So शङ्कराचार्य connects these two verses as the cause and the effect. So the twentieth श्लोक says आत्मा is changeless. Nineteenth श्लोक is the conclusion. Therefore आत्मा is अकर्ता, not an agent. Or to put in reverse language आत्मा is not an agent because आत्मा is changeless. So he gives the introduction. कथम् आत्मा अविक्रिय – how do you say आत्मा is changeless? इति – to show this idea is given in द्वितीयः मन्त्रः – the second मन्त्रः – borrowed from the कठोपनिषत्. And in कठोपनिषत् it is the eighteenth मन्त्र. कठोपनिषत् १-२-१८ is borrowed here as the twentieth श्लोक. What is that श्लोक?

Verse 02-20

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ गीता
२-२० ॥

So first I will give you the gist. The essence of the श्लोक is आत्मा is free from all the षड्विकारः six-fold modifications. Of them, five modifications are negated in the second line. अजः is the negation of जन्म, नित्यः is the negation of मरणम्, शाश्वतः is the negation of अपक्षीयते, decay, पुराणः is the negation of वर्धते, वृद्धि, and न हन्यते हन्यमाने is the fifth modification, change. Between growth and decay there is an intermediary middle age when one does not grow also and decay has not yet started. That metamorphosis is the fifth one. Thus five modifications are negated. The sixth one is understood. Therefore न अस्ति. It doesn't have a temporary existence. Temporary existence is taken as one of the

modifications. And temporary existence is negated for what purpose? Not to say it is non-existence. Temporary existence is negated to show that आत्मा has permanent existence. In short, षड्विकार रहितः आत्मा. Therefore अकर्ता अभोक्ता. This is the gist of the verse. Now we will go to the भाष्यम्.

न जायते न उत्पद्यते, जनि-लक्षणा वस्तु-विक्रिया न आत्मनो विद्यते इत्यर्थः । न म्रियते वा । वा-शब्दः च अर्थे ।

So the first sentence is **न जायते** is equal to **न उत्पद्यते** is equal to **जनि-लक्षणा वस्तु-विक्रिया न विद्यते**. That means आत्मा is not born. That means आत्मा does not have the first modification known as **जनिः**. **जनिः** means birth. **लक्षणा** is in the form of, **वस्तु-विक्रिया** means **भाव विकारः**, modification. So **जनि-लक्षणा वस्तु-विक्रिया** means the first modification known as the birth. And such a modification **आत्मनः न विद्यते** – आत्मा does not possess. And the modifications are technically called **भाव विकारः**. Because in the शास्त्र we always divide the world into two. One is **भाव** and another is **अभाव**. In तर्कशास्त्र the first classification is **भाव** and **अभाव**, the existent and the non-existent. And when you talk about modifications it can never belong to the **अभाव**. Since **अभाव**, non-existence cannot have any modification, Therefore they say **विकारः** should be always qualified as **भाव विकारः**, modifications of an existent entity. So आत्मा does not have a birth. Similarly, **न म्रियते वा**. That means आत्मा does not have the final modification called death also. So **मरण-लक्षणा वस्तु-विक्रिया अपि भाव विकारः अपि न अस्ति**. Here in the श्लोक the word **वा** is there. In regular grammar **वा** means or. शङ्कराचार्य says here the word or must be

understood as and. So it doesn't have birth or death means it doesn't have birth and death. **वा-शब्दः** – the word **वा** or **व** अर्थे. **व इति अर्थे** – is in the meaning of **व**. The word **वा** is in the meaning of **व**. **तस्मिन्** in that meaning the word **वा** should be taken. In short, **आत्मा** doesn't have birth and death. Continuing;
न म्रियते च इति अन्त्या विनाश-लक्षणा विक्रिया प्रतिषिध्यते ।

So the significance of this **शङ्कराचार्य** says **न म्रियते च इति**. So in the place of **वा** he has put **व** and reads. **न म्रियते च इति** – by such an expression **आत्मा** doesn't die also, **प्रतिषिध्यते** – negation is done. Negation of **अन्त्या विक्रिया** the final modification. The final modification is **विनाश-लक्षणा** – in the form of **मरणम्**. So by seeing death itself as a form of modification our **शास्त्र** removes the fear of death. Because when you use the word death there appears to be a finality of everything. You don't use the word death, you just say there is a change in lifestyle. So the very same grandpa is continuing to exist in a changed version, only difference is it is a radical change and an invisible version. But they are all continuing. Therefore don't say death is death, call it as a **विकारः**, a type of modification. Words have got significance. So **विनाश-लक्षणा विक्रिया प्रतिषिध्यते**.

कदाचित् शब्दः सर्व-विक्रिया-प्रतिषेधैः सम्बध्यते 'न कदाचिद् जायते, न कदाचिद् म्रियते' इति एवम् ।

So now **शङ्कराचार्य** goes to the word **कदाचित्**. **कदाचित्** means at any time. And at any time should be connected with the verb. And here what is the verb? **शङ्कराचार्य** says we have to connect it with all the verbs

occurring here. Therefore 'कदाचिद् न जायते – आत्मा is not born at any time. Similarly, आत्मा doesn't die at any time. Similarly, आत्मा doesn't grow at any time, decay at any time, change at any time. Therefore it is not a temporary feature but this is a permanent nature of आत्मा. Therefore he says कदाचित् शब्दः – the word कदाचित् which means at any time, सम्बध्यते – is to be connected with सर्व-विक्रिया-प्रतिषेधैः – with the negation of each modification. At any time is to be connected with the निषेध, negation of each and every modification. What does it mean? How to do that? शङ्कराचार्य says if you don't know how to do that I will give you a sample. What is that? 'न कदाचिद् जायते – आत्मा is not born at any time. Again न कदाचिद् म्रियते' – आत्मा does not die at any time. कदाचिद् न वर्धते, न अपक्षीयते we have to understand that way. So इति एवम्. It should be put within inverted comma. In this manner you have to connect the श्लोक.

यस्माद् अयम् आत्मा भूत्वा भवन-क्रियाम् अनुभूय पश्चाद् अभविता अभावं गन्ता न भूयः पुनः तस्माद् न म्रियते ।

Now शङ्कराचार्य enters the second line of this श्लोक. And शङ्कराचार्य takes the second line as the explanation of the first line. The second line gives the definition of birth and death. Even though birth and death do not require definition because we all know that directly but still कृष्ण defines birth and death and negates them both to establish that therefore आत्मा is birthless and deathless. What is the definition of birth? Conventional definition and not technical or *Shastric* definition. Conventionally what is birth? When somebody is

non-existent and at a particular time that person comes to existence. This transition from non-existence to existence is conventionally called birth. Till yesterday there was no baby, and now the baby is born means previously the baby was non-existent now we have a baby existent. Therefore the definition of birth is transition from non-existence to existence in the conventional sense. And what is death? Very simple, the reverse. Somebody was existent till now and now he is no more there. Therefore the transition from existence to non-existence is called death. Therefore whichever object goes from non-existence to existence is said to be born. And whichever object goes from existence to non-existence is subject to death. आत्मा neither goes from non-existence to existence nor does it go from existence to non-existence. अभूत्वा न भविता भूत्वा न अभविता. ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

यस्माद् अयम् आत्मा भूत्वा भवन-क्रियाम् अनुभूय पश्चाद्
अभविता अभावं गन्ता न भूयः पुनः तस्माद् न म्रियते ।

शङ्कराचार्य is commenting upon the twentieth verse of the second chapter which is an important verse revealing the changeless nature of आत्मा. आत्मा निर्विकार स्वरूपः, अविक्रिय स्वरूपः. And this is revealed by negating all the modifications of the worldly objects which are known as षड्भाव विकाराः six-fold modifications of positive or existent things in the world. And the six-fold modifications are अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यति. Exists, temporarily exists, it is subject to birth, growth, change, decay and death. All these are negated in the case of आत्मा. Of them the birth and death were negated in the first line of this verse. न जायते म्रियते वा कदाचित्. आत्मा is neither born nor does it die at any time. And शङ्कराचार्य has commented upon this first quarter. Now शङ्कराचार्य has entered into the second quarter of this verse. न अयम् भूत्वा भविता वा न भूयः. शङ्कराचार्य takes the second line as the reason for the absence of birth and death. Why do you say आत्मा is neither born nor does it die? The reason is given in the second line. In the last class I was explaining birth is conventionally defined as transition of an object from the non-existent state to existent state. You should remember this is based on the conventional definition. You should not probe into this too much. Normally when you say somebody is born it means he/she was not there before, now he is existent.

Therefore transition from the non-existence to existence is birth. And what is the definition of death? Vice-versa. Transition from the existence to non-existence is death. In संस्कृत we use two sentences अभूत्वा भविता. अभूत्वा means being non-existent. भविता means comes to existence or enjoys existence. Such a thing is called a born entity. अभूत्वा भविता. The word भविता exists in a verbal form as well as in a noun form. In verbal form it is called लुट् लकारः, भविता, भवितारौ, भवितारः; भवितासि, भवितास्थः, भवितास्थ. There is a लुट् लकारः which refers to future tense. That form also we can take. Or it has got a noun form also. भविता, भवितारौ, भवितारः; भवितरं, भवितारौ, भवितृन् ऋकारान्त पुल्लिङ्गः भवितृ शब्दः. Of these two versions we will take up the noun version. So अभूत्वा भविता is birth. And what is death? भूत्वा – remaining existent अभविता – becomes non-existent. That is called death. So यः अभूत्वा भविता सः जायते यः भूत्वा अभविता सः म्रियते. The non-existent one becomes existent, the one who is existing when he becomes non-existent will die. Now शङ्कराचार्य says the second quarter of this verse negates both these processes for आत्मा. Therefore आत्मा is free from both birth and death. Of this, first we are taking the process of death and negating it. So यः भूत्वा अभविता. नायं भूत्वा भविता in the श्लोक should be split as भूत्वा अभविता. And whoever was non-existent and becomes existent is subject to birth, whoever is existent and becomes non-existent is subject to death. Whereas आत्मा is भूत्वा अभविता इति न. Now look at the भाष्यम्. यस्माद् अयम् आत्मा – this आत्मा भूत्वा is equal to भवन-क्रियाम् अनुभूय – after enjoying existence पश्चाद् अभविता – thereafter it becomes

non-existent. **अभविता** is equal to **अभावं गन्ता**. **अभावं गन्ता** means becomes non-existent. **इति न** – this condition is not there. After enjoying existence it becomes non-existent such a condition **न** is not there. **न भूयः**. **न** is important. Such a condition is not there. **भूयः** means **पुनः**. **पुनः** means again. **तस्माद्** – therefore, since such a condition is not there. **न म्रियते** – **आत्मा** does not die. Continuing;

‘यो हि भूत्वा न भविता स म्रियते’ इति उच्यते लोके ।

So now **शङ्कराचार्य** says this definition of death is based on the conventional opinion of the world. We are not making a philosophical analysis. Conventional view is this. **‘यः हि भूत्वा** – if an object exists for some time and **न भविता** – becomes non-existent conventionally **सः म्रियते’** – it is said to be dead. **इति उच्यते लोके** – this is the conventional definition of death in this world and this conventional definition is not applicable to **आत्मा** therefore **आत्मा** is not subject to death, **आत्मा** is eternal. Therefore in the first line **तस्माद् न म्रियते इति** you have to connect it to the first quarter of the verse. Continuing;

वा-शब्दाद् न-शब्दात् च अयम् आत्मा अभूत्वा भविता वा देहवद् न भूयः पुनः । तस्माद् न जायते ।

So in the second quarter **न अयम् भूत्वा भविता** up to that he has commented upon. Thereafter there are two words **वा** and **न**. **शङ्कराचार्य** says the word **वा** in the **श्लोक** means the reverse process. **वा** refers to vice versa. And **न** is the negation of the reverse process also. So now we should know what is the reverse process. The previous process is **भूत्वा अभविता**

existence to non-existence we have talked about. The reverse process is non-existence to existence. शङ्कराचार्य says that also is negated. That means आत्मा doesn't have the transition of non-existence to existence, therefore आत्मा doesn't have birth also. वा-शब्दात् – because of the expression वा in the twentieth verse second quarter and न-शब्दात् – because of the expression न in the verse, we have to negate the reverse process that शङ्कराचार्य presents, अयम् आत्मा अभूत्वा. Previously what was the संस्कृत expression? भूत्वा अभविता. Now we have to say अभूत्वा भविता. Therefore he says अभूत्वा – being non-existent for some time, भविता – again comes to existence इति न – such a process is not there for आत्मा. For that an example is given देहवत्. Body is the counter example, not like example but unlike example. Unlike the body. The physical body remains non-existent for some time and it is born, unlike that आत्मा was never non-existent to come to existence later. Therefore अभूत्वा. And here you should not look for the word अभूत्वा in the श्लोक. In the verse अभूत्वा is not there. But because the word वा is there and शङ्कराचार्य takes वा as the reverse process you have to supply अभूत्वा भविता both words should be supplied. And the word न need not be supplied. न is there in this श्लोक. So अभूत्वा भविता वा देहवत् unlike the body न भूयः पुनः. भूयः is equal to पुनः. Otherwise there will be पुनरुक्ति दोष. तस्मात् न जायते – therefore आत्मा doesn't have birth also. In short, it is eternal. That means it doesn't have a journey of either existence to non-existence or non-existence to existence. Both journeys are not there, therefore it is eternally existent. Therefore न जायते न म्रियते. Continuing;

‘यो हि अभूत्वा भविता स जायते’ इति उच्यते । न एवम् आत्मा ।
अतो न जायते ।

So here also शङ्कराचार्य gives the general convention. What is the general convention or general popular idea regarding birth? He says ‘यः अभूत्वा भविता – if there is something which is non-existent for some time and becomes existent सः जायते’ – it is said to be born. इति उच्यते लोके – this is how people look at the birth. न एवम् आत्मा – आत्मा doesn’t have such a condition. अतः – therefore न जायते – since आत्मा doesn’t fit in with the conventional definition of an emerging thing, an appearing thing therefore न जायते. And therefore what?

यस्माद् एवं तस्माद् अजः, यस्माद् न म्रियते तस्मान् नित्यः च ।

यस्माद् एवम् – because of the negation of the second process which is the process of birth, तस्माद् अजः – therefore आत्मा is birthless. यस्माद् न म्रियते – because of the negation of the process of death, तस्मान् नित्यः च – therefore आत्मा is eternal. This is the commentary upon the third quarter. अजो नित्यः शाश्वतः. Now we may wonder why शङ्कराचार्य is struggling so much with this verse. It appears to be a clean and straight verse. शङ्कराचार्य seems to struggle because there is a problem in this verse which we will generally not note. The problem here is repetition. The process of birth and death is negated three times in this verse. So naturally the question will be why should कृष्ण negate birth and death three times for one and the same आत्मा in one verse. How do you say three times? In the first quarter न जायते म्रियते it is birth-death negation. न

अयम् भूत्वा भविता वा न भूयः is also birth-death negation only. अजः नित्यः is also birth-death negation only which we generally don't notice. शङ्कराचार्य is worried why कृष्ण is doing that. Therefore to avoid this problem and to absolve कृष्ण of पुनरुक्ति दोष, शङ्कराचार्य has made this ingenious commentary. And how शङ्कराचार्य solves the problem is he takes the first negation as प्रतिज्ञा, a proposition. This is the method used in the न्यायशास्त्र. प्रतिज्ञा means you make a statement as a proposition. So the first quarter is प्रतिज्ञा वाक्यम्. Then the second quarter न अयम् भूत्वा अभविता and न अयम् अभूत्वा भविता he takes as हेतु, reasoning. आत्मा doesn't travel from existent to non-existent and non-existent to existent, that is taken as the हेतु, reasoning. In the third quarter repetition शङ्कराचार्य takes as निगमनम्, conclusion. So प्रतिज्ञा निषेध, then हेतु, then निगमन निषेध. Therefore कृष्ण is not committing any mistake. Therefore how should you read this श्लोक? आत्मा is not subject to birth or death. Then, because आत्मा doesn't go from existence to non-existence or non-existence to existence, therefore आत्मा is not subject to birth and death. What is the problem? Therefore कृष्ण is a good teacher. So अजः and नित्यः is निगमनम्. Continuing;

‘यद्यपि आद्यन्तयोः विक्रिययोः प्रतिषेधे सर्वा विक्रियाः प्रतिषिद्धा भवन्ति तथापि मध्य-भाविनीनां विक्रियाणां स्व-शब्दैः एव तद्-अर्थैः प्रतिषेधः कर्तव्य’ इति अनुक्तानाम् अपि यौवनादि-समस्त-विक्रियाणां प्रतिषेधो यथा स्याद् इति आह ‘शाश्वत’ इत्यादिना ।

So now शङ्कराचार्य is entering into the words शाश्वतः, पुराणः and the fourth quarter. शङ्कराचार्य says these words are

negating the other three modifications. शाश्वतः, पुराणः and न हन्यते these three words are negating the other three modifications. That is वृद्धि, अपक्षय and परिणामः modifications. Now here also a question comes, if the first and the last modifications are negated the other modifications are also automatically negated by implication. And when they can be negated by implication itself कृष्ण need not again negate them. And by negating them again कृष्ण is again running into पुनरुक्ति दोष. Because you have to save words. Saving words means saving time, people are busy. Therefore the question comes why should कृष्ण negate them directly when they have been already indirectly negated. शङ्कराचार्य justifies that. When something is indirectly communicated it is always weaker. Indirect communication is a communication but it is always a weaker communication. You are not very sure whether the student is smart enough to understand. Therefore a good teacher doesn't want to take chances therefore even the implied ideas a teacher deliberately repeats so that the communication is clear, and the punch is there in direct communication. It is a fact आद्यन्तयोः विक्रिययोः प्रतिषेधे सति – suppose the first modification birth and the last modification death are negated सर्वाः विक्रियाः – all the in-between modifications like growth, decay etc., सर्वाः – intermediary modifications प्रतिषिद्धा भवन्ति – are indirectly negated through implication. 'यद्यपि means even though that is the truth. Therefore कृष्ण need not directly negate them if He want to be economical with words and economical with time. But कृष्ण doesn't want to be economical, a teacher is not supposed to be economical.

Because even if पुनरुक्ति is a दोष, commit the mistake for the sake of comprehensive teaching. So तथापि – still मध्य-भाविनीनां विक्रियाणाम् – the other modifications which exist in-between, मध्य-भाविनि means intermediary, existing in-between, विक्रियाs – the modifications. In between what and what? That is understood. Birth and death. स्व-शब्दैः एव – through His own words ('His own' refers to कृष्ण) so through the teachers own words, i.e., openly, vocally, orally. तद्-अर्थैः – words which have the meaning of these intermediary modifications. So with the help of His own direct words which have got the meaning of the intermediary modifications. What are the words शङ्कराचार्य is keeping in mind? शाश्वतः पुराणः न हन्यते इति त्रिशब्दैः, through these words प्रतिषेधः कर्तव्यः' – negation has to be directly done. This is within inverted commas which indicates Lord कृष्ण's thinking process. Thus शङ्कराचार्य is probing into the mind of कृष्ण and says कृष्ण Himself thinks in this manner. I have implied, therefore I need not say that but still for safety let me openly negate even if पुनरुक्ति दोष is there, doesn't matter. इति – उद्देशेन with this intention अनुक्तानाम् अपि विक्रियाणाम् – so the other unmentioned modifications. अनुक्तम् means unmentioned. Modifications like यौवनादि-समस्त-विक्रियाणाम् – modifications like youth, middle age, old age etc., प्रतिषेधः यथा स्यात् – negation should be communicated. The negation of the other modifications also should be communicated in such a way इति आह – कृष्ण uses the appropriate expression. And why does शङ्कराचार्य again struggle here. The commentator has got a very tough time, you should remember. Even though कृष्ण

wants to negate the other modifications also directly, there also कृष्ण doesn't use those words directly. न वर्धते न विपरिणमते न अपक्षीयते कृष्ण doesn't use. कृष्ण uses different words even in that direct negation. शाश्वतः पुराणः these words are direct negation but even here He uses an implication and negates them. Therefore शङ्कराचार्य says even the direct negations are also not that direct because the words used are शाश्वतः पुराणः from which you have to extract the absence of the other negations. That is why he says यथा प्रतिषेधः स्यात् तथा आह. How does he say that? 'शाश्वतः' इत्यादिना – in the form of शाश्वतः etc. This introduction also is a must because if you look at the third quarter अजः नित्यः शाश्वतः, and those people who have got a simple knowledge of संस्कृत they will be confused because the word नित्यः and शाश्वतः are conventionally used as eternal as synonymous. नित्यः means eternal, शाश्वतः means eternal. Therefore we will get a doubt why should कृष्ण use the word नित्यः and शाश्वतः. Therefore शङ्कराचार्य says the word शाश्वतः should not be taken in its conventional sense, it must be given a different meaning. What is the different meaning?

शाश्वतः इति अपक्षय-लक्षणा विक्रिया प्रतिषिध्यते । शश्वद्-भवः शाश्वतः ।

In this context the word शाश्वतः does not mean eternal but it means free from decay, degeneration, declension, old age, senility. So शाश्वतः इति – by the expression शाश्वतः in this verse अपक्षय-लक्षणा विक्रिया – the modification in the form of decay or degeneration popularly known as जरा. So अपक्षय means decay, लक्षणा means in the form of, विक्रिया means

modification. Modification in the form of decay **प्रतिषिध्यते** – is negated by the word **शाश्वतः**. So here you should remember the very word **शाश्वतः** itself is a positive word which includes the negation of **अपक्षय**. The next portion is the definition of the word **शाश्वतः**. **शश्वद्-भवः शाश्वतः – शश्वत्** means always. **भवः** means remaining the same. So **शाश्वतः** means always remaining the same without degeneration.

न अपक्षीयते स्वरूपेण निरवयवत्वाद्; निर्गुणत्वात् च न अपि गुण-क्षयेण अपक्षयः ।

Here **शङ्कराचार्य** gives an incidental information. He says degeneration is of two types. One is the degeneration of the substance itself because of the decrease of various components, limbs etc. So thus substance degeneration. Like loosing the leg or hand etc., a part of the person himself goes away. That is called **अवयव अपक्षयः**. And the second type of degeneration is the substance is intact, all the components are there but their faculties or powers are gone. So physically hand is there but the reflexes are gone. So here physically the body is there but the features or **गुण**s are gone. Therefore **द्रव्य अपक्षयः** and **गुण अपक्षयः**, substantial degeneration and attribute-wise degeneration. Substantial degeneration happens when there are many components or parts. Attribute degeneration happens when there are attributes. Now **आत्मा** doesn't have substantial degeneration and attribute-wise degeneration. **आत्मा** doesn't have substantial degeneration, this part gone or that part gone, why because, **निरवयवत्वात्** – since components are not there **आत्मा** doesn't lose components like

tooth gone or kidney gone. And since आत्मा is निर्गुणः – गुणतः अपक्षयः नास्ति. निरवयवत्वात् द्रव्य अपक्षयः नास्ति and निर्गुणत्वात् गुण अपक्षयः नास्ति. स्वरूपेण न अपक्षीयते – आत्मा doesn't degenerate substantially as a substance. Why, निरवयवत्वात् because आत्मा is not an assembly of organs. स्वगत भेद अभावात्. निरवयवत्वात्. गुण-क्षयेण अपि अपक्षयः नास्ति – आत्मा doesn't have degeneration in terms of the faculty loss or attribute loss. Why? निर्गुणत्वात् – because आत्मा doesn't have attributes at all. Continuing;

अपक्षय-विपरीता अपि वृद्धि-लक्षणा विक्रिया प्रतिषिध्यते पुराण इति ।

So शङ्कराचार्य has completed the commentary of the word शाश्वतः. The final meaning is शाश्वतः means decayless, two-fold decay free. Now he comes to the next one पुराणः. And here he says the word पुराणः is negating the growth of आत्मा which is the opposite of decay. Therefore he says अपक्षय-विपरीता विक्रिया – there is a modification which is the opposite of degeneration, अपक्षयः and that is regeneration or growth. वृद्धि-लक्षणा विक्रिया. The word विक्रिया and विकारः are synonymous. The only difference is विकारः is masculine gender and विक्रिया is feminine gender in संस्कृत. But both are modification only. प्रतिषिध्यते – the growth is negated. How? पुराणः इति – by the word पुराणः. Literally it means ever fresh, ever the same, without increase in its dimension or without increase in its attributes. It can increase in attributes only if attributes are there. प्रतिषिध्यते पुराणः इति is negated by the word पुराणः. That he explains.

यो हि अवयवागमेन उपचीयते स वर्धते अभिनव इति च उच्यते ।

The explanation of पुराणः he gives. यः हि अवयव आगमेन उपचीयते. उपचीयते means expands or grows. उप√चि. Expands by अवयव आगमेन – by addition of some extra. So there is an addition either concrete or subtle. And because of this addition when something grows in its stature सः वर्धते – that thing is growing. And when a thing has grown because of that people say it is अभिनवः – it is a new thing. What is new? Nothing but old thing plus some addition. So the growth alone is called अभिनवः new. इति च उच्यते. Whereas the आत्मा is always पुराणः, the old alone. No addition of thing and आत्मा doesn't become new by the addition of things. Therefore आत्मा is never called अभिनवः it is always called पुराणः. Therefore he says –

अयं तु आत्मा निरवयवत्वात् पुरा अपि नव एव इति पुराणो, न वर्धते इत्यर्थः ।

So आत्मा doesn't have this value addition and आत्मा doesn't become a new thing in the conventional sense of the term. Therefore he says अयं आत्मा तु. So तु is to differentiate from all the other things including our own body. After having a bath one spends so much time in front the mirror! All because he wants to come out as अभिनवः, fresh and new. Like that can it done to आत्मा? He says तु – unlike the physical body, निरवयवत्वात् – since आत्मा doesn't have any अवयव or parts you cannot add parts to the आत्मा. So निरवयवत्वात् since it is not an assembly you cannot add or delete. In the previous case by अपक्षय it was meant deletion or removal of part, here we are

negating the addition of part. Parts can neither be removed nor added. So Therefore he gives the definition of the word पुराणः. The word पुराणम् we very commonly use – भागवत पुराणम्, मत्स्य पुराणम्, etc. The संस्कृत definition of the word पुराणः शङ्कराचार्य gives here. पुरा अपि नवः – even though it is ancient only, very old only. That means nothing has been added to it or deleted. Still नवः – it is ever fresh without addition. So पुरा अपि even though आत्मा is old. How old is आत्मा? अनादि. Even though it is old, नवः. In the word पुराणः the letter णः means नवः. नवः means ever fresh even though nothing has been added. नवः एव इति – therefore पुराणः. Ok, what is the final meaning? He says न वर्धते इत्यर्थः – आत्मा does not grow or expand. So शाश्वतः means आत्मा doesn't contract. पुराणः means आत्मा doesn't expand. The only difference is here we are using the word पुराणः for आत्मा but भागवतम् etc., scriptures are also called पुराणम् because even though they are very very old, written centuries before, still they are either talking about eternal धर्म or they are talking about eternal आत्मा. Therefore the पुराणम्s are without any addition, they are ever fresh, ever valid. That is why even now when we read रामायणम् or महाभारतम् it has got the value. Therefore भागवतम् etc., scriptures are called पुराणम्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

अपक्षय-विपरीता अपि वृद्धि-लक्षणा विक्रिया प्रतिषिध्यते पुराण इति । यो हि अवयवागमेन उपचीयते स वर्धते अभिनव इति च उच्यते । अयं तु आत्मा निखयवत्त्वात् पुरा अपि नव एव इति पुराणो, न वर्धत इत्यर्थः ।

We are seeing शङ्कराचार्य's commentary upon the twentieth verse of the second chapter of the गीता. And in this twentieth verse Lord कृष्ण borrows the idea from the कठोपनिषत् and reveals that आत्मा is free from all the six modifications. निर्विकारः आत्मा. We have seen up to the third quarter of the श्लोक - अजो नित्यः शाश्वतोऽयं पुराणः. The four words negate four types of विकारs. By the word अजः जायते is negated, by the word नित्यः म्रियते मरणम् is negated, by the word शाश्वतः अपक्षय or decay is negated and by the word पुराणः वर्धते or वृद्धि is negated. जन्म नाश अपक्षय वृद्धिः all these four modifications have been negated. And now शङ्कराचार्य wants to go to the fourth quarter of this श्लोक - न हन्यते हन्यमाने शरीरे and he says the word न हन्यते negates the fifth modification viz., परिणाम or change, metamorphosis. If you remember उद्भव गीता class there they defined youth is up to the forty-fifth year and therefore it comes under growing. And after sixtieth year it is considered to be जरा or अपक्षय. Therefore the graph goes up up to forty-five and it goes down from षष्ठ्यब्दीपूर्ती. The gap between forty-five and sixty will come under विपरिणामः neither growth nor decay. That विपरिणाम

विकार is negated by the expression न हन्यते. That is going to come in the following portion, we will read.

तथा न हन्यते न विपरिणम्यते हन्यमाने विपरिणम्यमाने अपि शरीरे ।

तथा – moreover. Here it is in the meaning of conjunction or addition because we have negated four modifications, in addition to that the fifth modification is also negated. So तथा moreover, also. न हन्यते – आत्मा is not हन्यते. हन्यते शङ्कराचार्य says न विपरिणम्यते – it is not subject to change. So the √विपरिणम् means to undergo a change. And this root is intransitive root, therefore passive voice cannot be there but still शङ्कराचार्य uses passive voice because the word हन्यते is in passive so विपरिणम्यते is put in passive. But since the root is intransitive we have to take the active meaning only. न विपरिणम्यते means न विपरिणमते. Otherwise we have to make it causal and see it as passive. We can justify either way. विपरिणम्यते means does not undergo a change. When it does not undergo a change? शरीरे हन्यमाने अपि – even when the physical body undergoes change which is inevitable, even when the देह changes the देही does not change. Therefore शरीरे हन्यमाने सति सप्तमी. हन्यमाने means विपरिणम्यमाने is equal to undergoes change. So the final meaning is even when the physical body undergoes change आत्मा doesn't undergo a change. Even when the सूक्ष्म शरीरम् in the form of thoughts undergoes change even then the आत्मा doesn't change. Even though आत्मा is contained in the physical body normally when the container is affected the content also will be affected. If the

pot is shaken the content within also will be shaken, when the pot is dirty inside the content also will get dirty. The normal rule is the container affects the content. But in the case of आत्मा the general rule is not applicable. Body is container आत्मा is content. But still the container body cannot affect the content आत्मा. Therefore न विपरिणमते. With this the fifth modification is also negated. Continuing;

हन्तिः अत्र विपरिणाम अर्थो द्रष्टव्यः अपुनः-उक्तार्यै । न विपरिणम्यते इत्यर्थः ।

So शङ्कराचार्य is concerned about an objection that may come from a संस्कृत student. A संस्कृत student knows the word हन्ति. हन्ति is a verb derived from the √हन् to kill. Even in the previous verse य एनं वेति हन्तारं यश्चैनं मन्यते हतम् also the word हन् is legitimately translated as the killing action. That is the dictionary meaning also for the word हन्. But here शङ्कराचार्य has quietly changed the regular meaning, instead of translating हन्ति as not killed न हन्यते should be translated as what, आत्मा is not killed, but शङ्कराचार्य is translating it differently. He says आत्मा doesn't change. So how can you change the language? When somebody asks you to bring milk and you bring water. Communication will fail if you change the meaning of the word. For that शङ्कराचार्य gives an explanation. No doubt the word न हन्यते means आत्मा is not killed only. But I don't want to take that meaning because this idea has already said before in the first quarter by the expression न जायते न म्रियते. If आत्मा does not die, it automatically means आत्मा cannot be killed. So if the word न हन्यते also is given

the same meaning then there will be पुनरुक्ति दोष. And poor कृष्ण will be subject to criticism. And not only will there be पुनरुक्ति दोष but there will be another problem also there will be negation of only four modifications and the modification of विपरिणाम will not be negated. Therefore two problems – there will be पुनरुक्ति of one विकार निषेध and there will be avoidance of another विकार. So what is the best thing? You translate न हन्यते as न विपरिणमते. We have two advantages – मरण विकार निषेध पुनरुक्ति दोष is avoided/negated and also another advantage is विपरिणाम, the fifth modification is incorporated in this श्लोक. Since these two advantages are there I have deliberately taken this meaning. Therefore he says हन्तिः. हन्तिः here means √हन्. हन्तिः is a peculiar expression when you use a verb and put a विसर्ग. Normally after the verb हन्ति विसर्ग cannot come. But in peculiar cases गच्छति पठति etc., are followed by विसर्ग and there is a grammar rule, when the verb is followed by a विसर्ग there it indicates the धातु, the original root. Therefore हन्तिः means the संस्कृत √हन्. अत्र – in this particular context विपरिणाम अर्थः – has got a special meaning, not the regular dictionary meaning of killing but an irregular non-dictionary meaning of changing. बहुव्रीहि विपरिणाम अर्थः यस्य हन् धातोः इत्यर्थः. In this meaning द्रष्टव्यः – you have to interpret only in this manner. There is a reasoning for interpreting in this manner अपुनः-उक्ततायै – to avoid the defect of repetition and also to include the fifth modification. Therefore the final meaning is न विपरिणम्यते इत्यर्थः – so न हन्यते is equal to न विपरिणम्यते. आत्मा does not have any change. Continuing;

अस्मिन् मन्त्रे षड्-भावविकारा लौकिक-वस्तु-विक्रिया आत्मनि प्रतिषिध्यन्ते । 'सर्व-प्रकार-विक्रिया-रहित आत्मा' इति वाक्यार्थः ।

So with the previous paragraph the commentary on this श्लोक is over. Now the following two paragraphs are general comments on this श्लोक. A totality observation because in our preoccupation with the individual word we should not lose sight of the totality. Therefore शङ्कराचार्य's style is now and then after the completion of the verse he will go back like a painter and from a distance he will watch. Like that this is a general observation. He says, अस्मिन् मन्त्रे. See he uses the word मन्त्र itself. Even though it is a भगवद्गीता श्लोक, स्मृति only. He calls it मन्त्र because it is almost bodily lifted from कठोपनिषत्. I say almost because there is a slight change. न जायते म्रियते वा विपश्चित् is in कठोपनिषत् whereas कदाचित् is here. Similarly in the second quarter न अयम् भूत्वा भविता वा न भूयः is in भगवद्गीता whereas in कठोपनिषत् it is न अयम् कुतश्चित् न बभूव कश्चित्. Therefore he calls it मन्त्र deliberately. So in this मन्त्रात्मक श्लोक षड्-भावविकाराः – six modifications belonging to positive entity. भावः means positive, existent entity. Why do you add positive entity? Because अभाव or non-existence does not have षड्-विकाराः. Therefore to differentiate he says भावविकाराः. लौकिक-वस्तु-विक्रियाः – षड्-भाव is equal to लौकिक-वस्तु. All the regular things of the creation. And here there is an aside note. षड्-भावविकाराः संस्कृत students should carefully note. The षड् adjective should not be connected to भाव. It is not a six entity. Modifications of six entities should not be translated. It is not a modifications of six

entities but you should reverse it as भाव षड् विकाराः. Six modifications of all entities. Therefore while making समास for this भावानाम् विकाराः भावविकाराः then षड्-भावविकाराः must be done properly. So six modifications in the form of लौकिक-वस्तु-विक्रियाः. विक्रिया is another संस्कृत word for विकाराः. Both are synonymous. लौकिक-वस्तु means all the created entities. Why should he say लौकिक-वस्तु? Because आत्मा is अलौकिक-वस्तु. Therefore it is not included in that. So all of them आत्मनि प्रतिषिध्यन्ते – all the six are negated with regard to आत्मा. Then comes the next question. So we will just gloss over and run to the next paragraph. But शङ्कराचार्य will closely observe the श्लोक and the subcommentators will closely observe the भाष्यम्. Then there is a problem. शङ्कराचार्य says six modifications are negated in this श्लोक. But this श्लोक does not negate six modifications. It only negates five – अजः नित्यः शाश्वतः पुराणः न हन्यते. Only पञ्चविकाराः निषिद्धाः. How can शङ्कराचार्य say षड्-विकाराः? Then the subcommentators say it can be justified in two different ways. One method is, the five implies the sixth one also. So five are directly negated and the sixth one is implied, it is indirectly negated. Therefore it is ok. Or there is a second method of justification also. In the second quarter of the verse न अयम् भूत्वा भविता वा न भूयः says आत्मा does not appear and disappear. By which temporary existence is negated. And therefore the second quarter is negating the temporary existence which is the sixth modification called अस्ति. अस्ति means temporary existence. That has been negated in the second quarter न अयम् भूत्वा. Therefore all the six modifications have

been negated. Therefore शङ्कराचार्य concludes सर्व-प्रकार-विक्रिया-रहितः आत्मा इति वाक्यार्थः. Here the word वाक्यार्थः means श्लोकार्थः. The final essence of the entire श्लोक is आत्मा is free from all changes. So सर्व-प्रकार all types of विक्रिया changes रहितः free from is आत्मा. In English to put it in one word, आत्मा is changeless. Continuing;

यस्माद् एवं तस्माद् 'उभौ तौ न विजानीत' इति [गीता २-१९] पूर्वेण मन्त्रेण अस्य संबन्धः ॥ २-२० ॥

So another general observation. This is also very important in our tradition. When we study any scripture we have to always do this exercise, when we have thoroughly studied a particular श्लोक we have to see its connection with the previous श्लोक and the later श्लोक. That is called सङ्गति ग्रहणम्. And thereafter we have to see its connection with the current topic of the text which is आत्मानात्मा विवेक. Then we have to see its connection with the chapter, the second chapter, then we have to see its connection with the entire भगवद्गीता. In ब्रह्मसूत्र we talked about सूत्र सङ्गतिः, अधिकरण सङ्गतिः, पाद सङ्गतिः, अध्याय सङ्गतिः and शास्त्र सङ्गतिः. Five connections we have to see after completing every श्लोक. Only then the study is complete. Here शङ्कराचार्य is talking about the connection between the present श्लोक and previous श्लोक. In the previous श्लोक it was said आत्मा is अकर्ता. न अयम् हन्ति न हन्यते. In this श्लोक it is said आत्मा is निर्विकारः. And शङ्कराचार्य says the connection between them is one is the cause and the other is the effect. Because आत्मा is निर्विकारः आत्मा is अकर्ता. Because आत्मा is changeless आत्मा cannot

perform any action. Performance of action requires modification or change. If change is not possible कर्तृत्वम् is also not possible. Therefore हेतु हेतुमत् भाव सङ्गतिः between this श्लोक and previous श्लोक. यस्माद् एवम् – since आत्मा is changeless तस्माद् – आत्मा is actionless. With this line in the previous श्लोक the अकर्तृत्वम् of आत्मा was mentioned. इति [गीता २-१९] पूर्वेण मन्त्रेण – with the previous मन्त्र. There also he uses the word मन्त्र because previous श्लोक is almost lifted from कठोपनिषत्. Therefore पूर्वेण श्लोकेन अस्य श्लोकस्य twentieth श्लोकस्य संबन्धः. This is the सङ्गतिः. Therefore what is the connection with the current topic? Therefore अर्जुन by fighting this war you the आत्मा are not going to incur either पुण्यम् or पापम्. Therefore पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ गीता १-३६ ॥ all अर्जुन's arguments also fall apart. With this the twentieth श्लोक is over. Now the अन्वय, अयम् कदाचित् न जायते, म्रियते वा । (अयम्) भूत्वा न (अभविता); (अथ)वा (अभूत्वा) भूयः न (भविता) । अयम् अजः नित्यः शाश्वतः पुराणः (च भवति) । शरीरे हन्यमाने (सति अयम्) न हन्यते ।

We will enter into the verse twenty-one. Introduction.

‘य एनं वेति हन्तारम्’ [गीता २-१९] इति अनेन मन्त्रेण ‘हनन-क्रियायाः कर्ता कर्म च न भवति’ इति प्रतिज्ञाय, ‘न जायते’ इति अनेन अविक्रियत्वे हेतुम् उक्त्वा प्रतिज्ञातार्थम् उपसंहरति –

शङ्कराचार्य says that the twenty-first verse is repeating the same idea that is given in the nineteenth verse. The idea is कर्तृत्व कर्मत्व निषेधः, negation of doership. So naturally the question will come why should कृष्ण repeat the same idea

again. So शङ्कराचार्य has to explain. Therefore he says this is the methodology of teaching. First you have to give a proposition then you have to give a reasoning and then you have to give the conclusion. The methodology of teaching is proposition, reasoning and conclusion. Proposition is called प्रतिज्ञा, reasoning is called हेतुः and conclusion is called निगमनम्. And in this the proposition and conclusion will be the same only because the reason is given only in support of the proposition. Therefore after giving the reason I say therefore my proposition is valid. And here he says nineteenth verse is प्रतिज्ञा श्लोक, twentieth verse is हेतु श्लोक, twenty-first verse is निगमन श्लोक. And always प्रतिज्ञा and निगमनम् will be the same only. And therefore nineteen and twenty-one are legitimate repetition one as प्रतिज्ञा and another as निगमनम्. He gives the reasoning of the twentieth verse. If you put in English it will read like this. आत्मा is actionless (nineteenth verse) because आत्मा is changeless (twentieth verse) therefore आत्मा is actionless (twenty-first verse). ‘य एवं वेति हन्तारम्’ [गीता २-१९] इति – through the nineteenth verse अनेन मन्त्रेण again he uses the word मन्त्र very deliberately. ‘हनन-क्रियायाः कर्ता कर्म च न भवति’ इति प्रतिज्ञाय – in the nineteenth verse proposition is given, प्रतिज्ञाय means proposition. The प्रतिज्ञा is ‘हनन-क्रियायाः कर्ता कर्म च न भवति’ – आत्मा is neither a कर्ता nor an object, neither a subject nor an object. This is nineteenth, प्रतिज्ञा वाक्यम्. The twentieth is ‘न जायते’ इति अनेन – with the help of the twentieth verse beginning with ‘न जायते’ अविक्रियत्वे हेतुम् उक्त्वा – the reason is given to show that आत्मा is changeless. Therefore the conclusion is आत्मा is free

from all modifications therefore आत्मा is अविक्रियः. Having said that then उपसंहरति – in the twenty-first श्लोक the proposition of the nineteenth प्रतिज्ञातार्थम् – is उपसंहरति is concluded. This is the सतर्कशास्त्र अनुमान method. Therefore the idea will be the same only, you have to accept that. This is the introduction. Now we will go to the श्लोक.

Verse 02-21

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ गीता २-२१ ॥

First I will give you the gist of the verse. The verse first says a wise person knows the आत्मा of the above description. अविनाशिनम् अजम् नित्यम् all these are the descriptions of आत्मा. And वेद here is a verb and not ऋग्वेद etc. √विद् वेद, विदतुः, विदुः. A wise person knows this आत्मा. And after knowing I am the आत्मा of above description, कृष्ण asks, कं घातयति हन्ति कम् – how can the wise person be कर्ता thereafter. After knowing I am अकर्ता आत्मा how can the wise person be called a कर्ता, a killer? Therefore a wise man is अकर्ता, he is free from action. And कं घातयति – not only doesn't he kill anyone, he doesn't even instigate anyone to kill, which is called indirect killing. So a wise person doesn't kill – direct killing is negated, a wise person doesn't instigate anyone to kill – indirect killing is negated. Therefore neither कर्ता nor कारयिता. So thus wise man is अकर्ता is the conclusion in this श्लोक. With this background we will enter into the भाष्यम्.

वेद विजानाति अविनाशिनम् अन्त्य-भाव-विकार-रहितं नित्यं विपरिणाम-रहितं यो वेद इति संबन्धः । एनं पूर्वेण मन्त्रेण उक्त-लक्षणम् अजं जन्म-रहितम् अव्ययम् अपक्षय-रहितम् ।

वेद is the first word in the मूलम्. As I said **वेद** is a verb and for that the subject is the word **यः** which comes later. And the word **यः** refers to a wise person. So a wise person knows. **वेद** is equal to **विजानाति**. What does he know? The आत्मा. What type of आत्मा? **अविनाशिनम्** is equal to **अन्त्य-भाव-विकार-रहितम्**. **अन्त्य** means final. **भाव-विकार** means modification. **अन्त्य-भाव-विकार** is final modification. That means मरणम्. So of the six modifications the final is मरणम्. So मरण रहितम् is the meaning of **अविनाशिनम्**. Then the word **नित्यम्**. Again problem! Because **अविनाशिनम्** and **नित्यम्** has the same meaning. शङ्कराचार्य has already solved the problem in a previous verse. अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः । In the eighteenth verse अनाशिनः नित्यस्य two words occurred. There he has analyzed that. That we have to remember here. So here the word **नित्यम्** should be translated as **विपरिणाम-रहितम्** – without change. So **अविनाशिनम्** means deathless, **नित्यम्** means changeless. कूठस्थ नित्यः. **यः वेद इति संबन्धः**. Here he says **वेद** the verb comes in the beginning of the श्लोक, **यः** the subject is coming in the later part of the श्लोक, Therefore you should combine the subject and verb properly and you should read it as **यः वेद. यः** is a relative pronoun, whoever knows is the meaning. For convenience we will take it as a wise person knows. Then the next word in the मूलम् is **एनम्** – this आत्मा. What do you mean by this आत्मा? He says **पूर्वेण मन्त्रेण उक्त-लक्षणम्** – the आत्मा

whose description has been already given in the nineteenth and especially the twentieth verse. **उक्त-लक्षणम्** – whose features have been talked about. बहुव्रीहि, उक्तानि लक्षणानि यस्य सः तम्. Then the next word in the मूलम् is **अजम्** is equal to **जन्म-रहितम्** – free from birth. **अव्ययम्** is equal to **अपक्षय-रहितम्** – free from decay. In short, free from all modifications. Such a changeless आत्मा the wise person knows. So knows also is a verb. Continuing;

कथं केन प्रकारेण स विद्वान् पुरुषः अधिकृतो हन्ति हनन-क्रियां करोति । कथं वा घातयति हन्तारं प्रयोजयति ।

So after commenting upon the first half of the verse now शङ्कराचार्य enters into the second half कथं स पुरुषः. **कथं** is equal to **केन प्रकारेण** – how can? **सः विद्वान् पुरुषः** – that wise person. The word **सः** is in the मूलम् is equal to **विद्वान् सः पुरुषः** both are in the मूलम् is equal to **विद्वान्**. Who is the wise person? **अधिकृतः** – is a qualified wise person. Why should he say qualified wise person? Because without qualification if a person becomes wise he will continue to be otherwise only. So therefore qualified wise person alone can expect transformation in life. Therefore साधनचतुष्टय सम्पन्नः **विद्वान् हन्ति** is in the मूलम् is equal to **हनन-क्रियां करोति** – how can the wise person kill anyone. **ज्ञानि** is अकर्ता, he doesn't kill anyone. Similarly **कथं वा घातयति** is in the मूलम् is equal to **हन्तारं प्रयोजयति**. **प्रयोजयति** means instigate, persuade. Whom? **हन्तारम्** another killer. How can a **ज्ञानि** instigate another person to kill. Therefore he is neither the doer nor the instigator. Neither a

कर्ता nor a कारयिता. So घातयति is the causal form of हन्ति. For that the meaning is हन्तारं प्रयोजयति. Continuing;

न कथंचित् कंचिद् हन्ति, न कथंचित् कंचिद् घातयति इति उभयत्र आक्षेप एव अर्थः, पश्नार्थासम्भवात्।

Now here शङ्कराचार्य says that in the श्लोक the words कथम् and कम् are interrogative pronouns, a pronoun of questioning. How can a wise person kill? And who can a wise person kill? कथम् हन्ति – how can a wise person kill? कम् हन्ति – who can a wise person kill? Similarly, how can a wise person instigate? And whom can a wise person instigate? These four questions are there.

1. How can he kill?
2. Whom can he kill?
3. How can he instigate?
4. Whom can he instigate?

All are interrogative pronouns. शङ्कराचार्य says even though here it is interrogation here the meaning is negation. So interrogative pronoun has been used here in the meaning of निषेध. In संस्कृत it is said आक्षेप अर्थे कथम् and आक्षेप अर्थे कम्. This is not new to संस्कृत. It is there in all local languages also. Who can go there? means nobody will go there. So according to the context you have to find out. Here शङ्कराचार्य says पश्नार्थ does not fit in in this context. Therefore आक्षेप अर्थ should be taken. Therefore he says, कथंचित् कंचिद् न हन्ति. The final meaning should be आत्मा does not kill in any manner and आत्मा does not kill anyone. How can should be taken as in

any manner. Whom can should be taken as anyone. So कथंचित् – in any manner कंचिद् – anyone न हन्ति – आत्मा does not kill. Similarly, कथंचित् – in any manner कंचिद् – anyone आत्मा does not instigate to kill. इति – in any manner उभयत्र – in the case of both interrogative words. By both means कथम् is one interrogative word and कम् is the second one. Both the interrogations should be taken as आक्षेपः एव अर्थः – निषेधः. Why it should be taken as negation? पश्नार्थ असम्भवात् – the meaning of interrogation or questioning is असम्भः – is not fitting in this context. Even though question is the primary meaning, we are dropping the primary meaning and taking the secondary meaning because there is no other way. Now the question is why do you say there is no other way? That we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

न कथंचित् कंचिद् हन्ति, न कथंचित् कंचिद् घातयति इति उभयत्र आक्षेप एव अर्थः, प्रश्नार्थासम्भवात्।

शङ्कराचार्य is commenting upon the twenty-first verse of the second chapter in which Lord कृष्ण points out that the wise person is not a कर्ता nor a कारयिता. He is neither a doer nor an instigator. And भगवान् does not convey this in a direct manner, he puts it in an indirect way as though asking a question. Whom does a wise person kill and whom does a wise person instigate to kill? So शङ्कराचार्य says here both these words ‘whom does he kill’ and ‘whom does he instigate’ appear to be interrogative pronouns but there is no interrogation meant here, it is only a negation. Therefore प्रश्नार्थः न सम्भवति आक्षेपार्थ एव सम्भवति. This meaning is there in other languages also ‘who can go there in the early morning?’, nobody can go there is the meaning. So शङ्कराचार्य says ‘whom does he kill’ is also आक्षेपार्थ and ‘whom does he instigate’ there also आक्षेपार्थ only. Therefore he said न कथंचित् कंचिद् हन्ति, न कथंचित् कंचिद् घातयति इति उभयत्र. In the case of both the words कथम् and कम् आक्षेपः एव are used in the meaning of negation. Why do you say negation and not प्रश्नार्थ? He gives two reasons to establish that. The first reason is प्रश्नार्थ असम्भवात्. No doubt the words कथम् and कम् primarily mean प्रश्न alone. And we should try प्रश्नार्थ only but if प्रश्नार्थ doesn’t fit in then you have to compromise and come to the secondary meaning of आक्षेपार्थ. शङ्कराचार्य says in this context प्रश्नार्थ

doesn't fit in. Why? Because first, it is the teaching given by कृष्ण. The question should come from the student only. How can कृष्ण ask doubt from अर्जुन? Therefore कृष्ण cannot be asking any question to Himself or अर्जुन, only the student can ask the question. And even somehow if you assume कृष्ण is asking a question then in the later portion of the गीता the answer must be coming. But if you study the later portion of the गीता nowhere there is an answer to the question either given by कृष्ण or अर्जुन. So when there is no answer how can you take this as a question. Therefore प्रश्नार्थ is not possible. This is reasoning number one. Then there is a second reason also which he gives in the next paragraph, we will read.

**हेतु-अर्थस्य अविक्रियत्वस्य तुल्यत्वाद् । विदुषः सर्व-कर्म-प्रतिषेध
एव प्रकरणार्थः अभिप्रेतो भगवतः ।**

There is a second reason also to take the words कथम् and कम् in आक्षेपार्थे. He says go back to the original context. In the last class I said verses nineteen, twenty and twenty-one, these three should be taken as a package, as a group. Because nineteenth verse is a proposition, twentieth verse is a reasoning and the twenty-first is a conclusion. What is the proposition? आत्मा is actionless. What is the reasoning in the twentieth verse? आत्मा is changeless. What is the conclusion? Therefore आत्मा is actionless. Therefore, since these are the words of conclusion, the actionlessness must be the conclusion here. The conclusion cannot be a new question, it has to be in the form of 'therefore, आत्मा is actionless.' Because the reason given in the twentieth verse is relevant in twenty-first also and therefore as

a conclusion because of the reason of changelessness, the conclusion of actionlessness alone must be the meaning. Therefore we should say that कथम् and कम् are action निषेधार्थः न तु प्रश्नार्थः. हेतु-अर्थस्य अविक्रियत्वस्य. So अविक्रियत्व means the changelessness of the आत्मा, हेतु-अर्थस्य – which is the reasoning for actionlessness, the changelessness of the आत्मा which is the reasoning for actionlessness, तुल्यत्वात् – is the same thing, is common with regard to both the words कथम् हन्ति as well as कम् हन्ति, in the context of the word कथम् and in the context of the word कम् the reasoning is the तुल्यम् is the same. In fact, this तुल्यत्वात् should be connected with previous paragraph therefore आक्षेप एव. Therefore the words कथम् and कम् cannot be the question, it has to be the negation of action only. And from the word विदुषः onwards it is a separate sentence. We have to supply the word ‘therefore’. Therefore भगवतः अभिप्रेतः प्रकरणार्थः – the meaning of this section consisting of these three verses nineteen, twenty and twenty-one taken as one section भगवतः अभिप्रेतः – the meaning of this section intended by भगवान् is विदुषः सर्व-कर्म-प्रतिषेधः – it is the negation of all कर्म in the case of a wise person. Because a wise person is आत्मा and because आत्मा is actionless therefore a wise person is free from all कर्मस. This is the essence. विदुषः – for a wise person सर्व-कर्म-प्रतिषेधः – including नित्यनैमित्तिक कर्म all of them are negated. And when he says this he is directing this statement towards a special पूर्वपक्षि who शङ्कराचार्य can never forget – ज्ञानकर्म समुच्चयवादि. Now he is addressing him - a wise person cannot have any कर्म at all, where is the question of wise

person combining the ज्ञान and कर्म, therefore गीता doesn't teach ज्ञानकर्म समुच्चयवाद. Continuing;

हन्ते: तु आक्षेप उदाहरणार्थत्वेन ।

So here an incidental note is added. Suppose a पूर्वपक्षि argues. A silly argument he may give. He may say, ok, कृष्ण is negating action in this verse by कथम् हन्ति and कम् हन्ति. Even then the words कथम् and कम् are associated with the words हन्ति and घातयति. That means कृष्ण is negating only two actions. What is that? How does a wise person kill? That means what? Killing action is negated. How does a wise person instigate to kill? That means what? A wise person will not do the action of killing instigation. That means what? The twenty-first श्लोक is negating only two actions – killing action and killing instigation action. How do you say सर्व-कर्म-प्रतिषेधः? Only द्विकर्म प्रतिषेधः. So हनन कर्म and हनन कर्म कारणम् only two. शङ्कराचार्य says, simpleton! Here the word killing is taken only as a representative action, therefore when killing action is negated, it is the negation of all the actions including वैदिक लौकिक कर्माणि, including नित्यनैमित्तिक कर्माणि. Therefore the word हन्ति is उपलक्षणार्थे. Therefore he says **हन्ते: तु आक्षेपः**. आक्षेपः means the negation. **हन्ते:** means हनन कर्मणः. As I have told this before when the verb हन्ति is used with the विसर्ग it refers to √हन् or the action. Therefore **हन्ते:** means killing action. षष्ठी विभक्ति. The negation of killing action is to indicate **उदाहरणार्थत्वेन** – is used as an indicator. **उदाहरणार्थ** means उपलक्षणार्थ. उपलक्षणम् means an example, an indication. Now the question is indication of what. We have

to supply. Indication of all the actions. Therefore it is not केवलम् हनन कर्म प्रतिषेधः हनन कर्म प्रतिषेधद्वारा सर्व-कर्म-प्रतिषेधः. Therefore don't waste my time giving silly arguments. Now पूर्वपक्षि is going to come up with another argument. He doesn't allow शङ्कराचार्य to go to twenty-second verse. What is the next objection? This is a serious objection, very technical objection.

विदुषः कं कर्मासम्भवे हेतु-विशेषं पश्यन्, कर्माणि आक्षिपति भगवान् – 'कथं स पुरुषः' इति ।

So now the पूर्वपक्षि is asking a seemingly innocent question to the सिद्धान्ति, the अद्वैतिन् and later he wants to catch hold of the अद्वैतिन्. So he asks the question – हे अद्वैतिन्! **भगवान् विदुषः कर्माणि आक्षिपति – भगवान्** Lord is negating कर्म's in the case of a विद्वान्. The अन्वय is **विदुषः कर्माणि** actions for a wise person **भगवान् आक्षिपति – भगवान्** is negating. How does He negate? **'कथं स पुरुषः' इति** – by asking a question how does he kill and using the question in आक्षेपार्थे in the sense of negation. **कर्म-असम्भवे कं हेतु-विशेषं पश्यन्**. We will take it as पश्यति. In **कर्म-असम्भवे** – in the impossibility of action for a wise man, **कर्म-असम्भव** means in the negation of **कर्म** for a wise person, **कं हेतु-विशेषं पश्यति** – what is the reason that कृष्ण is assuming. So when he negates **कर्म** for a wise person कृष्ण must be keeping some reason in His mind, tell me **कं हेतु-विशेषं** what is the reason in कृष्ण's mind at the time of negation. Here the word **कम्** should be connected with **हेतु-विशेषम्** which means what is the particular reason पश्यति, **भगवान् पश्यति – भगवान्** is seeing. And **कर्म-असम्भवे** is विषय

सप्तमी which means with regard to the negation of कर्म what is the reason. And this is evidently an unnecessary question because already we have said nineteenth verse is a proposition, twentieth verse is a reason and twenty-first verse is a conclusion. That means the twentieth verse is already reason given by us. What is the reason? आत्मा is अकर्ता because आत्मा is निर्विकार. Changelessness is the reason we have already given. But still to trap the अद्वैतिन् he repeats the question ‘What is the reason?’ So what is the reason in negating the action? Then naturally the अद्वैतिन् gets angry. Therefore the अद्वैतिन् answers.

ननु उक्त एव – आत्मनः अविक्रियत्वं सर्व-कर्मासम्भव-कारण-विशेषः ।

So here the word ननु is the सिद्धान्तिन्’s ननु. Normally we say wherever the word ननु comes it is an indication of a पूर्वपक्षि’s objection, this is a general rule. But you should never go by this general rule. There are exceptions where the सिद्धान्त begins with ननु. Here ननु is सिद्धान्त. He says ननु – indeed सर्व-कर्मासम्भव-कारण-विशेषः उक्तः एव – we have already given the specific reason. कारण-विशेषः means the specific reason which you are asking we have already told you. Specific reason for सर्व-कर्म-असम्भव – specific reason for the negation all the actions. What is the reason? He reminds him आत्मनः अविक्रियत्वम् – the reason being आत्मा is changeless. So the changelessness of the आत्मा is the reason for the actionlessness of the आत्मा we have already given. Why are you asking again? So this is our reply. And indirectly we have given the answer

also. Changelessness is the reason for the actionlessness. Now पूर्वपक्षि says you are trying to deceive me. Your reasoning is improper reasoning. What is the impropriety in the reasoning? Very intelligent argument he gives. These are all the questions which will come only if we study the गीता verses very very closely. And if we don't study closely these questions will never come. Very intelligent question, just see!

सत्यम् उक्तो । न तु स कारण-विशेषः, अन्यत्वाद् विदुषः
अविक्रियाद् आत्मन इति, न हि अविक्रियं स्थाणुं विदितवतः कर्म
न सम्भवति इति चेत् ।

So here I tell you what the पूर्वपक्षि is trying to argue. He says in the nineteenth verse कृष्ण says य एनं वेति हन्तारं यश्चैनं मन्यते हतम् । उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ Throughout the verse the pronoun अयम् is used, this one is अकर्ता. If you analyze the meaning of the pronoun 'this' in all the previous verses आत्मा has been talked about as नित्यः सर्वगतः स्थाणुः etc., therefore the nineteenth verse says आत्मा is अकर्ता. And in the twentieth verse the reason is given - आत्मा is अकर्ता because आत्मा is changeless. So it is good enough nineteenth verse is proposition - आत्मा is अकर्ता and twentieth verse is reason - आत्मा is changeless. And twenty-first verse is conclusion. Therefore what should be the conclusion? पूर्वपक्षि says आत्मा is therefore अकर्ता. So twenty-first verse should have been therefore आत्मा is अकर्ता. But if you closely study कृष्ण quietly says the knower of आत्मा is अकर्ता. The conclusion should be आत्मा is अकर्ता but you say the knower of आत्मा is अकर्ता. Now how can you equate आत्मा and the

knower of आत्मा? I am willing to accept आत्मा is अकर्ता but I cannot accept your conclusion the knower of आत्मा is अकर्ता. Why? He says according to your own logic knower and known are different. You yourself talk about दृष्टश्य विवेक. That means the knower of आत्मा is different from आत्मा because आत्मा is known and the wise man is the knower. Since आत्मा is changeless I am willing to accept आत्मा is अकर्ता but I cannot accept the knower of आत्मा as अकर्ता because the knower is different from the known. This is the first argument. The second argument is आत्मा is changeless therefore non-knower, I can accept. Non-agent, अकर्ता I can accept. But the knower has to be subject to change. Because the very knowerhood of the knower is because of the knowing process. And therefore every knower is associated with the knowing process. So the knower of आत्मा is associated with the knowing process and therefore the knower of आत्मा is associated with change because any process is a change therefore the knower is a changing entity and not a changeless entity. And therefore the knower has to be कर्ता. I can say आत्मा is अकर्ता because आत्मा is changeless entity but I won't accept the knower is अकर्ता because the knower is a changing entity because the knower is associated with the knowing process. Therefore आत्मा is अकर्ता and आत्मविद्वान् is कर्ता only. Therefore he can do ज्ञानकर्म समुत्तय. Now look at the पूर्वपक्ष. So he says, सत्यम् उक्तः – what you say is perfectly true. In the twentieth verse you have already given a reason, the reason of changelessness for the actionlessness. स तु न कारण-विशेषः – that reason I cannot accept as a reason in this context. That reason given in the

twentieth श्लोक I cannot accept as a reason in this context. Why, because विदुषः अविक्रियाद् आत्मन अन्यत्वात् – the knower of आत्मा is different from आत्मा. विदुषः means the knower of आत्मा, अन्यत्वात् means is different, from the known आत्मा. Therefore his conclusion is आत्मा is changeless therefore आत्मा is actionless. That part I can accept, you cannot say आत्मा is changeless therefore the knower of आत्मा is actionless. You can say आत्मा is changeless therefore आत्मा is actionless. But you cannot say ‘therefore the knower of आत्मा is actionless.’ Because the therefore the knower of आत्मा is different from आत्मा. For that he gives a very interesting example. अविक्रियं स्थाणुं विदितवतः – let us imagine there is a rock. And somebody says the rock is actionless. The rock is actionless because the rock is changeless, it doesn’t move. Now I can accept the rock is actionless because the rock is changeless. Suppose you say since the rock is changeless therefore the knower of the rock is actionless. I am the knower of the rock, the rock may be changeless but I can be endowed with action because wherever the cause is there alone the effect should be. Cause should not be elsewhere and effect should not be elsewhere. This is called in तर्कशास्त्र हेतोः पक्षधर्मता ज्ञानम्. The cause and the conclusion must be in the same locus. You cannot say the rock is changeless therefore the knower of the rock is actionless. Therefore he says स्थाणुं अविक्रियं विदितवतः – suppose there is a knower of a rock which is changeless therefore the rock is actionless you cannot say कर्म न सम्भवति – there is no कर्म for the knower of a rock. And therefore my argument is आत्मा is अकर्ता but wise man is a कर्ता only. He

can do ज्ञानकर्म समुत्त्वय. This is the पूर्वपक्षि's argument. If you understand this argument then the answer will be interesting. It is a highly Advaitic epistemology answer. Very important portion.

न, विदुष आत्मत्वात् । न देहादि-संघातस्य विद्वत्ता । अतः पारिशेष्याद् असंहत आत्मा विद्वान् अविक्रिय इति, तस्य विदुषः कर्मासम्भवाद्, आक्षेपो युक्तः – ‘कथं स पुरुषः’ इति ।

So here what शङ्कराचार्य wants to say is generally the knower of something is different from what he knows, the known. But this is a general rule which we do accept and employ in वेदान्त so that we can negate all the अनात्मा and we can say whatever is known is अनात्मा, आत्मा is the knower. But when it comes to आत्मज्ञानम्, the knower of आत्मा you cannot say is different from आत्मा. But in the case of आत्मज्ञानम् we have to accept the knower of आत्मा is आत्मा. In all other cases knower is different from known but the exception is in the case of आत्मज्ञानम् the knower of आत्मा has to be understood as आत्मा and the knower of आत्मा is not different from आत्मा. Why? You can give several reasons. But शङ्कराचार्य is approaching in a particular way, interesting way. He says employing our general rule if the knower of आत्मा is different from आत्मा, then what should be that? What is different from आत्मा? अनात्मा. So you will have to say अनात्मा is the knower of आत्मा. What is अनात्मा? We have studied अनात्मा is जडवस्तु. How can we say the जड अनात्मा is the knower of आत्मा? जड अनात्मा cannot know even another अनात्मा where is the question of knowing the आत्मा?

Therefore you should never say the knower of आत्मा is different from आत्मा. The first law you remember – the knower of आत्मा is आत्मा. And therefore we should assimilate the idea that आत्मा and the knower, the प्रमाता, are one and the same. The knower is आत्मा therefore आत्मा is knower. Therefore आत्मा and प्रमाता, the knower, are not different, both are one and the same only. We have to accept. This is the second law. Then naturally we will have a legitimate question. आत्मा is a changeless principle whereas a knower is one who is associated with the process of knowing. And whoever is associated with a process is subject to change. Therefore a knower has to be a changing entity. आत्मा is changeless entity. How am I to accept that the आत्मा and the knower are identical? How can I assimilate the changeless आत्मा and the changing knower are identical? Because to be a knower is to be associated with a process. This will be our natural doubt. For that शङ्कराचार्य gives the answer in which he brings out the *Advaitic* epistemology. He says I am the आत्मा. And really speaking I am the pure Consciousness. And really speaking I am changeless. And really speaking I am not associated with any process of change. Therefore I am not associated with even the knowing process. Then what happens is in my presence the inert बुद्धि becomes activated. Because of my sheer presence the बुद्धि gets the विदाभास and blessed by the विदाभास बुद्धि becomes a sentient instrument of knowledge. I bless बुद्धि to become a sentient instrument of knowledge by giving the विदाभास. And the instrument बुद्धि is associated with the process of knowledge. What is the process of knowledge?

वृत्तिविकारः the arrival and departure of the thoughts. घटज्ञानम् means घटवृत्ति आगमः, पटज्ञानम् means पटवृत्ति आगमः, every knowing process is a thought process taking place in the inert intellect. So therefore knowing is a process associated with the बुद्धि instrument. How does the बुद्धि do that? Even though the बुद्धि is inert it cannot normally do when I am there. It is like the moon illumining the earth in the night. How does the moon do that? By borrowing the sunlight. Similarly, the process of knowledge is associated with the बुद्धि instrument. Then what happens? I and बुद्धि are very very close and intimate like the writing pen and I am very closely associated. Then the writing action which belongs to the pen is transferred to the individual behind the pen and I say I am the writer. Similarly, in my presence बुद्धि is associated with the process, the बुद्धि's process is transferred to me, I, the changeless Consciousness. In short, the thought modification processes are transferred to I, the changeless Consciousness. And I mistake myself to be a knower. Therefore the knowerhood of me is a masked knowerhood, a figurative knowerhood transferred from the बुद्धि. Therefore I appear as a knower. So आत्मा appears as a knower. And the knower is really the changeless आत्मा. And शङ्कराचार्य says this is true in the case of worldly knowledge also and this is true in the case of spiritual knowledge also. The only difference is when an ignorant man says I am a knower he doesn't know that I am the आत्मा appearing as a knower. But when the wise man knows the आत्मा he knows I am the आत्मा appearing as the knower. Therefore in the case of a wise man आत्मा and the knower are one and the same only. The

knowerhood being because of the transference of the process from the बुद्धि to आत्मा. This is what शङ्कराचार्य is trying to communicate. He says, न – what you say is not true. What do you mean by that? The knower of आत्मा is different from आत्मा is not correct. Then what is the correct thing? विदुषः आत्मत्वात् – the knower of आत्मा is आत्मा only. Because the reason is देहादि-संघातस्य विद्वता न भवति – because if you say the knower of आत्मा is different from आत्मा then it will mean that अनात्मा is the knower. आत्मा becomes known and अनात्मा will become the knower. अनात्मा can never become the knower of आत्मा because देहादि-संघातस्य – because अनात्मा which is the देहादि-संघात – the body mind complex, the अनात्मा, न विद्वता – can never become the knower of आत्मा. अनात्मा can never become the knower of आत्मा therefore आत्मा alone is the knower of आत्मा. अतः – therefore पारिशेष्यात् – by the law of exclusion. There are only two – आत्मा and अनात्मा. If अनात्मा cannot be the knower then what should be? Therefore आत्मा alone. असंहतः आत्मा एव – the आत्मा which is असंहतः – विलक्षणः, different from the body mind complex विद्वान् अविक्रिय – alone is the wise man. Therefore the wise man is also changeless. Because the wise man is आत्मा and आत्मा is changeless, therefore the wise man is changeless. Therefore the wise man is अकर्ता. So विद्वान् अविक्रिय इति. Therefore पारिशेष्यात् असंहत आत्मा विद्वान् अविक्रिय. So wise man is आत्मा and आत्मा is changeless, therefore the wise man is changeless. Therefore तस्य विदुषः – for that changeless wise man कर्म-असम्भवात् – कर्म's are never possible because he is आत्मा. Therefore आक्षेपः – the negation of कर्म for a wise man

युक्तः – is perfectly logical. So कर्म can be negated for आत्मा also and कर्म can be negated for आत्मा knower also because there is no difference between आत्मा and आत्मा knower. आत्मा knower knows that I am the आत्मा who is a seeming knower because of the transferred process of knowing.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

न, विदुष आत्मत्वात् । न देहादि-संघातस्य विद्वत्ता । अतः
पारिशेष्याद् असंहत आत्मा विद्वान् अविक्रिय इति, तस्य विदुषः
कर्मासम्भवाद्, आक्षेपो युक्तः – ‘कथं स पुरुषः’ इति ।

In the *Advaitic* teaching tradition we use different methods of teaching according to the context. When we are discussing the nature of आत्मा, the real nature of आत्मा from पारमार्थिक दृष्टि we establish that आत्मा is निर्गुणम् free from all the attributes. When we negate all the attributes we include the knower status also as an attribute and negate the knower status also for आत्मा. So we ascertain आत्मा is free from all attributes, it is free from knowerhood also, it is अप्रमाता. This approach is used in several places especially in माण्डूक्य when we talk about नान्तःप्रज्ञम् etc., we say आत्मा is अप्रमाता, it doesn't have knowerhood. So naturally the question comes if आत्मा is not the knower then who is the knower, because we are knowing a lot of things. Therefore we answer आत्मा is not the knower, only बुद्धि which is blessed by चिदाभास, the बुद्धि alone is प्रमाता. And that बुद्धि alone is called विश्व, तैजस प्राज्ञ according to different अवस्थाs and that बुद्धि is प्रमाता, the knower and आत्मा is अप्रमाता we categorically say. And we are very comfortable and very very happy. But an intelligent पूर्वपक्षि immediately raises a question. You say बुद्धि is the knower and आत्मा is a non-knower then tell me ‘who knows अहम् ब्रह्म अस्मि’. Now we are trapped. I cannot say आत्मा knows अहम् ब्रह्म अस्मि because I have categorically said आत्मा

is a non-knower. Therefore a non-knower आत्मा can never know अहम् ब्रह्म अस्मि. That means I have to say बुद्धि which is a knower that बुद्धि knows अहम् ब्रह्म अस्मि. Then the पूर्वपक्षि says how can बुद्धि know अहम् ब्रह्म अस्मि, बुद्धि can only know अहम् बुद्धि अस्मि. Therefore when I say आत्मा is a non-knower and बुद्धि is the knower I will have a problem in explaining the phenomenon of अहम् ब्रह्म अस्मि knowledge. When I am taking माण्डूक्य प्रक्रिया (प्रक्रिया means methodology of teaching) and I am establishing आत्मा is non-knower and बुद्धि is the knower, that प्रक्रिया is extremely good to establish the पारमार्थिक स्वरूपम् of आत्मा. But that very same प्रक्रिया will fail when I use that प्रक्रिया to explain the empirical (व्यावहारिक) phenomenon of अहम् ब्रह्म अस्मि ज्ञानम्. Therefore whenever the topic is अहम् ब्रह्म अस्मि ज्ञानम् you should never use that प्रक्रिया else you will be trapped. We should not say बुद्धि is the knower and आत्मा is non-knower, never use that प्रक्रिया when we are discussing अहम् ब्रह्म अस्मि ज्ञानम्. We have to change the whole method. Like in Carnatic music some songs are to be sung in मध्यम श्रुति. So quietly they shift from स प स to स म स. Why, because that is how it is. Otherwise you cannot sing. Like that when the empirical phenomenon of अहम् ब्रह्म अस्मि ज्ञानम् we have to explain never use that माण्डूक्य प्रक्रिया that आत्मा is अप्रमाता. What should we say? We should say आत्मा is the प्रमाता. आत्मा is the knower. That is how we have to start. Only if I establish आत्मा is the knower can I say आत्मा the knower knows अहम् ब्रह्म अस्मि because आत्मा is ब्रह्मन्. Therefore now in this context of the twenty-first verse we should not use माण्डूक्य प्रक्रिया. शङ्कराचार्य very invisibly,

subtly changes the प्रक्रिया and here he establishes आत्मा एव विद्वान्, आत्मा is the प्रमाता, आत्मा is the knower. Once we say I, the आत्मा, am the knower then what about बुद्धि? In the previous प्रक्रिया we said बुद्धि is the knower and आत्मा is non-knower. In this method of teaching I have said आत्मा is the knower. Then what about बुद्धि? We say बुद्धि is the instrument of knowledge. Therefore in the presence of बुद्धि, the instrument, I, the आत्मा, am the knower and through the बुद्धि I get all knowledge including अहम् ब्रह्म अस्मि ज्ञानम् also. Therefore I the आत्मा through the बुद्धि, the instrument, am knowing अहम् ब्रह्म अस्मि. I the आत्मा am विद्वान्, I the आत्मा am प्रमाता. Therefore in this context we are establishing I the आत्मा am प्रमाता. And बुद्धि is my instrument.

Then he asks the question, if बुद्धि is your instrument and you are the knower then it means you have got association with बुद्धि because subject instrument requires association. For that वेदान्तिन् says yes, I do have a सम्बन्ध. It is called अध्यास सम्बन्ध. I have got an अध्यास अधिष्ठान सम्बन्ध which is मिथ्या सम्बन्ध. Therefore I the आत्मा am falsely connected with a false बुद्धि and I have got a false knower status. I the सत्य आत्मा am connected with मिथ्या बुद्धि and the connection is मिथ्या connection and with that connection with मिथ्या बुद्धि I have got a मिथ्या knower status or empirical knower status. So I this absolute आत्मा have now an empirical knower status with the बुद्धि, the instrument, and with that empirical knower status I get the empirical knowledge. What is that knowledge? I, who am an empirical (व्यावहारिक) knower now, am really the non-knower आत्मा. This मिथ्या knowledge I gain with मिथ्या

knowerhood, with the help of मिथ्या बुद्धि I get a मिथ्या knowledge and through that मिथ्या knowledge I get मिथ्या liberation which is more than enough to negate मिथ्या bondage. So now you see the whole development. I the आत्मा am the knower (but add an adjective) I am the मिथ्या knower, I have got the मिथ्या बुद्धि as an instrument and I get a मिथ्या knowledge through which I get मिथ्या liberation which is enough to negate मिथ्या bondage. And शङ्कराचार्य is using this unique प्रक्रिया – I the आत्मा am प्रमाता, the knower, which we negated in माण्डूक्य where we said आत्मा is अप्रमाता but here we are contradicting that as it were by accepting the मिथ्या knower status.

Then naturally the next question will come if I am also claiming as an *Advaitic* teacher I claim I am the knower. And the lay person also claims I am the knower. So if अद्वैतिन् also claims I am the knower and the lay person also claims I am the knower then what is the difference between you and a lay person? You, the so called liberated one, and the संसारि? Because both are claiming I am the knower. For that शङ्कराचार्य says in claiming the knowerhood we are both the same. The only difference is a ज्ञानि claims the knowerhood with the knowledge that it is a मिथ्या knowerhood which I have assumed to explain the व्यावहारिक knowledge. An अद्वैतिन् knows that I am claiming the मिथ्या knowerhood to explain the knowledge अहम् ब्रह्म अस्मि whereas the ignorant person claims the knowerhood not as मिथ्या knowerhood, for him the knowerhood is real, बुद्धि is real, the relationship is real, the experiences are real, the consequent सुख-दुःखम् also is real,

every thing is पारमार्थिकम् for him and for us every thing is व्यावहारिक. It is like विशिष्टाद्वैतिन् saying ब्रह्मन् is जगत्कारणम् and अद्वैतिन् saying ब्रह्मन् is जगत्कारणम्. In claiming the जगत्कारणत्वम् विशिष्टाद्वैतिन् and अद्वैतिन् are the same but the difference lies here, अद्वैतिन् will say ब्रह्मन् is मिथ्या जगत्कारणम् whereas विशिष्टाद्वैतिन् will say it is सत्य जगत्कारणम्. Therefore शङ्कराचार्य in these two paragraphs is establishing something which is opposite of माण्डूक्य, you should not get confused and that is आत्मा is the knower प्रमाता. And this knowerhood is real for a संसारि and this knowerhood is an unreal knowerhood for a वेदान्तिन्. Now look at this portion.

यथा बुद्ध्याद्याहतस्य शब्दाद्यर्थस्य अविक्रिय एव सन् बुद्धिवृत्यविवेक-विज्ञानेन अविद्या उपलब्धा आत्मा कल्प्यते ।

So शङ्कराचार्य says from व्यावहारिक दृष्टि we assume आत्मा is the प्रमाता. आत्मा उपलब्धा कल्प्यते – आत्मा is empirically assumed, कल्प्यते means assumed, accepted and उपलब्धा. उपलब्धा means प्रमाता, the knower. Even though in माण्डूक्यम् we have negated the प्रमातृत्वम् by the expression नान्तःप्रज्ञम् etc., that negation of प्रमातृत्वम् is from पारमार्थिक दृष्टि but here we are accepting प्रमातृत्वम् for the आत्मा from व्यावहारिक दृष्टि. So उपलब्धा is the knower, प्रमाता. Ok, knower of what? शब्दादि-अर्थस्य – आत्मा is the knower of the sense objects like शब्द स्पर्श रूप रस. Here शब्दादि refers to पञ्चविषयाः, five-fold sense objects. उपलब्धा that षष्ठी विभक्ति should be connected with उपलब्धा. शब्दादि-अर्थस्य उपलब्धा. आत्मा is the knower of the sense objects. And for आत्मा to be

the knower of the sense objects, what is the instrument? He says बुद्ध्यादि-आहतस्य – which is grasped, आहतस्य means grasped by बुद्धि-आदि – intellect. आदि means sense organs. So with the help of the intellect and sense organs which is called instrument whatever sense objects have grasped the knower is आत्मा alone. So don't keep माण्डूक्य in this context else you will feel a contradiction. Seventh मन्त्र of माण्डूक्य is पारमार्थिक दृष्ट्या प्रमातृत्व निषेधः. This twenty-first गीता verse is व्यावहारिक दृष्ट्या प्रमातृत्व अङ्गिकारः. तत्र निषेधः अत्र अङ्गिकारः. Otherwise technical word we use is अनुवादः. So आत्मा is the knower. What type of knower? अविक्रियः एव सन् – remaining changeless आत्मा becomes the knower. And how can आत्मा enjoy the knower status remaining changeless? Because to have knower status is to be associated with knowing process and to be associated with knowing process is to be undergoing change. How do you say अविक्रियः? Because the knower status is मिथ्या status, therefore unaffected by the मिथ्या knowerhood आत्मा remains changeless. Just as sand remains dry holding the mirage water. Similarly आत्मा remains अविक्रियः holding the knower status because it is मिथ्या status. So अविक्रियः एव सन् आत्मा उपलब्धा कल्प्यते. This is assumed as an unreal knowerhood by the wise person but by the ignorant person this knowerhood is taken as the real knowerhood. Therefore शङ्कराचार्य says अविद्या – because of ignorance बुद्धिवृत्ति-अविवेक-विज्ञानेन – because of misconception or false knowledge of बुद्धिवृत्ति – the बुद्धि and वृत्ति. Because of the false knowledge of the intellect and the thought in the intellect the knowerhood is taken as the real knowerhood by the ignorant

person. And it is understood as मिथ्या knowerhood by the wise person. Therefore we have to read the sentence twice. अविद्यया आत्मा सत्य उपलब्धा कल्प्यते विद्यया आत्मा मिथ्या उपलब्धा कल्प्यते. What is common to both? Both will say आत्मा is the knower, the wise man will say it is empirical, मिथ्या knower whereas the ignorant person will say it is real knower. But what I want to say is आत्मा has superimposed knowerhood. Ok, why are you saying all these in twenty-first verse. We are seeing the भगवद्गीता second chapter twenty-first verse. So why are you discussing this मिथ्या knowerhood of आत्मा in the twenty-first verse? शङ्कराचार्य says I will tell you, read the next paragraph.

एवम् एव आत्मानात्म-विकेक-ज्ञानेन बुद्धि-वृत्त्या विद्यया असत्य-रूपया एव परमार्थतः अविक्रिय एव आत्मा विद्वान् उच्यते ।

He says the very same आत्मा is called विद्वान् in the twenty-first verse also. So there is no difference at all between आत्मा and विद्वान्, the प्रमाता, the आत्मज्ञानि. The only difference is आत्मा as an empirical प्रमाता previously gained the knowledge of various अनात्माs, अपराविद्या knowledge आत्मा previously gained and after coming to वेदान्त the very same आत्मा alone as a knower gains the knowledge अहम् ब्रह्म अस्मि also. So the आत्मा which gained the sensory knowledge before through the बुद्धि, the very same आत्मा through शास्त्र प्रमाणम् is gaining the knowledge of अहम् ब्रह्म अस्मि also. So what is wrong in that knowledge – आत्मा can know अहम् ब्रह्म अस्मि as a knower? Therefore he says एवम् एव – as in the case of material knowledge which was said in the previous paragraph, extending the same principle in Vedantic knowledge

also आत्मानात्म-विकेक-ज्ञानेन – by gaining विकेक-ज्ञानम्, the discriminative knowledge of आत्मा and अनात्मा, what is the instrument for that? बुद्धि is the instrument for the material knowledge as well as spiritual knowledge also. And आत्मा is the knower through बुद्धि instrument. What is the thought pattern developed? He says बुद्धि-वृत्त्या विद्या – through the विद्या, knowledge which is in the form of a thought बुद्धिवृत्ति. So previously it was शब्दज्ञानम् required शब्दवृत्ति, स्पर्शज्ञानम् required स्पर्शवृत्ति and ब्रह्मज्ञानम् requires अहम् ब्रह्म अस्मि इति बुद्धि-वृत्त्या, अखण्डाकार वृत्त्या. What type of वृत्ति is it? असत्य-रूपया – which is a false वृत्ति, व्यावहारिक वृत्ति. Through that व्यावहारिक वृत्ति असत्य-रूपया so I the आत्मा through मिथ्या वृत्ति with the मिथ्या instrument gained the knowledge अहम् ब्रह्म अस्मि. And when I gained the knowledge what change do I undergo? अविक्रियः एव सन् – remaining changeless I become a knower. ब्रह्मज्ञानि I become. Remaining changeless I become a ब्रह्मज्ञानि. And therefore through that ब्रह्मज्ञानम् gained through मिथ्या बुद्धि through मिथ्या वृत्ति through मिथ्या knowerhood through that मिथ्या ज्ञानम् I get a new status आत्मा विद्वान् उच्यते – ब्रह्मज्ञानि. I get the status of ब्रह्मज्ञानि. So I the ब्रह्मज्ञानि am the same as ब्रह्मन्. Because I the ब्रह्मन् alone have got now ब्रह्मज्ञानि status. Therefore no difference between आत्मा and आत्मज्ञानि. Ok, what is the advantage you are getting by this? By establishing आत्मा and आत्मज्ञानि are one and the same what is the advantage you get? For that you have to remember the original पूर्वपक्ष. What is the original पूर्वपक्ष? He said in the nineteenth verse आत्मा is said to be changeless and in the twentieth verse we said आत्मा is therefore अकर्ता.

And in the twenty-first verse कृष्ण says आत्मज्ञानि is अकर्ता. So now the question is in nineteen and twenty you established आत्मा is अकर्ता. In the twenty-first verse कथं स पुरुषः पार्थ कं घातयति हन्ति कम्, आत्मज्ञानि is said to be अकर्ता. How do you quietly change the position? Tell me आत्मा is अकर्ता or आत्मज्ञानि is अकर्ता? शङ्कराचार्य says there is no contradiction. When I say आत्मा is अकर्ता I can say आत्मज्ञानि is अकर्ता because I have established आत्मा alone is functioning as आत्मज्ञानि empirically. Therefore there is no difference at all between आत्मा and आत्मज्ञानि. Therefore आत्मा is अकर्ता and आत्मज्ञानि 'also' is अकर्ता. Ok, why should शङ्कराचार्य take so much pain to resolve this seeming contradiction? Because only then can he negate ज्ञानकर्म समुच्चय. Because he can say आत्मज्ञानि being अकर्ता आत्मा how can there be ज्ञानकर्म समुच्चय because अकर्ता cannot perform any कर्म therefore where is the समुच्चय. Therefore in the next paragraph शङ्कराचार्य is taking advantage of this conclusion to establish ज्ञानकर्म समुच्चयः नास्ति. Let us read further.

‘विदुषः कर्मासम्भव-वचनाद् यानि कर्माणि शास्त्रेण विधीयन्ते तानि अविदुषो विहितानि’ इति भगवतो निश्चयः अवगम्यते ।

So appreciate the magnificent vision of शङ्कराचार्य. First we said आत्मा is अकर्ता in nineteen and twenty and in the twenty-first we said आत्मा alone is आत्मज्ञानि and therefore आत्मज्ञानि is अकर्ता. In between आत्मा is आत्मज्ञानि one step we can add. आत्मा is अकर्ता, आत्मा alone is आत्मज्ञानि also, therefore आत्मज्ञानि is अकर्ता and therefore आत्मज्ञानि doesn't have any कर्म. Therefore आत्मज्ञानिनः सर्व कर्म-असम्भवः. So

विदुषः सर्व कर्म-असम्भव-वचनाद् – the wise person can never have any type of लौकिक कर्म or वैदिक कर्म. Therefore ज्ञानि can never have ज्ञानकर्म समुच्चय. And the question will come if ज्ञानिs cannot do कर्मs then the entire कर्मकाण्ड will become meaningless, irrelevant, अप्रमाणम्. शङ्कराचार्य says why should it go waste. I say ज्ञानिs do not have कर्मs and how many ज्ञानिs are there in the world. Therefore he says कर्मकाण्ड is relevant for all the अज्ञानिs. Therefore when कर्म is there अज्ञानम् is there, when ज्ञानम् comes कर्म doesn't exist. Therefore no समुच्चय. Therefore he says **यानि कर्माणि** – whatever वैदिक कर्मs **शास्त्रेण विधीयन्ते** – are prescribed in the कर्मकाण्ड शास्त्रम्. That is meant for whom? Who is addressed by that? शङ्कराचार्य says a wise man is never addressed by the कर्मकाण्ड. All the विधि निषेध are never addressed to a wise man. Therefore शङ्कराचार्य says wise man should take to सन्न्यास. That is how he comes to सन्न्यास why, because you are in गृहस्थाश्रम for doing वैदिक कर्म. That is why गृहस्थाश्रम is called सहधर्मचारिणी संयोगः. To be qualified for doing वैदिक कर्म, qualification is only through सहधर्मचारिणी. धर्म means वैदिक कर्म. Now that you are a wise man, you don't have to do वैदिक कर्म Therefore you don't require that qualification of being a गृहस्थ therefore drop the qualification and come with me. And then many गृहस्थs say ok, we are wise but we would like to continue in गृहस्थाश्रम. Then how to handle that? That we will deal with later. But now we are saying a wise man has nothing to do with गृहस्थाश्रम because he doesn't have any कर्म. This is शङ्कराचार्य's contention. **अविदुषः एव विधीयन्ते अविदुषः विहितानि इति** – शङ्कराचार्य says this is not my

contention इति भगवतः निश्चयः – Lord कृष्ण is also teaching सन्न्यास only. Lord कृष्ण is also teaching the कर्मत्याग alone for all the wise people. And we should not ask can I do the कर्मत्याग remaining in गृहस्थाश्रम. शङ्कराचार्य will never approve of that. He will only say renunciation of वैदिक कर्म is allowed along with गृहस्थाश्रम renunciation. If you say I will remain in गृहस्थाश्रम as a wise person then शङ्कराचार्य will say if you don't renounce गृहस्थाश्रम you have no right to renounce वैदिक कर्म. Either renounce both गृहस्थाश्रम and वैदिक कर्म or if you say I will remain in गृहस्थाश्रम in a detached manner then शङ्कराचार्य will say do the कर्म also in a detached manner. Now we are saying I will remain in गृहस्थाश्रम in a detached manner but I won't do कर्म. But शङ्कराचार्य says you remain in गृहस्थाश्रम in a detached manner then you do the कर्म also in a detached manner. Suppose you say I am ready to drop the गृहस्थाश्रम then drop the कर्म also. Therefore let both be in the same plane. Don't remain in गृहस्थाश्रम and drop वैदिक कर्म. It is inappropriate. Therefore a wise man doesn't have कर्म. इति भगवतः निश्चयः – this is the clear teaching of भगवान्. अवगम्यते – is learnt, discerned by us. So all these discussions came because कृष्ण said wise man is अकर्ता and अभोक्ता.

ननु विद्या अपि अविदुष एव विधीयते विदित-विद्यस्य पिष्ट-पेषणवद् विद्या-विधानानर्थक्यात् । तत्र 'अविदुषः कर्माणि विधीयन्ते न विदुष' इति विशेषो न उपपद्यते ।

So again a पूर्वपक्ष comes. All because of communication gap. वेदान्त being subtle, communication gap exists all the

time. Now शङ्कराचार्य said कर्मs are prescribed only for an ignorant person. कर्मs are not prescribed for the wise person because the wise person is अकर्ता. So when he said कर्मs are prescribed only for an ignorant person the other implied sentence is कर्म is not prescribed for the wise person. But पूर्वपक्षि doesn't get what शङ्कराचार्य is trying to communicate. Therefore he puts a totally different question. When शङ्कराचार्य said कर्मs are prescribed for an ignorant person only and not to a wise person what is in शङ्कराचार्य's mind. What he means is an ignorant person means आत्म अज्ञानि. Ignorance refers to a spiritually ignorant person, for a spiritually ignorant person कर्मs are prescribed. For a spiritually wise person कर्मs are not prescribed. This is what शङ्कराचार्य wants to say. But that spiritually ignorant and spiritually wise he doesn't understand. He takes the words ignorant and wise in the conventional sense. And he asks a simple question. Why do you say कर्मs are prescribed for an ignorant person, ज्ञानम् is also prescribed for an ignorant person only. Why should you specially say कर्म is prescribed for an ignorant person, ज्ञानम् is also prescribed for an ignorant person only. So कर्मकाण्ड is also for an ignorant person, ज्ञानकाण्ड is also for an ignorant person, both are for an ignorant person only, why do you make such a division saying कर्म is for an ignorant person. So therefore पूर्वपक्षि misses that the word ignorant means the spiritually ignorant. So he asks a general question both काण्डs are prescribed for an ignorant person only. Then शङ्कराचार्य has to travel along with the पूर्वपक्षि and give the appropriate answer. Now let us try to understand the पूर्वपक्षि. He says, ननु.

ननु means पूर्वपक्ष. विद्या अपि. विद्या means ज्ञानकाण्डम् is also अविदुषः एव विधीयते – is prescribed for an ignorant person only. Why? Because विदित-विद्यस्य विद्या-विधान-आनर्थक्यात्. विदित-विद्यस्य means for a wise person विदित प्राप्त विद्या एन सह तृतीया बहुव्रीहि. For a wise person विद्या-विधान-आनर्थक्यात् – the prescription of ज्ञानकाण्ड is redundant. The prescription of ज्ञानकाण्ड for a wise person is redundant because he is already wise. And redundant like पिष्ट-पेषणवत् – like powdering a powder. A thing which is not yet powdered you can grind and make it a powder. When something is already ground and made into a powder and you are continuing to grind it, isn't it a waste? This is called पिष्ट-पेषण न्याय. This न्याय is used to indicate any redundant activities, futile activities. Therefore पिष्ट-पेषणवत् it is redundant. Therefore the conclusion is कर्मकाण्ड is also prescribed for an ignorant person, ज्ञानकाण्डम् is also prescribed for an ignorant person. When both are prescribed for an ignorant person why should you specifically say कर्मकाण्डम् is prescribed for an ignorant person. Therefore he says तत्र – this being so when both are prescribed for an ignorant person only 'अविदुषः कर्माणि विधीयन्ते – the कर्मकाण्डम् is prescribed for अविदुषः an ignorant person न विदुषः' – it is not prescribed for a wise person इति विशेषः – such a specification न उपपद्यते – is not meaningful. When कर्मकाण्डम् and ज्ञानकाण्डम् are prescribed both for ignorant people why do you say कर्मकाण्डम् is prescribed for an ignorant person specifically? So शङ्कराचार्य is going to travel along with the thinking of the पूर्वपक्षि and he gives a different answer so that he will understand what he is

trying to communicate. That answer will come in the next paragraph which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

ननु विद्या अपि अविदुष एव विधीयते विदित-विद्यस्य पिष्ट-पेषणवद् विद्या-विधानानर्थक्यात् । तत्र 'अविदुषः कर्माणि विधीयन्ते न विदुष' इति विशेषो न उपपद्यते ।

शङ्कराचार्य is commenting upon the twenty-first verse of the second chapter of the गीता. And in the twenty-first verse Lord कृष्ण pointed out that आत्मज्ञानि discovers the fact that I am the आत्मा which is अकर्ता and अभोक्ता. And since आत्मा is अकर्ता and अभोक्ता and since आत्मज्ञानि claims I am the आत्मा which is अकर्ता and अभोक्ता therefore a ज्ञानि cannot be associated with any कर्म including वैदिक कर्म. Therefore आत्मज्ञानि is free from वैदिक कर्म therefore आत्मज्ञानि cannot practice ज्ञानकर्म समुच्चय. This particular corollary शङ्कराचार्य wants to dwell upon to refute ज्ञानकर्म समुच्चयवाद. So we have entered into this extension of the verse which is समुच्चयवाद खण्डनम्. Now the commentary upon the श्लोक is over with the paragraph beginning with 'एवम्' – एवम् एव आत्मानात्म-विकेक-ज्ञानेन बुद्धि-वृत्त्या विद्यया असत्य-रूपया एव परमार्थतः अविक्रिय एव आत्मा विद्वान् उच्यते । With that उच्यते the commentary upon the twenty-first verse is over. The next paragraph beginning with 'विदुषः' onwards is not part of the श्लोक but this is the extension which शङ्कराचार्य enters into to refute the ज्ञानकर्म समुच्चयवाद. And in that paragraph beginning with 'विदुषः' which we have already seen शङ्कराचार्य said ज्ञानि being अकर्ता अभोक्ता he cannot perform any कर्म therefore ज्ञानकर्म समुच्चयवाद is illogical he

said. Then in the next paragraph the पूर्वपक्षि is raising a question. The question is, if कर्मs are not meant for a ज्ञानि then कर्मs are meant for whom? He says very simple, why are you asking silly questions. If कर्मs are not meant for a ज्ञानि then कर्मs are meant for अज्ञानि only. Therefore the entire कर्मकाण्ड is meant for अज्ञानि. When a person enters ज्ञानकाण्ड and becomes a ज्ञानि with that ज्ञानम् all the कर्मs end for him and that ज्ञानम् itself will give मोक्ष. Then the पूर्वपक्षि raised another question. Why do you specifically say that कर्मकाण्डम् is meant for only अज्ञानि? After all ज्ञानकाण्डम् is also meant for अज्ञानि only. कर्मकाण्डम् अज्ञानि will study कर्मकाण्डम् and ज्ञानकाण्डम् अज्ञानि will study ज्ञानकाण्डम्. Therefore तत् तत् अज्ञानि studies तत् तत् शास्त्रम्. So why do you specifically say that कर्मकाण्डम् is meant for an ignorant person? This was the question he asked which we completed in the last class. तत्र 'अविदुषः कर्माणि विधीयन्ते न विदुष' इति विशेषो न उपपद्यते – why are you making such a statement? For that शङ्कराचार्य is going to give an elaborate answer which we will enter into.

न, अनुष्ठेयस्य भावाभाव-विशेषोपपत्तेः

So this is संक्षेप उत्तरम्, answer in a nutshell. This is going to be elaborated in all the following paragraphs. We will see what शङ्कराचार्य is intending to communicate. शङ्कराचार्य says no doubt an ignorant person alone wants to study कर्मकाण्डम् and an ignorant person alone wants to study ज्ञानकाण्डम् also. कर्मकाण्डम् student is ignorant (of कर्मकाण्डम्) and ज्ञानकाण्डम् student is also ignorant of ज्ञानकाण्डम्. Ignorance is common to both. Thereafter both

ignorant people study the respective काण्डs. This ignorant person studies वैदिक कर्मकाण्डम् and ignorant number two studies वैदिक ज्ञानकाण्डम्. Both of them are studying the वैदिक शास्त्रम्. Ignorance is also common to both and the study of the वेद is also common to both. And after they complete the study both of them will become ज्ञानिs. कर्मकाण्ड student will become कर्मकाण्ड ज्ञानि and ज्ञानकाण्ड student will become ज्ञानकाण्ड ज्ञानि. Both of them will become ज्ञानिs. Or both of them will become विद्वान्s. So in all these three stages they are the same. Both start as ignorant, both study वेद शास्त्रम् and both become विद्वान् and both have got ज्ञानम्. One has got कर्मकाण्ड ज्ञानम् and the other has got ज्ञानकाण्ड ज्ञानम्. Up to this both are same. But hereafter alone there is a major difference which पूर्वपक्षि is refusing to understand. What is that difference? शङ्कराचार्य says कर्मकाण्ड ज्ञानम् is a promoter of कर्म. कर्मकाण्ड ज्ञानम् is of such a nature that will inspire a person to do more and more कर्मs only. This is what सुरेश्वराचार्य said in नैष्कर्म्यसिद्धि as प्रयोज्य प्रयोजक सम्बन्धः. प्रयोज्य प्रयोजकम् means कर्मकाण्ड ज्ञानम् creates more and more inspiration for getting into religious activity. Therefore ज्ञानम् number one promotes religious activities, promotes ritualistic activities by telling me I am a कर्ता, by reminding me I am my वर्ण - I am a ब्राह्मण, by reminding me my आश्रम, by reminding me of my गोत्रम्, my सूत्रम् it tells me you have got पाकयज्ञs to do, you have got सोमयज्ञs to do, you have got पञ्चमहायज्ञs to do, you have got सन्ध्यावन्दनम्, उपासनम्, अग्निहोत्रम् to do, this ज्ञानम् promotes कर्म. Therefore this ज्ञानम् and कर्म are mutually complimentary. They have got

प्रयोज्य प्रयोजक भाव. Therefore ज्ञानकर्म समुच्चय will be like a couple made for each other. So कर्मकाण्ड ज्ञानम् and वैदिक कर्म are made for each other couple, therefore समुच्चय will work wonderfully. But the student number two also started as an ignorant one, he also studied वेद अन्त भाग, ज्ञानकाण्डम्, he also became विद्वान् and he also got ज्ञानम् but unfortunately or fortunately the second ज्ञानम् is not a कर्म promoter ज्ञानम्. On the other hand it is a कर्मicide, like insecticide. It destroys कर्म because first it tells I am अकर्ता, and second it says you don't have वर्ण, third it says you don't have आश्रम, fourth it says you don't have गोत्रम्, fifth it says you don't have सूत्रम्. Therefore even though this is also a ज्ञानम् don't treat ज्ञानम् number two as ज्ञानम् number one. ज्ञानम् number two is dead enemy to वैदिक कर्म. Therefore he can never do ज्ञानकर्म समुच्चय. ज्ञानकर्म समुच्चय works after कर्मकाण्ड study. ज्ञानकर्म समुच्चय will never work after ज्ञानकाण्डम् study. Therefore शङ्कराचार्य wants to say ज्ञानकाण्ड ज्ञानि is a candidate for सन्यासाश्रम only in which वैदिक कर्म are not there. कर्मकाण्ड ज्ञानि is a candidate for गृहस्थाश्रम. Without understanding this you are harping on ज्ञानकर्म समुच्चय. So he says अनुष्ठेयस्य भावाभाव-विशेषोपपत्तेः – विशेषः means the distinction. The distinction in अनुष्ठेय भावम् – the presence of ritualistic duties. अनुष्ठेय means ritualistic duties. भाव means presence. अभाव means absence of ritualistic duties. This is the distinction between कर्मकाण्ड ज्ञानि who has got presence of ritualistic duties and ज्ञानकाण्ड ज्ञानि does not have any ritualistic duties at all being अकर्ता. इति विशेषः this distinction is there between विद्वान् one and विद्वान् two. Therefore don't

treat them equally. This is going to be explained. And therefore उपपत्तेः – because of this reason न – you cannot treat कर्मकाण्ड student and ज्ञानकाण्ड student on equal footing. This is being elaborated hereafter we will read.

अग्निहोत्रादि-विध्यर्थ-ज्ञानोत्तर-कालम् ‘अग्नि-होत्रादि-कर्म अनेक-साधन-उपसंहार-पूर्वकम् अनुष्ठेयम्।

Now शङ्कराचार्य is talking about ज्ञानम् number one, i.e., कर्मकाण्ड ज्ञानम् and he wants to show that it will only inspire a person to take up more and more Vedic ritual. It will convert him into a thorough ritualist. Therefore he says अग्निहोत्रादि-विध्यर्थ-ज्ञानोत्तर-कालम् – अग्निहोत्रादि-विधिः. विधिः means the teaching. अग्निहोत्रादि-विधिः means the teaching of the various rituals like अग्निहोत्र, औपासनम् etc., अर्थ means their contents i.e., rituals. The content of the ritualistic teaching is rituals. Therefore अग्निहोत्रादि-विधि-अर्थ finally means various rituals. ज्ञान-उत्तर-कालम् – after gaining the knowledge of those rituals one should do ‘अग्नि-होत्रादि-कर्म. Those rituals are not meant for mere study but they are meant for अनुष्ठेयम्, they have to be practiced. So ‘अग्नि-होत्रादि-कर्म अनुष्ठेयम् means ज्ञानम् number one promotes कर्म. How should he perform अग्निहोत्र कर्म? By resorting to all the accessories required for the वैदिक कर्म. He says अनेक-साधन-उपसंहार-पूर्वकम्. उपसंहार means acquisition. Very careful, in some other context in उपक्रम-उपसंहार we have understood उपसंहार as conclusion whereas in this context if you take it as conclusion you will get confusion. Here we have to take it as acquisition. Acquisition of अनेक-साधन – of all the

accessories. You know the first accessory to be collected. A ब्रह्मचारि in गुरुकुल learns about अग्निहोत्रम् and he wants to perform अग्निहोत्रम् and the first accessory required is wife. Because a ब्रह्मचारि cannot perform अग्निहोत्र therefore first coming out of गुरुकुल he looks for a wife. Therefore in ritualistic language wife also comes under an accessory required for the वैदिक कर्म. Therefore अनेक-साधन means पत्नि and for some rituals पुत्र is also required and thereafter for दक्षिणा money is required. All of them he should collect. That means he should enter गृहस्थाश्रम. ज्ञानम् number one inspires a person to get married. It is marriage inspiring कर्मकाण्ड ज्ञानम्. Therefore if you want your son to get married introduce कर्मकाण्ड and if you introduce ज्ञानकाण्ड some problem may come! So ज्ञान-उत्तर-कालम् – after the knowledge, अनेक-साधन-उपसंहार-पूर्वकम् – after collecting all the accessories अनुष्ठेयम् भवति. The gist of the sentence is ज्ञानम् number one promotes कर्म. Continuing;

‘कर्ता अहं, मम कर्तव्यम्’ इति एवं-प्रकार-विज्ञानवतः अविदुषो यथा अनुष्ठेयं भवति न तु तथा ‘न जायते’ [गीता २-२०] इति-आदि आत्म-स्वरूप-विध्यर्थ-ज्ञानोत्तर-काल-भावि किंचिद् अनुष्ठेयं भवति ।

Not only does कर्मकाण्ड introduce varieties of duties, the moment you enter गृहस्थाश्रम twenty-six rituals come staring into the face. सप्तपाकयज्ञाः सप्तहहविर्यज्ञाः सप्तसोमयज्ञाः, they all come under compulsory कर्मस. Twenty-one यज्ञs enter a गृहस्थाश्रमि. Then of course पञ्चमहायज्ञs are also added. Twenty-six rituals are compulsory rituals a गृहस्थ has to carry

as even he enters. Not only are कर्मs entering the mind of the कर्मकाण्ड student, but कर्मकाण्ड preserves and promotes the self-idea notion that I am a कर्ता and I have got a lot of duties in life. He becomes a more and more dutiful person Therefore शङ्कराचार्य says ‘कर्ता अहम् – कर्मकाण्ड reinforces the notion that I am a कर्ता and along with that मम कर्तव्यम्’ – I have got so many duties to be discharged इति एवं-प्रकार-विज्ञानवतः – this कर्मकाण्ड ज्ञानि has got such a knowledge in him. एवं-प्रकार – that I am a कर्ता and that I have duty. विज्ञानवतः पुरुषस्य. षष्ठी विभक्ति. For this person the life in front is अनुष्ठेयं भवति – he has got कर्मs galore to be performed. And what is his routine? 24x7 कर्मs only. शङ्कराचार्य is talking about the ritualistic duties, in addition to that there are so many worldly duties also. This is the lot of कर्मकाण्ड ज्ञानि. And even though he is a ज्ञानि from कर्मकाण्ड standpoint, from ज्ञानकाण्ड standpoint he deserves the title अविदुषः – ज्ञानकाण्ड अज्ञानिनः who is still ignorant from the standpoint of ज्ञानकाण्ड. अनुष्ठेयं भवति – he has got lot of कर्मs to do. Therefore in his case ज्ञानकर्म समुच्चय I will vote for. That is what सुरेश्वराचार्य said ज्ञानकर्म समुच्चय I don’t totally negate I only add a clause कर्मकाण्ड-ज्ञानकर्म समुच्चय I will accept but not ज्ञानकाण्ड-ज्ञानकर्म समुच्चय. So this is the story of कर्मकाण्ड ज्ञानि. Whereas ज्ञानकाण्ड ज्ञानि, वेदान्त ज्ञानि he says ‘न जायते’ [गीता २-२०] इति-आदि आत्म-स्वरूप-विधि-अर्थ-ज्ञान-उत्तर-काल-भावि. आत्म-स्वरूप-विधि means the आत्म-स्वरूप teaching. Here also the word विधि means teaching of आत्म-स्वरूप. अर्थ means the content of this teaching and ज्ञान means the knowledge, उत्तर-काल means after. So after the

knowledge of the content of *Vedantic* teaching. What is that ज्ञानम्? 'न जायते' – that I am the eternal आत्मा which is neither a कर्ता nor a भोक्ता, I am not a ब्राह्मण, I am not a क्षत्रिय, I am not a ब्रह्मचारि or गृहस्थ, I don't have wife or children, therefore I don't have a family, therefore I don't have family duties, relationship-bond duties. If that ज्ञानम् is what I have attained thereafter what should I do? शङ्कराचार्य says किञ्चिद् अनुष्ठेयं न भवति – after that ज्ञानम् I have no duties to do. Therefore this ज्ञानम् is a कर्म destroying ज्ञानम्, unlike the previous one. Therefore this ज्ञानम् and कर्म does not have प्रयोज्य प्रयोजक भाव सम्बन्धः. They are not friendly. Therefore here ज्ञानकर्म समुच्चय is not possible. How do you prescribe that? So उत्तर-काल-भावि. भावि means existing, किञ्चिद् अनुष्ठेयं any type of duty न भवति. न is in the middle of the sentence and भवति is at other place. Both have to be connected. Such a duty doesn't exist. Therefore according to शङ्कराचार्य this ज्ञानि doesn't require any accessories for वैदिक कर्म, Therefore he doesn't require an accessory called wife also, Therefore he should drop गृहस्थाश्रम. And he has only one duty to do – सन्न्यासम् स्वीकुर्यात्. Other than this he doesn't have any other duty. So this is the *Vedic* scheme. If we not able to take to सन्न्यास then what to do - is the not the topic of discussion here. शङ्कराचार्य wants to discuss the *Vedic* scheme to show that ज्ञानकर्म समुच्चय is not envisaged in the *Vedic* scheme. In the *Vedic* scheme a ज्ञानि is a सन्न्यासि. If he cannot take to सन्न्यास how to continue in गृहस्थाश्रम is a different topic. That will be dealt with later. गृहस्थ ज्ञानि also will be allowed later, need not worry for that. How that works we will discuss in another

context. Here he wants to say ज्ञानकर्म समुच्चय is not possible. Here the word तथा is there. तथा is unlike ज्ञानम् number one. Continuing;

किन्तु 'न अहं कर्ता न भोक्ता' इति-आदि-आत्मैकत्वाकृतृत्वादि-विषय-ज्ञानाद् अन्यद् न उत्पद्यते इति एष विशेष उपपद्यते ।

So that is clarified. When student number one studies कर्मकाण्ड the study generates two things in the mind. One thing is knowledge comes as even I am studying पूर्वमीमांसा knowledge is generated in the mind and along with knowledge कर्म प्रेरण, कर्म urge is also parallelly generated. But as even you study ज्ञानकाण्ड ज्ञानम् alone is generated. Along with ज्ञानम्, कर्म urge, कर्म इच्छा will not be generated because the more I claim I am अकर्ता, अकर्ता and कर्म urge are diagonally opposite. So one produces ज्ञानम् and कर्म इच्छा while the other produces ज्ञानम् मात्रम्. कर्म इच्छा will not be generated. Therefore he says किन्तु – unlike the कर्मकाण्ड 'न अहं कर्ता न भोक्ता' – I am not a कर्ता I am not a भोक्ता इति-आदि ज्ञानम् – such a ज्ञानम् alone is generated which consists of आत्म-एकत्व – I am the non-dual आत्मा. And एकत्व means you can never claim relationship, husband wife all belong to plurality. Here in अद्वैत ज्ञानम् न माता न पिता न पुत्रः न पौत्रः I am अद्वैतम् ब्रह्म is the ज्ञानम् that arises. And अकर्तृत्व – I am अकर्ता इति ज्ञानम् and आदि – similarly I am अभोक्ता, इति-आदि विषय ज्ञानम् – this knowledge alone is generated. Along with this knowledge a desire for कर्म doesn't come. Therefore ज्ञानात् अन्यत् means anything else other than this ज्ञानम्. What do you mean by anything else? It refers to I have got duties to perform, therefore

I should do various कर्मs that urge does not come at all if he understands and internalizes वेदान्त. If we are superficially saying I am ब्रह्मन्, my wife is not alright. We can use words superficially. But if it has gone to the heart, other than the knowledge no other ज्ञानम्, no other इच्छा is generated. अन्यत् न उत्पद्यते – does not arise. इति एषः विशेषः – this is the difference between कर्मकाण्ड ज्ञानम् and ज्ञानकाण्ड ज्ञानम्, उपपद्यते – this is logical and natural. Continuing;

यः पुनः ‘कर्ता अहम्’ इति वेति आत्मानं तस्य ‘मम इदं कर्तव्यम्’ इति अवश्यं-भाविनी बुद्धिः स्यात्, तद्-अपेक्षया सः अधिक्रियते इति तं प्रति कर्माणि ।

So शङ्कराचार्य says वेद is also intensely aware of this distinction. वेद has got कर्मकाण्ड portion and ज्ञानकाण्ड portion and you visualize वेद is the teacher in two classrooms. In one classroom कर्मकाण्ड students are there, in the second classroom ज्ञानकाण्ड students are there and वेद is the common teacher. वेद gives ज्ञानम् number one to the first class and ज्ञानम् number two to the second class. वेद is aware that ज्ञानम् number one creates an urge for कर्म and ज्ञानम् number two destroys the urge for कर्म. And knowing the mindset of these two people one has urge and one has no urge what does वेद do? वेद prescribes ritualistic duties and गृहस्थाश्रम for class one students because they have got ज्ञानम् with कर्म urge. But वेद is equally, intensely aware that the second group of students do not have कर्म urge therefore for them no ritualistic duties should be prescribed therefore वेद tells you need not enter गृहस्थाश्रम and if you have entered you can discontinue गृहस्थाश्रम and

enter सन्न्यासाश्रम where you have got only one duty - promoting this ज्ञानम् through more श्रवणम् more मननम् and more निदिध्यासनम् and promoting आत्मानात्मा binary format rather than promoting जीवजगदीश्वर triangular format. This वेद is intensely aware of यः पुनः. So two candidates - वेद A and वेद B. This is वेद A class. So यः पुनः 'कर्ता अहम्' इति वेति – the A class students, the कर्मकाण्ड students know आत्मानम् – they know themselves to be अहम् कर्ता – I am a कर्ता तस्य – for such a person 'मम इदं कर्तव्यम्' – parallelly arise so many duties. So 'मम इदं कर्तव्यम्' I have to run with this cellphone in hand इति बुद्धिः – such a mindset. Here बुद्धिः means mindset. अवश्यं-भाविनी – is inevitable. The more you study the कर्मकाण्ड this mindset is inevitable. And तद्-अपेक्षया – from the standpoint of such a mindset for an A class student the वेद prescribes सः अधिक्रियते – such a person is given varieties of ritualistic duties. If you are doing लौकिक कर्म then you have to do वैदिक कर्म also. केवल लौकिक कर्म without वैदिक कर्म is dangerous. Let materialistic actions be tempered with ritualistic actions also. With this intention सः अधिक्रियते. अधिक्रियते means he is engaged in, he is made a candidate for कर्माणि – वैदिक कर्मसः. Therefore we can use the language of ज्ञानकर्म समुच्चय in the context of A class students. But don't bring that idea with regard to B class students. So तं प्रति कर्माणि. Continuing;

स च अविद्वान् – 'उभौ तौ न विजानीतः' [गीता २-१९] इति वचनात्
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विशेषितस्य च विदुषः कर्म-आक्षेप-वचनात् - 'कथं स पुरुषः' इति
|

सः च – that student number one A class, he has got certainly **कर्मकाण्ड ज्ञानम्**, I am willing to give him the title **ज्ञानि**, I will call him **विद्वान्** also but I will specify he is **कर्मकाण्ड विद्वान्**, but from the standpoint of **ज्ञानकाण्डम्** he is **स च अविद्वान्** – that wise person with regard to **कर्मकाण्ड** is certainly **अविद्वान्**. He is a spiritually ignorant person. He only claims I am **कर्ता**, he doesn't know **असङ्ग अकर्ता आत्मा**. This कृष्ण himself repeats '**उभौ तौ न विजानीतः**' [गीता २-१९] **इति वचनात्** – कृष्ण also clearly says such an A class student is ignorant, he doesn't know, **न विजानीतः**. कृष्ण said this in the nineteenth verse. So कृष्ण says that even though he is a **पूर्वमीमांसा** scholar, from *Vedantic* angle he is ignorant. And for him he has got the notion I am **कर्ता** and I have **कर्तव्यम्**. On the other hand **विशेषितस्य च विदुषः** – the second **विद्वान्**, B class who is the specified wise person, specially wise person mentioned in the twenty-first verse, he is a wise person from the standpoint of the **ज्ञानकाण्डम्**. Therefore **विशेषित विद्वान्** means **ज्ञानकाण्ड विद्वान्**, B class student mentioned in the twenty-first verse, for him the duty prescribed is **कर्म-आक्षेप-वचनात्** – Lord कृष्ण is negating all the **वैदिक कर्म**s. He is not prescribing **समुच्चय**, he is only negating **कर्म**s. **आक्षेप** means negation. How does he negate? '**कथं स पुरुषः**' **इति** – second chapter twenty-first verse **इति**. Therefore **कर्मकाण्ड ज्ञानम्** and **वैदिक कर्म समुच्चय** exists. **ज्ञानकाण्ड ज्ञानम्** and **कर्म समुच्चय** can never exist. Therefore one requires **गृहस्थाश्रम** and another requires **सन्न्यासाश्रम**. This is how two **काण्डम्**s and two **आश्रम**s get beautifully separated. Don't mix-up the two **आश्रम**s and do **ज्ञानम्** and get confused. Therefore he says

तस्माद् विशेषितस्य अविक्रियात्म-दर्शिनो विदुषो मुमुक्षोः च सर्व-
कर्म-सन्न्यासे एव अधिकारः ।

तस्मात् विदुषः – therefore for a wise person, for a ज्ञानि.

The moment you use the word ज्ञानि you will get a doubt as to whether A class or B class ज्ञानि. Therefore शङ्कराचार्य says विशेषितस्य विदुषः – विशेषित means the specific ज्ञानि mentioned in verse twenty-one, i.e., B class ज्ञानि, ज्ञानकाण्ड ज्ञानि. अविक्रियात्म-दर्शिनः – who has got a clear knowledge of the actionless, वर्ण-आश्रम-अतीत आत्मदर्शिनः after the ज्ञानम् अहम् ब्रह्मास्मि he is a candidate for सर्व-कर्म-सन्न्यासे एव अधिकारः – he is eligible for, he is a candidate for सर्व-कर्म-सन्न्यास renunciation of all the वैदिक कर्मs. Where सन्न्यास is to be talked there you are talking about समुच्चय. Where renunciation is to be talked, you are talking about combination. How it is possible? More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

तस्माद् विशेषितस्य अविक्रियात्म-दर्शिनो विदुषो मुमुक्षोः च सर्व-
कर्म-सन्न्यासे एव अधिकारः ।

शङ्कराचार्य is commenting upon the twenty-first verse of the second chapter of the गीता and in this verse कृष्ण has made a statement that ज्ञानि himself is अकर्ता and अभोक्ता. Because ज्ञानि and आत्मा are not different. Because ज्ञानि has the knowledge that I am the आत्मा. And since ज्ञानि and आत्मा are non-different just as आत्मा is अकर्ता, ज्ञानि also should be understood as अकर्ता. And this is the idea conveyed by Lord कृष्ण in verse twenty-one. शङ्कराचार्य takes this opportunity to refute the ज्ञानकर्म समुच्चयवाद. He says that even though कर्मकाण्ड and ज्ञानकाण्ड both of them are वेद प्रमाणम्, both of them are equally valid there is a big difference between the knowledge given in the कर्मकाण्ड and ज्ञानकाण्ड. The कर्मकाण्ड knowledge promotes more and more कर्म, कर्मकाण्ड ज्ञानम् is कर्म friendly ज्ञानम्. Therefore a कर्मकाण्ड ज्ञानि can do more and more कर्म. Therefore in his case समुच्चय of his कर्मकाण्ड ज्ञानम् and कर्म is available. But ज्ञानकाण्ड ज्ञानम् is not कर्म friendly but it is कर्म inimical because the knowledge is I am अकर्ता. Therefore you cannot treat both ज्ञानिs equally. कर्मकाण्ड ज्ञानि can admit समुच्चय whereas ज्ञानकाण्ड ज्ञानि cannot admit समुच्चय. Therefore his aim is not the combination of कर्म but renunciation of कर्म alone. Therefore he said तस्मात् विशेषितस्य अविक्रियात्म-दर्शिनः विदुषः – therefore in the case of the ज्ञानकाण्ड ज्ञानि who is अविक्रियात्म-दर्शिनः who sees

himself to be the अकर्ता आत्मा and विशेषितः – who is specifically mentioned in the twenty-first verse. So विशेषितः means twenty-first verse मध्ये उक्तः. For him सर्व-कर्म-सन्न्यासे एव अधिकारः – he cannot do समुत्त्वय he has to renounce कर्म. He is a candidate for सन्न्यासाश्रम. Here शङ्कराचार्य uses the word मुमुक्षोः च to indicate two types of सन्न्यास. One is विद्वत् सन्न्यास and another is विविदिषा सन्न्यास. विद्वत् सन्न्यास means renunciation after knowledge and विविदिषा सन्न्यास means renunciation for knowledge. So two types of candidates - one wants to gain knowledge and another wants to gain निष्ठा in knowledge. One desires ज्ञानम् and another desires ज्ञाननिष्ठा. शङ्कराचार्य says that for both these people कर्म will not be of any use. Whether you want ज्ञानम् or whether you want ज्ञाननिष्ठा, सन्न्यास alone is favorable. You have to remember in this context the meaning of the word सन्न्यास. We need not take the literal meaning of सन्न्यास but we can take the spirit of सन्न्यास. Two things you remember that is the सन्न्यास which can be practiced by a गृहस्थ also. The सन्न्यास practicable by a गृहस्थ comprises of two important things:

1) PORT reduction (P – possession, O – obligatory duty, R – relation, T – transaction.) The reduction of PORT is the सन्न्यास which can be practiced by a गृहस्थ also.

2) The second important discipline is format conversion. Convert the जीवजगदीश्वर format to आत्मानात्मा format whenever you are looking at yourself. When you want to play the role of a गृहस्थ, for playing the role use the जीवजगदीश्वर

format, nothing wrong. But when you are privately looking at yourself never use the जीवजगदीश्वर format. When I am alone, when the mind has an internal dialogue or an internal monologue it should not be a जीव's helplessness but what should run in my mind is अहो अहम् नमो मह्यम् I am the most free आत्मा. Therefore for private life if we can use आत्मानात्मा format we are सन्न्यासि even in गृहस्थाश्रम.

Therefore PORT reduction plus format conversion is our सन्न्यास. This you all can practice, I will deal with this topic more and more as the गीता progresses. Now hereafter wherever शङ्कराचार्य uses the word सन्न्यास don't think of काषाय वस्त्रम्, when the word सन्न्यास comes it is PORT reduction plus format conversion is our सन्न्यास. So विदुषः refers to विद्वत् सन्न्यास and मुमुक्षोः refers to विविदिषा सन्न्यास. For both of them that alone is the fit lifestyle. Continuing;

अत एव भगवान् नारायणः साङ्ख्यान् विदुषः अविदुषः च कर्मिणः प्रविभज्य द्वे निष्ठे ग्राहयति - 'ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम्' [गीता ३-३] इति ।

So शङ्कराचार्य says that hence कृष्ण prescribed two different life styles depending upon the type of seeker, where he stands. When the seeker is interested in साधनचतुष्टय सम्पत्ति and कर्मयोग what he requires is increase of the PORT as well as जीवजगदीश्वर format. Therefore he said अविदुषः च कर्मिणः - for a कर्मि who is ignorant, who wants साधनचतुष्टय सम्पत्ति for him प्रविभज्य - a separate lifestyle is prescribed which promotes PORT and which promotes जीवजगदीश्वर format. Whereas when a person is ready for ज्ञानयोग the advice

is the opposite, instead of increase of the PORT there, the prescription is the decrease of the PORT and change of the format. Therefore he says साङ्ख्यान् – a ज्ञानयोगि who has to use आत्मानात्मा format and कर्मिणः – a कर्मयोगि who has to use जीवजगदीश्वर format. साङ्ख्य has to reduce the PORT, कर्मि has to increase the PORT. They are diagonally opposite. Therefore प्रविभज्य – separating these two groups of people द्वे निष्ठे – two different lifestyles ग्राहयति – he teaches. ग्राहयति means बोधयति. √ग्रह् causal. How is it clearly distinguished? साङ्ख्यानां ज्ञानयोगेन – ज्ञानयोग way of life for साङ्ख्य is these two – PORT reduction and आत्मानात्मा format. Whereas कर्मयोगिनाम् कर्मयोगेन – for them it is PORT increase and जीवजगदीश्वर format. This has been already quoted by शङ्कराचार्य but the श्लोक is going to come in the third chapter only. For grammar students साङ्ख्यान् विदुषः should go together, विदुषः is an adjective to साङ्ख्यान्. And it is द्वितीया विभक्ति बहुवचनम्. Similarly, the word कर्मिणः is द्वितीया बहुवचनम् and अविदुषः is adjective to कर्मिणः. The ignorant कर्मयोगिs. So कृष्ण has differentiated the wise ज्ञानयोगिs as one group and the ignorant कर्मयोगिs as another group. Four words are there but only two groups. विदुषः साङ्ख्य is one group and अविदुषः कर्मिणः is the second group. Continuing;

तथा च पुत्राय आह भगवान् व्यासः – ‘द्वाविमावथ पन्थानौ’ [महाभारत शान्तिपर्व २४१-६] इत्यादि । तथा च ‘क्रिया-पथश्चैव पुरस्तात् पश्चात् सन्न्यासश्च’ [महानारायणोपनिषत् १०-६२-१२] इति ।

So the same idea is reinforced by व्यासाचार्य elsewhere in the महाभारतम्, in the शान्तिपर्व in a portion called मोक्षधर्मः. There भगवान् व्यासः पुत्राय आह – he taught to his own son शुक्रमहर्षि. What did he teach? ‘द्वाविमावथ पन्थानौ’ [महाभारत शान्तिपर्व २४१-६] – there are two separate lifestyles which should never be combined which are diagonally opposite. So ‘द्वाविमावथ पन्थानौ’. One is called कर्मयोग, प्रवृत्ति मार्ग and the other is ज्ञानयोग, निवृत्ति मार्ग. इत्यादि – in these verses they have been differentiated. The same idea is reinforced in महानारायणोपनिषत् also and शङ्कराचार्य is paraphrasing महानारायणोपनिषत्. Of course he does not give the exact मन्त्र, he presents it in his own language. The उपनिषत् says पुरस्तात् क्रिया-पथः – in the beginning stages of life we should never talk about PORT reduction. For a youngster, for a teenager you should never about the PORT reduction. You should talk about PORT increase. Start more companies, travel widely, get lot of money, do lot of कर्म, PORT increase in encouraged in the first stage. And the format we give also is जीवजगदीश्वर format only. Don’t even introduce आत्मानात्मा format. Whenever he wants help ask him to pray to Lord outside as an object. Therefore this is the beginning stage of life. Therefore पुरस्तात् – is the beginning stage क्रिया-पथः – कर्मयोग is prescribed. Once he has worked enough and there is some kind of साधनचतुष्टय सम्पत्ति, when there is a possibility of some understanding then change the advice, ask him to reduce the PORT and ask him to replace जीवजगदीश्वर format to आत्मानात्मा format. Do not run after Lord all the time. How long will you run after an external अनात्मा भगवान्? अनात्मा

भगवान् is also not an ultimate सत्यम्. You have to progress from अनात्मा भगवान् to the आत्मा, the पारमार्थिक सत्यम्. Therefore try to take him from अनात्मा ईश्वर to आत्मा, ब्रह्म. Instead of running extrovert ask him to run towards himself. During times of crisis, tap strength from within you. How long will you look for help outside? Our natural tendency is to look up, why can't you try to find the strength within yourself. This is the advice given, after a minimum of fifty-sixty years you try to run inwards rather than run outwards. Therefore पश्चात् – in the second half of the life सन्न्यासः – running towards oneself and giving up running towards God. This is called सन्न्यासः. Even a गृहस्थ can practice this सन्न्यास by running towards himself even when there are family problems. If we try that then we are a सन्न्यासि. Even if I have got काषाय वस्त्रम् suppose I have a health problem, I am seeking help from outside, I am using जीवजगदीश्वर format for my crises then I am not a सन्न्यासि. Externally I am a सन्न्यासि but I have not changed my format. Therefore वस्त्रम् changing does not make me a सन्न्यासि but format changing alone makes me a सन्न्यासि. Why can't you attempt that? This is said by महानारायणोपनिषत् पश्चात् – after sometime सन्न्यासः – changing the lifestyle. Continuing;

एतम् एव विभागं पुनः पुनः दर्शयिष्यति भगवान् । 'अतत्त्ववित्तु अहङ्कार-विमूढात्मा कर्ता अहम् इति मन्यते', 'तत्त्ववित्तु न अहं करोमि' [गीता ३-२७/२८] इति, तथा च 'सर्व-कर्माणि मनसा सन्न्यस्यास्ते' [गीता ५-१३] इत्यादि ।

So शङ्कराचार्य says you can see these two different lifestyles, uncombineable lifestyles throughout the भगवद्गीता, if you have a discerning eye you can see the distinction. If you see this distinction you cannot think of ज्ञानकर्म समुच्चय even in स्वप्न. Therefore he says एतम् एव विभागम् – this internal transformation, remember not external dress change but this internal transformation alone पुनः पुनः – again and again भगवान् दर्शयिष्यति – भगवान् is revealing in the गीता. So दर्शयिष्यति is the causal future tense. √दृश् दर्शयति दर्शयिष्यति. Here शङ्कराचार्य is paraphrasing two verses of the third chapter twenty-seven and twenty-eight. ‘अतत्त्ववितु अहङ्कार-विमूढात्मा – the one who is in कर्मयोगि level he is called अतत्त्ववित् ignorant of the आत्मा. अहङ्कार-विमूढात्मा – the one who has got a strong notion that I am a helpless जीव and as long as I look upon myself as a helpless जीव any problem comes my mind will tend to run towards God only. We can watch our own mind. Whenever a problem comes can I avoid running towards the Lord and can I find the inner strength within myself. And am I able to say that I am the unaffected आत्मा, the problems are प्रारब्ध exhaustion at the अनात्मा level. Therefore why should I run towards someone personal or some God. If I can restrain this tendency to run outwards in the time of crisis it means I am ready to change the format. But for most of the people crises will straight away attack self-confidence. If we find that we cannot change the format, we are comfortable only in जीवजगदीश्वर format then वेदान्त does not force you to change. As long as you need help from भगवान् outside you keep the जीवजगदीश्वर format. When you are confident ‘I don’t

require help, I have the internal strength to withstand my प्रारब्ध' then you are ready for real सन्न्यास. सन्न्यास is self-dependence in crises. Therefore he says अहङ्कार-विमूढात्मा is a timid person. He will have to run outwards, let him run nothing wrong, after all he is running towards भगवान्. And there is another type of powerful individual 'तत्त्ववित् – तत्त्ववित् means a wise person who can see जीव also as an अनात्मा, ईश्वर also as an अनात्मा and जगत् also as an अनात्मा. All the three are अनात्मस, all the three are प्रारब्धस running according to प्रारब्ध the whole life is a drama if I can see this at the time of crisis. This is called सन्न्यास. Therefore तत्त्ववित् internal सन्न्यासि न अहं करोमि' – I am अकर्ता आत्मा इति – thus भगवान् shows the difference in twenty-seven and twenty-eight. In the fifth chapter also 'सर्व-कर्माणि मनसा सन्न्यस्यास्ते' – so मनसा here means ज्ञानेन. शङ्कराचार्य himself is going to analyze this word मनसा in the later portion of this भाष्यम्. The final meaning of मनसा is ज्ञानेन. So through the knowledge that I am अकर्ता सर्व-कर्माणि मनसा सन्न्यस्य – I renounce all the actions and abide in the आत्मानात्मा format. So this is said in the fifth chapter also. Now another पूर्वपक्षि is going to object. Continuing;

तत्र केचित् पण्डितं-मन्या वदन्ति – 'जन्मादि-षड्-भाव-विक्रिया-रहितः अविक्रियः अकर्ता एकः अहम् आत्मा इति न कस्यचिद् ज्ञानम् उत्पद्यते यस्मिन् सति सर्व-कर्म-सन्न्यास उपदिश्यते ।

So this question is raised by another powerful पूर्वपक्षि who is a पूर्वमीमांसक who knows how to interpret the वेदस. He interprets the ज्ञानकाण्डम् of the वेद totally in a different way.

This is another very big topic. We saw this in ब्रह्मसूत्र in पुरुषार्थाधिकरणम् पुरुषार्थोऽतः शब्दादिति बादरायणः ॥ ३-४-१

॥ There the मीमांसक says in the ज्ञानकाण्ड whenever the scriptures say that you are ब्रह्मन् it is not the knowledge given by the वेद. You are not ब्रह्मन्, you are not infinite, you are only a helpless जीव. That is the truth and that is the fact. You are ब्रह्मन् is not a fact but it is only a glorification for feeling nice. So that when you are sitting in the class you will hear nice words you are नित्यः शुद्धः बुद्धः मुक्तः. So for one hour when you hear that you feel inspired. And when you are inspired that inspiration will help you to become a better कर्ता. You are ब्रह्मन् is not a fact, it is not a knowledge but it is an inspirational statement. And you have to gather inspiration from every वेदान्त class. And after gaining inspiration your actions should be inspired actions Therefore you will perform better. It is a performance enhancing drug. Therefore there is no such knowledge called अहम् ब्रह्मास्मि. अहम् ब्रह्मास्मि can be called a knowledge only if it is a fact. There is nothing to prove that अहम् ब्रह्मास्मि is a fact. Therefore you cannot go by that imagination. That is what for Vedantic students also now and then this doubt will come saying format change I gave up the Lord Himself and when I look at myself अहम् ब्रह्मास्मि appears to be doubtful. So ब्रह्मन् gone and भगवान् also gone now I am in trouble. Previously I was comfortable with भगवान् but now with this new format I lose भगवान् also and I don't think there is ब्रह्मन् inside. So ब्रह्मन् नास्ति भगवान् नास्ति, I got into trouble. That is why I repeatedly say as long as you are not convinced अहम् ब्रह्मास्मि hold on to जीवजगदीश्वर format,

doesn't matter. So the problem is अहम् ब्रह्मास्मि is it a fact or is it an inspirational statement. पूर्वपक्षि says the वेदान्तिन् is bluffing, don't go by that format and all, अहम् ब्रह्मास्मि is not at all a fact. Therefore this knowledge doesn't exist. Then what should you do? Get inspiration from वेदान्त and perform better as a जीव. Hold on to जीवजगदीश्वर format only. Therefore पूर्वपक्षि says अहम् ब्रह्मास्मि knowledge doesn't exist. You can imagine how much शङ्कराचार्य has to struggle to convince him that such a knowledge exists for which he will ask for proof. Now look at this. शङ्कराचार्य is pooh poohing them. He says केचित् पण्डितं-मन्याः – there are some people, पूर्वमीमांसकस who claim to be great scholars and who challenge the वेदान्तिन्. वदन्ति – they loudly proclaim ज्ञानम् न उत्पद्यते – a knowledge as you describe can never arise after the study of वेदान्त. The so called knowledge that वेदान्तिन् claims can never arise in the mind of कस्यचिद् – for anyone. He says अहम् ब्रह्मास्मि is bluff. What ज्ञानम्? 'जन्मादि-षड्-भाव-विक्रिया-रहितः अहम् – I am the आत्मा free from six modifications like birth etc., and I am अकर्ता, actionless. एकः – I am non-dual, आत्मा – I am the आत्मा. Such a knowledge is not possible because we never see a changeless आत्मा, we never see an infinite आत्मा, we don't have any proof at all. Therefore such a knowledge is not there. Since this knowledge itself is not there a सन्न्यास based on this knowledge also doesn't exist. So यस्मिन् सति – if such a knowledge is there सर्व-कर्म-सन्न्यास उपदिश्यते – there can be a teaching of सन्न्यास lifestyle. If such a knowledge exists you can talk about सन्न्यास lifestyle. Since such a knowledge doesn't exist knowledge-based सन्न्यास also doesn't exist.

There is only one गृहस्थाश्रम, he is called एकाश्रमवादि. He accepts only गृहस्थाश्रम. There is only जीवजगदीश्वर format. You should be doing वैदिक कर्म, you are a जीव, you have to take help from varieties of rituals, except this there is neither knowledge nor सन्न्यास this is the opinion of पण्डित-मन्याः, some pseudo scholars. शङ्कराचार्य is giving the answer. He is brief here. The details are in ब्रह्मसूत्र in पुरुषार्थाधिकरणम् only. Continuing;

न, 'न जायते' [कठोपनिषत्-१-२-१८, गीता २-२०] इत्यादि शास्त्र-उपदेश-आनर्थक्यात्।

Ok, what is the answer? So when the पूर्वमीमांसक argues in this manner शङ्कराचार्य asks a counter question. You are not accepting शुद्ध ब्रह्म अकर्ता आत्मा claiming that there is no proof. And you are asking the people to follow कर्मकाण्ड and do the rituals. I ask you what is the basis for that. He says the rituals will produce अदृष्टम् and ईश्वर as a कर्मफलदाता will give अदृष्ट पुण्यफलम्. And that ईश्वर अनुग्रह and अदृष्ट पुण्यम् will help you in your life. Now शङ्कराचार्य asks the question tell me what is the proof for पुण्यम् and ईश्वर? Nobody has seen पुण्यम्, nobody has seen ईश्वर either. ईश्वर is neither proved by प्रत्यक्ष प्रमाणम् nor by अनुमान प्रमाणम्. ईश्वर and पुण्यम् also are not proved. If you don't accept a निर्विकार आत्मा because there is no proof how can you go after भगवान् and पुण्यम् for which also there is no प्रत्यक्ष proof or logical proof. That is why all scientists who look for scientific proof cannot accept God. Because God has not been mathematically proved or scientifically proved yet. If anybody asks for scientific proof

say there is no scientific proof. And whoever claims there is a scientific proof it is a pseudo-scientific proof, there is no proof. Therefore शङ्कराचार्य asks the पूर्वमीमांसक you can reject ब्रह्मन् provided you reject ईश्वर and पुण्यम् also. Because just as there is scientific proof you say there is no proof for ब्रह्मन्, then there is no proof for ईश्वर and पुण्यम् also. ज्ञानकाण्ड is addressing the कर्मकाण्ड. If you reject ब्रह्मन् or आत्मन् you should reject ईश्वर and पुण्यम् because both do not have scientific proof. Because all the three belong to अपौरुषेय level. पुण्यम् belongs to अपौरुषेय level, ईश्वर belongs to अपौरुषेय level, आत्मा, कूटस्थ आत्मा also belongs to अपौरुषेय level. Therefore if you are rejecting अहम् ब्रह्मास्मि ज्ञानम्, you should reject ईश्वर and पुण्यम् also and be a rationalist. For that the पूर्वमीमांसक says 'No, I am not a rationalist. I accept वेद प्रमाणम्. Therefore I accept धर्म, अधर्म, ईश्वर.' Not because there is a scientific proof but because वेदपूर्वभाग reveals धर्म and ईश्वर. And वेद is a proof for ईश्वर, therefore I have faith in ईश्वर because वेद is a fact.

Then शङ्कराचार्य says if ईश्वर can save you, you are able to accept because of वेदपूर्वभाग then why can't you accept the teaching of वेद अन्तभाग and claim अहम् ब्रह्मास्मि and gather strength from your own real nature. The acceptance of the वेद alone helps you run after भगवान्. Because the प्रमाणम् for भगवान् is वेद only. Why can't you rely upon your own आत्मा based on the same Vedic teaching. So if you accept ईश्वर and पुण्यम् because of वेदपूर्वभाग why can't you accept अहम् ब्रह्मास्मि based on वेद अन्तभाग. And वेदान्त reveals अहम् ब्रह्मास्मि is proved by the same analysis that you use. You use

उपक्रमादि षड्लिङ्ग to analyze the वेदपूर्व I am also using उपक्रमादि षड्लिङ्ग to analyze वेदान्त. When I analyze वेदपूर्व I know that भगवान् exists, the proof is वेदपूर्व. And when I analyze the वेदान्त I know अहम् ब्रह्मास्मि is a fact, the proof is वेदान्त. There is no scientific proof for your पुण्यम् and also to our ब्रह्मन्. Therefore न – your argument is not correct. Why? 'न जायते' [कठोपनिषत्-१-२-१८, गीता २-२०] इत्यादि – when you study the वेदान्त which talks about the आत्मस्वरूपम् like 'न जायते' etc., शास्त्र-उपदेश – the entire वेदान्त आनर्थक्यात् – will become redundant, meaningless if you don't accept this Vedantic teaching. Just as non-acceptance of धर्म and ईश्वर will make वेदपूर्व redundant and so also non-acceptance अहम् ब्रह्मास्मि will make वेदान्त redundant. Therefore if you want to reject then reject both वेदपूर्व and वेदान्त else accept both of them. And if you accept वेदान्त अहम् ब्रह्मास्मि is a fact as much as भगवान् is a fact. Therefore he says शास्त्र-उपदेश-आनर्थक्यात् – वेदान्त will become redundant. So this is the संक्षेप उत्तरम्, answer in brief. शङ्कराचार्य himself will elaborate that. Continuing;

यथा च शास्त्र-उपदेश-सामर्थ्याद् धर्मास्तित्व-विज्ञानं कर्तुः च देहान्तर-संबन्धि-ज्ञानं च उत्पद्यते, तथा शास्त्रात् तस्य एव आत्मनः अविक्रियत्वाकर्तृत्वैकत्वादि-विज्ञानं कस्मात् न उपपद्यते' इति प्रष्टव्याः ते ।

So these are all fundamental technical portions which we should understand when we approach religion. Now religion is in a big turmoil because we have forgotten the fundamentals. Those fundamentals are brought here. So शङ्कराचार्य says that

very religion or philosophy is based on one fundamental assumption. That assumption is वेद is a primary source of knowledge and whatever वेद reveals is a fact which does not require any other proof. This is the axiomatic approach. If this fundamental statement is not understood all religions including Hinduism will be confusing. What is the axiomatic statement? All religions including Hinduism and philosophy are based on the assumption, acknowledgment and acceptance that वेद is an independent and primary source of knowledge like the sense organs. Just as we accept the knowledge revealed by the sense organs as a fact for which we don't require further proof, what is revealed by वेद is also a fact for which further proof is not required. Therefore I should not ask for proof and if I ask for proof I will miserably be wasting my time looking for a proof. The वेद itself says there is no proof, therefore don't waste your time and energy looking for a proof. Either you accept वेद is the proof for its teaching or don't follow the वेद. The question of following religion and asking for a scientific proof we will be in trouble because we won't have scientific proof and whatever scientific proof we give they are all pseudo proofs. Any thinking scientist will negate the proof in two minutes. In fact वेदान्तिन् himself will negate it. So all the scientific proofs that people are giving they are all pseudo proofs. We are wasting our time. Therefore if you want to be religious this is the basis. What is that? वेद is an independent and primary source of knowledge. Then only we are going to talk. Like the third umpire in the cricket. So the understanding is when you enter the cricket field you accept two umpires and the third umpire.

In the same way when we are entering the religion and अहम् ब्रह्मास्मि truth, God and ब्रह्मन्, science and reasoning doesn't have an access. What is the proof? वेदपूर्व is the proof for भगवान्, वेदान्त is the proof for ब्रह्मन्. If you say I don't want to follow the वेद we are willing to disagree, you can have your life I don't want to waste time talking about भगवान् and ब्रह्मन्. If this fundamental is not known then religion will be confusing.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

‘यथा च शास्त्र-उपदेश-सामर्थ्याद् धर्मास्तित्व-विज्ञानं कर्तुः च देहान्तर-संबन्धि-विज्ञानं च उत्पद्यते, तथा शास्त्रात् तस्य एव आत्मनः अविक्रियत्वाकर्तृत्वैकत्वादि-विज्ञानं कस्मात् न उपपद्यते’ इति प्रष्टव्याः ते ।

शङ्कराचार्य is commenting upon the twenty-first verse of the second chapter of the गीता and in that verse it was established that आत्मा is अकर्ता and आत्मा and an आत्मज्ञानि are one and the same. Because आत्मज्ञानि claims I am आत्मा. And therefore आत्मज्ञानि and आत्मा are one and the same. Therefore आत्मज्ञानि is अकर्ता. This was established and the actual commentary on this verse is over with the line starting from “एवम् एव आत्मानात्म-विकेक-ज्ञानेन”. And from the next line “विदुषः कर्मासम्भव-वचनाद्” it is not a part of the verse but it is a corollary, an extension that शङ्कराचार्य wants to extract. In this corollary शङ्कराचार्य wants to say that since an आत्मज्ञानि knows I am अकर्ता, you can never talk about कर्म समुच्चय because अकर्ता आत्मज्ञानि and कर्म can never be combined. And not only can they not be combined, combination is not required either because by the knowledge that I am अकर्ता liberation is over, the job is over. An आत्मज्ञानि being a liberated person why should he do कर्म साधन for liberation. And even if an आत्मज्ञानि continues to be a गृहस्थ and he performs कर्म we don’t call that कर्म as साधनम् because it has lost the साधनम् status. In his vision, for an आत्मज्ञानि his वैदिक कर्म is मिथ्या कर्म for लोकसङ्ग्रह. In the

vision of an आत्मज्ञानि even if he is a गृहस्थ performing अग्निहोत्र कर्म he doesn't do it as a साधन for him, it is a कर्म आभास, it is a मिथ्या कर्म and the beneficiary is not the ज्ञानि as he is already free, through the मिथ्या कर्म आभास the beneficiary is the लोक, लोकसङ्ग्रहार्थम् कुर्यात्. But as far as ज्ञानि is concerned he doesn't require कर्म साधन so where is the question of समुच्चय after अकर्ता आत्मज्ञानम्. This was the question शङ्कराचार्य asked elaborately from the भाष्यम् line “विदुषः कर्मासम्भव-वचनाद्”. Now from the भाष्यम् line “तत्र केचित् पण्डितं-मन्या वदन्ति” a new पूर्वपक्षि has come in the form of पूर्वमीमांसक. He says what is the proof to show that अहम् ब्रह्मास्मि, अहम् अकर्ता अस्मि is a valid knowledge. Only if such a valid knowledge exists we can talk about मोक्ष through that ज्ञानम्. And thereafter we can negate कर्म समुच्चय. He says I don't believe in अहम् ब्रह्मास्मि knowledge itself. You are assuming such a knowledge exists and thereafter you say it gives मोक्ष and thereafter no साधन is required. What is the proof for अहम् ब्रह्मास्मि ज्ञानम्? This was the question raised by the पूर्वमीमांसक. For that शङ्कराचार्य asks a counter question. What is the proof for पुण्यपापम्? What is the proof for पुनर्जन्म? What is the proof for स्वर्ग? What is the proof for नरक? What is the proof for भगवान् Himself? Now the पूर्वमीमांसक cannot say प्रत्यक्षम् is the proof, because sense organs do not reveal any one of them. And he cannot say अनुमानम् is the proof because if sense organs cannot reveal अनुमानम् cannot prove. And he cannot say modern science is the proof. Because modern science challenges all these principles. Science does not accept any one of them as

scientific. पुण्यपापम् is not accepted as scientific, पुनर्जन्म, स्वर्ग, नरक even भगवान् is not scientifically proved. And if anybody claims that we have scientific proof for any one of them they are pseudo-scientific people. Neither do they know science nor do they know शास्त्रम्. Whoever claims they have scientific proof for all of them they are neither traditional people nor are they scientific people. Because a traditional scientist, a thorough scientist will not accept any one of them. If they have been scientifically proved they will be included in college books. But no science book talks about पुण्यपापम्, स्वर्गम्, नरकम्. Which legitimate scientist accepts any one of them as scientific? And even a traditional आचार्य will not accept them as scientific because a traditional आचार्य looks at all of them as अपौरुषेय विषय. धर्म is अपौरुषेय, अधर्म is अपौरुषेय, पुनर्जन्म, स्वर्ग, नरक, भगवान् all of them are अपौरुषेय विषयs. Therefore a traditional आचार्य will never accept them as scientific. Therefore when we ask the counter question what is the proof for धर्म, अधर्म, स्वर्ग, नरक, भगवान् etc., पूर्वमीमांसक being a traditional आचार्य he says they are all अपौरुषेय विषय therefore वेदपूर्वभाग is the proof for every one of them. कर्मकाण्डम् is the proof for पुण्यपापम्, स्वर्ग, नरक, पुनर्जन्म including भगवान्. Of course पूर्वमीमांसक doesn't accept भगवान्. But we say कर्मकाण्डम् is the proof for भगवान् also. This is what a traditional वैदिक will say. And शङ्कराचार्य says if you are accepting धर्म, अधर्म based on कर्मकाण्डम् as the proof, I accept अहम् ब्रह्मारिम based on ज्ञानकाण्डम् as the proof. If कर्मकाण्डम् can be a प्रमाणम् for you why can't ज्ञानकाण्डम् be a प्रमाणम् for me. Because both of them are

अपौरुषेय प्रमाणम्, both belong to वेद. So if you accept भगवान् based on वेदपूर्व, I accept अहम् ब्रह्मास्मि based on वेदान्त, where is the snag. This is what शङ्कराचार्य says. The पूर्वमीमांसक says कर्मकाण्डम् is the प्रमाणम् for पुण्यम्. How does he give proof for पुण्यम्? His argument is like this. When we are doing varieties of rituals for getting varieties of benefits we are not seeing any scientific relationship between the ritual and the result. No scientific relationship or perceptual relationship can be seen between a ritual and a result. Like पुत्रकामोष्टि याग is a ritual for the sake of the child. What is the scientific mechanism in which it will work we are not able to prove, we will not be able to prove, our sense organs do not give any relation. But at the same time कर्मकाण्ड is a part of वेद, it is अपौरुषेय प्रमाण, therefore there must be validity because वेद is an independent source of knowledge like the five sense organs. Just as the five sense organs are accepted as unquestionable valid sources of knowledge by the scientist, just as the scientist believes in the पञ्च इन्द्रियाणि we believe in the षष्ठ इन्द्रियम्. If he can have faith in sense organs why can't we have faith in the sixth sense organ called the वेद? Therefore पूर्वमीमांसक says कर्मकाण्डम् is a प्रमाणम्. Therefore rituals will give the benefits. Then naturally the question comes what is the connection between the ritual and the result. For that he gives the argument ritual does not directly produce a पुत्र. Ritual produces an in-between invisible result called अदृष्टम् otherwise called पुण्यम्. So ritual produces पुण्यम् and invisible पुण्यम् goes to यजमान and पत्नि, यजमान being the कर्ता of the ritual. And that पुण्यम् alone will produce the result of पुत्र. Therefore what is the प्रमाणम् for

पुण्यम्? Ritual becomes an indirect प्रमाणम् for us to infer a पुण्यम्. How do you infer a पुण्यम्? As a connection between a ritual and a पुत्र we posit an intermediary factor called अदृष्ट पुण्यम्. Not only that, in certain cases the ritual promises a result after death also. स्वर्गलोक is promised. If one has to attain स्वर्गलोक after death that means the यजमान must be surviving in some other form otherwise the ritual will become a waste. वेद being a valid source of knowledge like sense organs, ritual can never go waste, therefore स्वर्ग promise can never go waste and the local यजमान doesn't survive, and therefore based on कर्मकाण्ड we have to infer the survival of the यजमान in an अदृष्ट form which is called the soul or सूक्ष्मशरीरम्. Therefore what is the proof for सूक्ष्मशरीरम्? Not science. The proof for सूक्ष्मशरीरम् is travel after death. What is the proof for travel after death? The यजमान going to स्वर्ग is the proof. What is the proof for the यजमान travelling after death? The ritual talks about स्वर्गलोक प्राप्ति for ज्योतिष्टोम याग. So from ज्योतिष्टोम याग we infer पुण्यम्, the survival of the यजमान in the form of सूक्ष्मशरीरम्, and स्वर्गलोक other than भूलोक. All these are based not on scientific data but on कर्मकाण्ड वाक्यम्. We say you should never question the data. Why? If a scientist questions कर्मकाण्ड data and he says it is a blind belief we will argue your sensory data is also based on your belief in sense organs. So you also are blindly believing the sense organs and sensory data but you don't call it belief but when we accept कर्मकाण्ड data you call it a belief. We say if you can have belief in five sense organs why can't I have belief in the sixth sense organ? Therefore belief is common to both the scientist and the

वैदिक. The scientist has belief in five sense organs, वैदिक has belief in the extended sense organ, i.e., कर्मकाण्ड. Scientist does not question the sensory data and we do not question the कर्मकाण्ड data. कर्मकाण्ड talks about the ज्योतिष्टोम याग. Based on that data we infer the survival of the soul, पुण्यम् which takes the soul after death, we accept the स्वर्गलोक also, all based on sensory data, the षष्ठ sense organ. Therefore the पूर्वमीमांसक says शास्त्र-उपदेश-सामर्थ्यात् – based on the power of the कर्मकाण्ड data. शास्त्र here means कर्मकाण्डम्. उपदेश means the teaching which is a datum for us. सामर्थ्यात् means based on the data collected from कर्मकाण्डम्. Just as the scientist infers based on the sensory data without questioning the sense organs we also infer based on the data collected from कर्मकाण्ड. धर्म-अस्तित्व-विज्ञानम् – we have got the knowledge of पुण्यम् which will take the यजमान to स्वर्ग after death. That पुण्यम् is scientific for us. In what way? It is also based on sensory data. What are the sense organs? कर्मकाण्डम् sense organs. Therefore it is as scientific as any other scientific conclusion. So this is conclusion number one, i.e., धर्म-अस्तित्वम्, the existence of पुण्यम्. Then the next knowledge is कर्तुः च देहान्तर-संबन्धि-विज्ञानम्. कर्ता means the ritualist. That the ritualist will survive after the fall of the body. The survival of the ritualist, survival of the सूक्ष्मशरीरम्. What is the proof? Again it is a scientific conclusion based on the sensory data. What is the sense organ here? कर्मकाण्डम् sense organs based conclusion it is. This I call as scientific because this is also based on the sixth sense organ. Therefore यजमानस्य कर्तुः means यजमान survives death. Not only यजमान survival is

true देहान्तर-संबन्धि – the surviving soul will take another body. देहान्तर means another body otherwise called पुनर्जन्म. So देहान्तर-संबन्धि means पुनर्जन्म, देहान्तर-संबन्धि means the soul has पुनर्जन्म. So देहान्तर-संबन्धि-विज्ञानं च. Both these types of knowledge उत्पद्यते – come in the mind of the वैदिक. Here referring to the पूर्वमीमांसक. The knowledge of पुण्यम्, the knowledge of पुनर्जन्म rises. He doesn't call it belief, it is knowledge only. Therefore विज्ञानं उत्पद्यते – not faith उत्पद्यते. Either you say everything is faith or you say everything is knowledge. So the basis of our approach is scientist has got faith in sense organs. Therefore all the scientific conclusions are also based on faith only. And our conclusions are also based on faith only. The faith is the sixth sense organ called the वेद. And if you call that as knowledge we will call this also as knowledge. Therefore विज्ञानं च उत्पद्यते. This is for पूर्वमीमांसक based on कर्मकाण्डम्. शङ्कराचार्य says तथा – if you accept कर्मकाण्ड as the proof for धर्म I say ज्ञानकाण्डम् is the proof for अहम् ब्रह्मास्मि. It is not at all faith but it is ज्ञानम्. Because वेद is a sense organ. Therefore तथा in the same manner. शास्त्रात्. Here शास्त्र refers to ज्ञानकाण्ड शास्त्रात्, वेदान्त शास्त्रात्. तस्य एव आत्मनः – we get another knowledge with regard to वैदिक, the student. So when Vedic student studies कर्मकाण्डम् he gets one type of knowledge, when Vedic student studies ज्ञानकाण्डम् he gets another form of knowledge; both are knowledge only. What is the second form of knowledge? He says आत्मनः अविक्रियत्व – that I am the आत्मा which is अविक्रिय – changeless, अकर्तृत्व – I am अकर्ता, एकत्व – I am non-dual, विज्ञानम् – that knowledge also takes

place if you study ज्ञानकाण्डम्. I use मीमांसा शास्त्रम् to analyze the वेदपूर्व and gain the knowledge of पुण्यम्. तत् समन्वयात् that was the analysis done in the fourth सूत्र elaborately by शङ्कराचार्य and by the same analysis ज्ञानकाण्डम् gives me the knowledge that I am अकर्ता. And शङ्कराचार्य asks the question कस्मात् न उपपद्यते – why can't that knowledge take place if you study properly? If धर्मज्ञानम् can take place through पूर्वमीमांसा, ब्रह्मज्ञानम् can take place through उत्तरमीमांसा. पूर्वमीमांसा also is an independent प्रमाणम्, उत्तरमीमांसा also is an independent प्रमाणम्. पूर्वमीमांसा also is अपौरुषेयम्, उत्तरमीमांसा also is अपौरुषेयम्. Don't bring in science here. Here this is based on the sixth sense organ called the वेद. Therefore what is the problem in accepting this. And if you ask a question, शङ्कराचार्य doesn't raise that issue here, we can raise that issue. If पूर्वमीमांसा शास्त्र says I am a कर्ता, पुण्यवान्, the ritualist gets पुण्यम्, the पूर्वमीमांसा शास्त्र teaches. उत्तरमीमांसा शास्त्र says न पुण्यम् न पापम्. So how can it contradict? The answer is वेदपूर्व talks about my व्यावहारिक स्वरूपम् अहम् कर्ता. And वेदान्त deals with my पारमार्थिक स्वरूपम्. Therefore सत्ता भेदात्. There is no contradiction. I am a कर्ता व्यावहारिक दृष्ट्या. When I am taking the class I am a कर्ता because I am talking. Therefore I am a कर्ता, I am a teacher, I accept. But at the same time अहम् अकर्तृ ब्रह्म अस्मि from पारमार्थिक दृष्ट्या. Where is the problem, where is the contradiction? इति ते प्रष्टव्याः – such a counter question should be asked to पूर्वमीमांसक if he asks what is the proof for ब्रह्मज्ञानम्. In the last class I referred to पुरुषार्थ अधिकरणम्. In ब्रह्मसूत्र these are the topics which we dealt with

for days together. I told I will give you the reference. In two places in ब्रह्मसूत्र very elaborate discussions are there. One is ब्रह्मसूत्र 1-1-4, तत्तु समन्वयात्, very elaborate commentary. Then ब्रह्मसूत्र 3-4-1 to 17, seventeen सूत्रs called पुरुषार्थ अधिकरणम्. All these details are very technically analyzed. शङ्कराचार्य is referring to them here. The final meaning of this paragraph is this. If पूर्वमीमांसक ask what is the proof for ब्रह्मज्ञानम् we have to counter question them what is the proof for धर्मज्ञानम्. And if they say कर्मकाण्ड is the proof for धर्मज्ञानम्, we should say ज्ञानकाण्ड is the proof for ब्रह्मज्ञानम्. This is the essence of this paragraph. Continuing;

करण-अगोचरत्वाद् इति चेत् ।

न, 'मनसैवानुदष्टव्यम्' [बृहदारण्यकोपनिषत् ४-४-१९] इति श्रुतेः । शास्त्र-आचार्य-उपदेश-शम-दमादि-संस्कृतं मन आत्म-दर्शने करणम् ।

So now पूर्वमीमांसक raises a question. He says कर्मकाण्ड can give me धर्मज्ञानम् and सूक्ष्मशरीर ज्ञानम्, that सूक्ष्मशरीर, i.e., the mind can survive after death, स्वर्ग I can know. All of them I can know through कर्मकाण्डम् because I have got an instrument of knowledge called अन्तःकरणम्. The mind is there to know धर्म अधर्म स्वर्ग नरक etc. We have got the mind or करणम् to know that. But in the case of ब्रह्मन् what is the instrument with which we can know ब्रह्मन्? ज्ञानकाण्डम् will teach but where is the instrument to know? Therefore he asks करण-अगोचरत्वाद् – since ब्रह्मन् is not accessible to any करणम्. अगोचर means inaccessible. So since ब्रह्मन् is inaccessible to both the sense organs and the mind, you have to

complete that, ब्रह्मविज्ञानम् न भवति. ब्रह्मज्ञानम् is not possible. And therefore ज्ञानकाण्डम् cannot be taken as a source of such a knowledge. इति चेत् – if you ask such a question. He says no, शास्त्र itself gives the answer for such a question. What is that? न. This is our answer. The previous line is पूर्वपक्ष. शङ्कराचार्य says न. You can never say there is no instrument to know, we do have an instrument. The mind is the instrument. What is the proof for that? ‘मनसैवानुद्रष्टव्यम्’ [बृहदारण्यकोपनिषत् ४-४-१९] – it has been clearly said in the उपनिषत् itself. It comes in कठोपनिषत् also. That means mind is the करणम्. इति श्रुतेः – therefore there is an instrument of knowledge. Then he will ask a question. The question is the very same शास्त्र says mind cannot know ब्रह्मन्. So you are taking only the convenient line. Elsewhere it is said

यन्मनसा न मनुते येनाहुर्मनो मतम् ॥ केनोपनिषत् १-६ ॥

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ॥ केनोपनिषत् १-३ ॥

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ॥ तैत्तिरीयोपनिषत् २-४-१ ॥

How can you say the mind is the instrument of knowledge? And therefore that knowledge is not possible. Thus he can raise a question. That question is not said here. For such a question raised शङ्कराचार्य gives the answer. There is no contradiction. When the श्रुति says mind cannot know it means an independent mind cannot know with the help of the sense organs. Because mind with the help of the sense organs is only a पौरुषेय प्रमाणम् it can get only पौरुषेय ज्ञानम्. So whenever we say mind cannot know what we mean is mind with sense organs is only a पौरुषेय प्रमाणम्, empirical instrument of knowledge, it can gain only

the material worldly knowledge. That is what scientists are doing. They use their mind, they use their sense organs they get the sensory data and based on their faith in the sensory data they arrive at various scientific conclusions. Mind and sense organs can give you only पौरुषेय ज्ञानम्. Whereas when the शास्त्र says mind can know ब्रह्मन् what it means is mind, sense organs and शास्त्र joined together, when you include the sixth sense organ. Just like taking some photos from the camera using an extra filter. Another lens is added to the camera, then alone certain pictures can be taken. So if you want to take the photograph of ब्रह्मन् then mind is required along with the sense organs. Suppose you don't have ears. And I am teaching वेदान्त. So you require the mind, you require the sense organs especially the ears and you should add an additional thing the शास्त्र वाक्यानि. When the mind plus sense organs plus extra शास्त्रम् अपौरुषेय is added then ज्ञानम् will take place. Therefore शास्त्रless mind cannot know. Therefore यतो वाचो निवर्तन्ते अप्राप्य मनसा सह. शास्त्र assisted mind can know. Therefore मनसैवानुदृष्टव्यम्. That means शङ्कराचार्य says शास्त्र-आचार्य-उपदेश-शम-दमादि-संस्कृतं मनः – a special mind, a value added, refined, cultured mind. Suppose now if I remove my spectacles then you all will appear hazy. So either I don't see some of them or I see vaguely. I say that eyes cannot see, eyes supported with the glasses can see. Similarly, to know ब्रह्मन् put on वेदचक्षुः spectacles, let the mind be there, let the sense organs be there and add the additional lens. That is what शङ्कराचार्य calls संस्कृतम् – a refined mind. Similarly in the television also some of the channels you won't get but with the setup box you get

those channels. That television in which setup box support is there that television is called संस्कृत television, refined television. Similarly शङ्कराचार्य says संस्कृत मनः – a mind whose powers have been extended by the addition of these components, these factors. What are the things to be added? शास्त्र-आचार्य-उपदेश. First गुरु is required he says. There must be a गुरु to communicate this through the शास्त्र. शास्त्र-आचार्य-उपदेश that is a very important component. Not only that there must be शम – mind must be fully available in the class. दम – sense organs must be available. So शम-दमादि represents साधनचतुष्टय सम्पत्ति. साधनचतुष्टय सम्पत्ति is the internal factor which you have to take care of. गुरु and शास्त्र are the external factors which we should add. दयानन्द स्वामिजि humorously says संस्कृतम् means which has the knowledge of संस्कृत also. In our course he always insisted that every student must thoroughly study संस्कृत. Because later they are going to be the teachers also. A student doesn't require but if one has to teach वेदान्त then संस्कृत plays a very important role. When a mind has got such a setup box that mind is करणम् – it is an instrument for आत्म-दर्शने – we will get the knowledge अहम् ब्रह्म अस्मि. If you have any doubt then attend my classes, says शङ्कराचार्य, it will be understood by you. अनन्यप्रोक्ते गतिरत्र नास्ति ॥ कठोपनिषत् १-२-८ ॥ So literally संस्कृतम् means a refined mind. Continuing;

तथा च तद्-अधिगमाय अनुमाने आगमे च सति ज्ञानं न उत्पद्यते इति साहसम् एतत् ।

So **तथा च** – therefore the conclusion is **कर्मकाण्डम्** will give **ईश्वर ज्ञानम्** or **धर्म ज्ञानम्** if it is analyzed properly. **ज्ञानकाण्डम्** will give **अहम् ब्रह्म अस्मि ज्ञानम्** if it is studied properly. We will get the clear understanding. To go to **नैष्कर्म्यसिद्धि** you will get the two-fold clear understanding – I am **ब्रह्मन्** the clear understanding, and also the clear understanding that nothing else is required other than the clear understanding will be clearly understood if we properly go through. There is no doubt in it. So therefore **तथा च** – to conclude. **तद्-अधिगमाय**. **तद्** here means **ब्रह्मन्**. **अधिगमाय** means for understanding. So for understanding or gaining the knowledge of **ब्रह्मन् अनुमाने आगमे च सति** – there is the **ज्ञानकाण्ड शास्त्रम्**. **आगम** here refers to **ज्ञानकाण्ड शास्त्रम्**. And also **अनुमान**. **अनुमान** means the supporting logic is also there. Very careful. We use the expression supporting logic and not proving logic. We never claim logic proves. Logic can never prove sensory data because it is based on sensory data, logic is not meant to prove sensory data. It is only to extract ideas from sensory data. Nobody uses logic to prove sensory data. Similarly, we don't use logic to prove *Vedic* data. We use logic to extract conclusions from *Vedic* teaching. Therefore the approach is the same. Logic has to take data and conclude something. In **पौरुषेय विषय** logic draws data from sense organs. In **अपौरुषेय विषय** logic draws data from **वेद**. In both logic should not question the data. It should extract the ideas from the data. Therefore it is called logic which extracts the teaching. So **अनुमाने च सति** when the logic support is also there. **ज्ञानं न उत्पद्यते इति** – if the **पूर्वपक्षि** says **ज्ञानम्** is not

possible. इति पूर्वपक्षि वचनम् you have to supply. If the पूर्वपक्षि says ज्ञानम् cannot take place. साहसम् एतत् – it is only a foolhardy, thoughtless assertion without any weight to that statement. It is like closing the eyes and saying that eyes can never see. Prove that eyes can see, he says. Open your eyes and see you will get the knowledge. He says, no, eyes won't give the knowledge. So it is only साहस मात्रम्. Similarly if you apply *Vedantic* data and extract the teaching knowledge does takes place. So इति साहसम् एतत्. And suppose the शिष्य says that I have studied वेदान्त and I am the proof to show that knowledge doesn't take place. Suppose a student stands up and says, “*Vedantic* study will not give the knowledge. What is the proof? I am the proof.” Then what will the गुरु say? So गुरु uses the same logic and says, “वेदान्त will give the knowledge. What is the proof? I am the proof.” Therefore the ultimate proof is - for everyone oneself is the proof. Every *Vedantic* आचार्य claims I am the proof for knowledge. And if you don't accept that then it is your प्रारब्ध. What to say. Therefore साहसम् एतत्. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

तथा च तद्-अधिगमाय अनुमाने आगमे च सति ज्ञानं न उत्पद्यते
इति साहसम् एतत् ।

शङ्कराचार्य has completed his commentary upon the twenty-first verse of the second chapter of the गीता and now he has entered into a corollary of that commentary, an idea which is not explicitly presented in the verse but it is implicitly hidden in the verse. This is a very favorite corollary of शङ्कराचार्य. He makes the statement that वैदिक कर्मs cannot exist for a person who has clearly understood वेदान्त. This is a significant statement and at the same time a confusing statement also. So when a student, especially a गृहस्थ student listens to this statement he will get a serious doubt. शङ्कराचार्य says that वैदिक कर्मs do not exist for a person who has clearly understood वेदान्त. And we are all गृहस्थs and we have clearly understood वेदान्त. And therefore does शङ्कराचार्य mean that after this clear understanding we should drop all the religious activities we have been doing? Or does he say that we should feel guilty if we are doing those activities? Thus several doubts regarding our lifestyle may arise in the mind. Therefore the statement should be clearly understood. When शङ्कराचार्य says वैदिक कर्मs do not exist after understanding वेदान्त what he means is वैदिक कर्मs do not exist as a साधन. That is a very important parenthesis that we have to add. After clearly understanding वेदान्त religious activities do not exist as a साधन for me. वैदिक कर्मs can exist, may exist and if one is a

गृहस्थ then they should exist. But शङ्कराचार्य says they don't exist as a साधन for me. What do you mean by that? If वेदान्त is clearly understood by me then I am मुक्तः becomes a fact. And if I am मुक्तः is a fact then I no more have a साधक status. साधक status is only for a बद्ध जीवः. Clear understanding of वेदान्त means clear understanding that I am मुक्तः. When am I मुक्तः? Always मुक्तः. So the understanding of my मुक्त status is losing my साधक status. Once I am not a साधक any कर्म's I do whether they be लौकिक or वैदिक, गृहस्थाश्रम कर्म's or सन्यासाश्रम कर्म's all the कर्म's lose their साधन status. They are not a साधन for me. And therefore their existence and non-existence do not make any difference for me. And their success and failure also do not make any difference for me. And if those कर्म's are no more a साधन for me why should I perform them? कृष्ण has already answered the question,

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ गीता ३-२० ॥

All these कर्म's – temple visit, पूजा, जप, all these things I am doing, at the time of सङ्कल्प itself I tell myself all these are for लोकसङ्ग्रह. I am no more a साधक, I am a मुक्तपुरुषः, these कर्म's do not make any difference to me, their success and failure also do not make any difference to me and मोक्ष is no more a साध्यम्, a goal for me. Why? If I have clearly understood वेदान्त, मोक्ष is Me, my स्वरूपम्. Therefore after clear understanding of वेदान्त we can continue everything as before. *I do ध्यानम् for two minutes before starting the performance of कर्म's - I am no more a साधक, I am मुक्तः, these कर्म's that I am doing are no more a साधन for me to improve*

me and मोक्ष is no more a साध्यम् for me. Then through these कर्म's let the world benefit. The world includes the family also. Therefore no change in lifestyle but change in भावना. That change in भावना is reinforced before every वैदिक कर्म I do. Before सङ्कल्प two minutes ध्यानम् and after the पूजा two minutes ध्यानम् – I am no more a साधक, कर्म's are no more a साधन for me and मोक्ष is no more a साध्यम् for me. This भावना is there in a गृहस्थ ज्ञानि all the time. शङ्कराचार्य doesn't say you should drop your religious activities, he says भावना change takes place. This is the same even in the case of format change also. When the change from जीवजगदीश्वर format to आत्मानात्मा format takes place there is no change in the lifestyle, all the religious activities continue, but before I start and after I end two minutes I reinforce I am not a साधक, कर्म's are not a साधन and मोक्ष is no more a साध्यम्, I am नित्यमुक्तस्वरूपः. So let these topics not create any confusion, शङ्कराचार्य is not expecting a change in lifestyle but a change in भावना. Therefore he said तथा च तद्-अधिगमाय अनुमाने आगमे च सति ज्ञानं न उत्पद्यते इति साहसम् एतत् । And this ज्ञानम् that I am नित्यमुक्तस्वरूपः can clearly take place for anyone if he properly studies the वेदान्त शास्त्रम्. शास्त्रम् being प्रमाणम्, just as कर्मकाण्ड gives the doubtless knowledge that there is God, there is पुण्यम् similarly ज्ञानकाण्ड gives the doubtless knowledge that I am नित्यमुक्तस्वरूपः, it is not impossible. And if you say that ज्ञानम् doesn't arise it is a foolhardy assertion made without studying वेदान्त properly. साहसम् एतत्. And if the student says that the knowledge cannot arise and I am the proof, then the गुरु will say

knowledge can arise and I am the proof. Up to this we saw in the last class. Continuing;

‘ज्ञानं च उत्पद्यमानं तद्-विपरीतम् अज्ञानम् अवश्यं बाधते’ इति अभ्युपगन्तव्यम् ।

So now he is deriving the idea that I stated before. The statement is **वैदिक कर्म** cannot exist for a person who has gained or clearly understood the *Vedantic* teaching. Why does he say so? So he is giving the logical steps to arrive at this conclusion. Why **वैदिक कर्म** doesn't exist as a **साधन** for a **ज्ञानि**? Beautifully derived. He says if **ज्ञानम्** takes place after *Vedantic* study the immediate consequence of **ज्ञानम्** is **अज्ञान निवृत्ति** which everyone should accept without questioning. Because once light comes darkness has to go away, once knowledge light comes ignorance darkness has to go away. I don't have to argue about it, it is an evident fact. Therefore he says **ज्ञानं च उत्पद्यमानम्** – any knowledge that arises in the mind **अज्ञानम् बाधते** – will negate, eliminate, wipeout, destroy ignorance. **बाधते** means **नाशयति**. So **अज्ञानम्** is **द्वितीया विभक्ति**, **ज्ञानम्** is **प्रथमा विभक्ति**. **ज्ञानं अज्ञानम् बाधते** means knowledge destroys ignorance. What is the reason for that? He gives the beautiful **हेतुगर्भ विशेषणम्**. What is **अज्ञानम्**? **तद्-विपरीतम् अज्ञानम्** – the **अज्ञानम्** which is opposed to **ज्ञानम्** which is inimical to **ज्ञानम्**. So they have got the relationship of **शत्रु** and **शत्रु** means **बाध्य बाधक भाव सम्बन्धः**. Therefore **तद्-विपरीतम्** means **हेतुगर्भ विशेषणम्**. Because **अज्ञानम्** and **ज्ञानम्** are inimical to each other **ज्ञानम्** will destroy ignorance. **इति अभ्युपगन्तव्यम्** – this has to be accepted by every **पूर्वपक्षि**

including समुच्चयवादि. ज्ञानम् destroys ignorance. Ok, so what? He says wait, I want to go step by step. So first you accept अज्ञानम् goes away. Then what happens? शङ्कराचार्य says; very beautiful.

तत् च अज्ञानं दर्शितं 'हन्ता अहं हतः अस्मि' इति 'उभौ तौ न विजानीत' [गीता २-१९] इति । अत्र [गीता २-१९] च आत्मनो हनन-क्रियायाः कर्तृत्वं कर्मत्वं हेतु-कर्तृत्वं च अज्ञान-कृतं दर्शितम् ।

So first शङ्कराचार्य says that पूर्वपक्षि should accept ज्ञानम् will eliminate अज्ञानम्. Now शङ्कराचार्य says कृष्ण himself has defined अज्ञानम् in the second chapter before. What is the nature of अज्ञानम् according to कृष्ण? We are not talking about physics ignorance or chemistry ignorance. कृष्ण clearly says अज्ञानम् is the thought or the notion that I am a कर्ता. So अज्ञानम् is equal to I am a कर्ता of an action or a कर्म object of an action. So being a subject or object of any action is अज्ञानम्. Therefore even if a person claims that I am the कर्ता of सोमयाग or I am the कर्ता of अतिरुद्रम् he may say proudly with his chest up I am the यजमान of a big वैदिक कर्म, कृष्ण says the thought that I am the यजमान or कर्ता is अज्ञानम्. Therefore अज्ञानम् is equal to कर्तृत्व भावना. This is the second point to be noted. And where is it said? कृष्ण says it has been said in the nineteenth verse. So तत् च अज्ञानं दर्शितम् – that अज्ञानम् has been defined by कृष्ण 'हन्ता अहम्' – I am the doer of the action of killing (killing represents any कर्म). 'हतः अस्मि' – I am the object of any other action. In short, I am neither the subject nor the object. इति – this is the definition of अज्ञानम्. And where

did कृष्ण show? 'उभौ तौ न विजानीत' [गीता २-१९] इति – in the nineteenth verse. And there is a small correction in the गोरखपुर book. There is a full stop before उभौ तौ. That full stop should be removed. There should be a full stop after इति 'उभौ तौ न विजानीत' [गीता २-१९] इति. Therefore the sentence is 'उभौ तौ न विजानीत' [गीता २-१९] इति 'हन्ता अहं हतः अस्मि' इति अज्ञानं दर्शितम्. So these two ideas reveal that कर्तृत्व is अज्ञानम्. Through that what has been shown? अत्र [गीता २-१९] च – in this nineteenth verse आत्मनः कर्तृत्वम् – the doership of आत्मा, कर्मत्वम् – the enjoyership of आत्मा and हेतु-कर्तृत्वम् – the instigatorship of आत्मा, आत्मा being the instigator of an action. All of them of आत्मनः of oneself, अज्ञान-कृतं दर्शितम् – they all are the result of ignorance, they all are the expressions of ignorance. And of course in that श्लोक the कर्तृत्वम् is referred to only from the standpoint of the killing action. We should note the killing action represents all the लौकिक वैदिक कर्म's. So in short, the essence of this portion is अज्ञानम् is equal to कर्तृत्वम्. So the first sentence is ज्ञानम् destroys अज्ञानम् and the second sentence is अज्ञानम् is equal to कर्तृत्वम्. Then the third sentence should be ज्ञानम् destroys अज्ञानम्, अज्ञानम् is equal to कर्तृत्वम्, therefore ज्ञानम् destroys कर्तृत्वम् itself. Therefore once कर्तृत्वम् is gone शङ्कराचार्य can ask from where will कर्म come when कर्ता is absent. This is the approach. We will read next paragraph.

तत् च सर्व-क्रियासु अपि समानं कर्तृत्वादेः अविद्या-कृतत्वम्
अविक्रियत्वाद् आत्मनः ।

So here शङ्कराचार्य is answering a possible बृहस्पति who has a funny idea. He may argue that कृष्ण is talking about only killing action and why do you negate all the वैदिक कर्मs. Wise man will not kill has been said but he can do all the कर्मs as साधन. Hereafter when कर्म is talked about add the clause as साधन with it. He can do कर्म as a साधन. What is wrong doing so? For that शङ्कराचार्य gives the answer. Remember here the word killing represents all the कर्मs. Therefore तत् च – this conclusion कर्तृत्वादेः अविद्या-कृतत्वम् – so this idea that all types of कर्तृत्वम् are born out of अज्ञानम्. So तत् should be connected with अविद्या-कृतत्वम्. So this conclusion that all types of कर्तृत्वम् are born out of अज्ञानम् सर्व-क्रियासु – to all types of कर्मs - लौकिक and वैदिक. So कर्तृत्व negation is not specific to killing action, कर्तृत्व negation is a general कर्तृत्व negation not killing action specific कर्तृत्व negation. Now the question is how do you say that? Why can't we take that it is confined to only killing action? Why do you take it as अजहल्लक्षण? Why can't you take वाच्यार्थ and confine it to only killing action. After all वाच्यार्थ is primary. And when we can take the primary meaning why do you take अजहल्लक्षण and include the unmentioned कर्मs also? And always लक्षण is weaker than मुख्यार्थ. So wherever we take अजहल्लक्षण or any लक्षण we have to give a reinforcement. शङ्कराचार्य says the argument is killing action is negated by कृष्ण based on what reason? The reason was given in the twentieth श्लोक and that is आत्मा is निर्विकारः. If changelessness is the reason for the negation of killing action then the very same reason holds good for all the other actions also. If I am changeless not only can I

not perform the killing action, if I am the changeless आत्मा I cannot do any action either. Whether it is अभिषेकम् or पूजा if I can do अभिषेकम् then I can do killing action also. Therefore the cause is applicable to all the actions. Therefore the word killing should be taken as अजहत्लक्षण to include all actions. So सर्व-क्रियासु समानम्. That reason he says आत्मनः अविक्रियत्वात् – because आत्मा is निर्विकारः. अविक्रिय means निर्विकारः. Therefore no action is possible for आत्मा and not mere killing action. Continuing;

विक्रियावान् हि कर्ता आत्मनः कर्म-भूतम् अन्यं प्रयोजयति 'कुरु' इति ।

So here he is answering a possible question. All the time शङ्कराचार्य imagines a minimum of twenty पूर्वपक्षis sitting around. So he is ever alert as to which student will ask which question. Therefore the next question may be ok, आत्मा is neither a कर्ता nor a कर्म. It is neither a doer nor one that is enjoyed. Ok, I am accepting. Why do you negate the हेतुकर्तृत्वम् of आत्मा? हेतुकर्तृत्वम् means कारयितृत्वम्. कारयितृत्वम् means making others do कर्म. आत्मा need not do कर्म, but why can't आत्मा make others do कर्म. शङ्कराचार्य says even to become a कारयिता, instigation is also another form of action which requires modification or change. At least I have to talk or make some gestures to get the work done. So therefore at the minimum eye brows उन्मेष निमेष क्रिया is required! Therefore आत्मा being निर्विकारः even the instigation action is not possible. विक्रियावान् हि कर्ता – only a कर्ता who has modification अन्यं प्रयोजयति – can instigate another

person. So only a changing कर्ता can be an instigator. प्रयोजयति means instigates another person. Who is the other person? आत्मनः कर्म-भूतम् – who happens to be his कर्म, object of instigation. So only a changing subject can instigate another person who is the object of instigation to do some कर्म. That instigation is also a form of action only. How can he do instigation? Within quotation 'कुरु' इति – do this, do that etc. Therefore आत्मा doesn't have कर्तृत्वम् कर्मत्वम् कारयितृत्वम् च. And that is why कृष्ण said before कं घातयति हन्ति कम् ॥ गीता २-२१ ॥ That घातयति in the verse is हेतुकर्तृत्वम् instigation also was negated. Continuing;

तद् एतद् अविशेषेण विदुषः सर्व-क्रियासु कर्तृत्वं हेतु-कर्तृत्वं च प्रतिषेधति भगवान् विदुषः कर्माधिकाराभाव-प्रदर्शनार्थं 'वेदाविनाशिनम्' 'कथं स पुरुष' इत्यादिना ।

And therefore what is the corollary of this twenty-first verse? तद् एतद् कर्तृत्वम् – so this कर्तृत्वम् with regard to all actions including all forms of instigations हेतु-कर्तृत्वं च – action as well as instigation. The words तद् and एतद् must be connected with कर्तृत्वं and हेतु-कर्तृत्वम्. अविशेषेण – uniformly with regard to all the लौकिक वैदिक कर्मस. So the significance of the word अविशेषेण is that it is not specific to the killing action alone, it is non-specific, general with regard to all the कर्मस. In fact we go one step further it includes the उपासनस also. Because even उपासनस will come under मानसकर्म only. Because even to perform उपासनस I require कर्तृत्वम्, I am a कर्ता भावना is required. It is not निदिध्यासनम्. We have to differentiate उपासन and निदिध्यासनम्. निदिध्यासनम् is

meditating I am not a कर्ता. निदिध्यासनम् is not a कर्म. निदिध्यासनम् is negating I am a कर्ता. अविशेषेण सर्व-क्रियासु – in all actions without an exception for विदुषः – a person who has clear understanding of महावाक्यम् and clear understanding of the fact that nothing other than clear understanding is required to be मुक्तः. For such a wise person who has this clear understanding there is no कर्तृत्वम् or कारयितृत्वम्. This is what कृष्ण is doing in the twenty-first verse. Through that what does he accomplish? विदुषः कर्म-अधिकार-अभाव-प्रदर्शनार्थम् – this wise person is no more eligible to do कर्म as a साधन. He may continue the पूजा but not as a साधन. The पूजा will get the status of लोकसङ्ग्रह. Like the शङ्कराचार्यः in the मठम् do the नित्यपूजा elaborately. They are doing the पूजा not as a साधन. Why, because before the पूजा they look upon themselves no more as a साधक then how can it be a साधन? Therefore for a wise person there is कर्म-अधिकार-अभाव – eligibility to do कर्म as a साधन is gone. That means he has got only two options. Once I lose the eligibility to do कर्म as a साधन because I am no more a साधक and no more a कर्ता, I have only two options. The first option is I take to सन्न्यास and drop all the कर्मः. Or the second option is I continue in गृहस्थाश्रम and I no more perform the कर्म as a साधन for me but I do the कर्मः for लोकसङ्ग्रह. And when a कर्म is done for लोकसङ्ग्रह it doesn't deserve the name कर्म, it has the name कर्म आभास. So all the कर्मः that you are doing is कर्म आभास, लोकसङ्ग्रह. You don't require any कर्म because you are नित्यमुक्तः. So we are all नित्यमुक्तः. We don't require a change in lifestyle but a change in the intention with which the कर्म is

done. So कर्म-अधिकार-अभाव-प्रदर्शनार्थम् no more eligibility. To show this 'वेदाविनाशिनम्' 'कथं स पुरुष' इत्यादिना – through these verses कृष्ण is converting कर्म of a wise man into कर्म आभास. Continuing;

क्व पुनः विदुषः अधिकार इति एतद् उक्तं पूर्वम् एव 'ज्ञानयोगेन साङ्ख्यानाम्' [गीता ३-३] इति ।

So now a person will ask ok, स्वामिजि, I have understood your class. And I am no more a साधक but I am a नित्यमुक्तः. So I am no more eligible to do कर्म as a साधन for me, therefore all the नित्यनैमित्तिक कर्मs that I am doing including the लौकिक कर्मs I am doing they are all not साधन for me, I don't require them, I am doing all of them for लोकसङ्ग्रह. Now the question is if all the कर्मs are for लोकसङ्ग्रह what should a wise person do for himself? शङ्कराचार्य says what he should do is 'I don't require anything for myself for मोक्ष because I am already liberated,' This idea I should constantly remind myself of. After doing the duties for the sake of the family, using the triangular format for the sake of the family thereafter separately enter the green room quietly and keep aside the triangular format thereafter start invoking the आत्मानात्मा format. For your own personal sake what is required is this निदिध्यासनम् – I am neither a जीव nor is there a family for me, I don't require any कर्म for any purpose, I am already free, these कर्मs do not make any difference to me, their success and failures also do not make any difference to me. I was free, I am free and I ever will be free. This निदिध्यासनम् is called ज्ञानयोगः. Invoking the fact that my spiritual journey

is over because I am मुक्तः. So may you invoke the end of the spiritual journey. This is the only work you have. अहम् मुक्तोऽस्मि this reinforcement is your special साधन. This is what कृष्ण and शङ्कराचार्य are saying. Therefore the question is **वव पुनः** – then if गृहस्थs कर्मs are for लोकसङ्ग्रह and if he is not eligible for कर्म as a साधन then which field is he eligible for. So which field is he fit for? **अधिकार** means what is it that he is eligible to practice? **इति एतद् उक्तम्** – this has been already told by शङ्कराचार्य in this भाष्यम्. And that is ‘ज्ञानयोगेन साङ्ख्यानाम्’ [गीता 3-3] **इति** – after understanding वेदान्त you are called साङ्ख्यः. And for you the साङ्ख्यः your eligibility is in ज्ञानयोगः, claiming the liberated nature. And whenever I hear the word मोक्ष it should not appear as a goal for me. That is why I said if I put a board here संसारि and there असंसारि chairs. One day I want to really try that. And there will be three types of people – one effortlessly will go to संसारि chair, and there may be a few who will naturally walk into असंसारि chair and there may be others who will stand and look at both the chairs. I don’t know which one will be more.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

वव पुनः विदुषः अधिकार इति एतद् उक्तं पूर्वम् एव 'ज्ञानयोगेन साङ्ख्यानाम्' [गीता ३-३] इति ।

शङ्कराचार्य is commenting upon the twenty-first verse of the second chapter of the गीता. After completing his commentary he is deriving an important corollary of that verse and that corollary is ज्ञानकर्म समुत्त्वय as a साधन does not exist at all. A wise person is one who has ज्ञानम्, the clear understanding that I am no more a साधक, I am a नित्यमुक्त आत्मा. And also he has the clear understanding that nothing else is required other than this clear understanding. And once he has this clear knowledge that I am no more a कर्ता or a साधक then he can never be associated with any कर्म as a साधन. He is no more eligible to perform any कर्म as a साधन because साधन can exist only for a साधक. ज्ञानि has dropped the notion that he is a साधक. Or the one who has dropped the notion I am a साधक is a ज्ञानि. And therefore if at all he is eligible he is eligible only for two things either कर्मत्यागः or कर्म आभास. कर्मत्यागः means formal renunciation and entering सन्न्यासाश्रम. And the second option is continuing in गृहस्थाश्रम and get involved in कर्म आभास. कर्म आभास meaning pseudo कर्म. The significance of the word कर्म आभास is that activity which is never done as a साधन for himself but it is purely done as a लोकसङ्ग्रह. And this lifestyle in which he is either in कर्मत्यागः or in कर्म आभास is called ज्ञानयोग lifestyle. And such a person is called साङ्ख्यः. साङ्ख्यः is the

one who has the clear knowledge and whose lifestyle is either गृहस्थाश्रम with कर्म आभास or सन्न्यासाश्रम. Therefore शङ्कराचार्य said 'ज्ञानयोगेन साङ्ख्यानाम्' [गीता ३-३] इति पूर्वम् उक्तम् this has been already said through the line 'ज्ञानयोगेन साङ्ख्यानाम्'. Then a doubt may arise as to how शङ्कराचार्य says that it has already been said given that 'ज्ञानयोगेन साङ्ख्यानाम्' is a verse in the third chapter and he is writing the commentary on the second chapter. How does he say पूर्वम् उक्तम्? For that we should know it has not been said by कृष्ण, कृष्ण is going to tell it later only but I have already quoted this verse in my भाष्यम् before. Therefore पूर्वम् उक्तम् न तु कृष्णेन परन्तु मया पूर्वम् उक्तम्. This will be reinforced by Lord कृष्ण in the fifth chapter also. And that also शङ्कराचार्य quotes, we will read.

तथा च सर्व-कर्म-सन्न्यासं वक्ष्यति 'सर्व-कर्माणि मनसा' [गीता ५-१३] इत्यादिना ।

The idea is that the ज्ञानि is not associated with कर्म as a साधन or the ज्ञानि renounces all the कर्मs which have got साधन status. So साधनरूपकर्माणि are all gone from him. Therefore he has done the renunciation of all the साधनरूपम् कर्म and this is mentioned in the following verse by भगवान्. सर्व-कर्म-सन्न्यासं वक्ष्यति – so भगवान् will declare the renunciation of all the साधनरूपकर्माणि in the fifth chapter in the verse वक्ष्यति 'सर्व-कर्माणि मनसा' [गीता ५-१३] इत्यादिना.

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ गीता ५-१३ ॥

Once शङ्कराचार्य quotes this particular verse a new controversy arises. The controversy is regarding the interpretation of the thirteenth श्लोक in the fifth chapter. Therefore now the पूर्वपक्षि claims your quotation is a wrong quotation. The thirteenth श्लोक does not support सन्न्यास at all, you are misinterpreting that verse as सन्न्यास श्लोक. It doesn't mean सन्न्यास at all. Thus in the following portion there is a debate on the thirteenth श्लोक of the fifth chapter, which debate is not there in the fifth chapter itself. That debate is present here in this context. So when we read the thirteenth श्लोक of the fifth chapter we should remember this and connect it. This is what is going to come now, we will read.

ननु 'मनसा' इति वचनात् न वाचिकानां कायिकानां च सन्न्यास इति चेत् ।

So now the पूर्वपक्षि is raising a question based on the thirteenth श्लोक of the fifth chapter where the line goes सर्वकर्माणि सन्न्यस्य. सन्न्यस्य means a ज्ञानि renounces. सर्वकर्माणि means all the कर्म's. Therefore समुच्चय is not supported by कृष्ण. And therefore सर्वकर्माणि is there, सन्न्यस्य is there, therefore कृष्ण is prescribing सर्वकर्म सन्न्यासम्. This is the interpretation of शङ्कराचार्य. Now पूर्वपक्षि says you are reading the three words सर्व-कर्माणि सन्न्यस्य and you are interpreting as सर्वकर्म सन्न्यास. How come you are ignoring a word in between? You have a blind spot. That word is 'मनसा' सर्वकर्माणि. The word 'मनसा' indicates one has to renounce only मानस कर्माणि and one should never renounce वाचिक कायिक कर्माणि. Therefore

अग्निहोत्रादि कर्मs should be done, पारायणम् etc., should be done. Total सन्न्यास has not been prescribed but only partial सन्न्यास, i.e., मानस कर्म सन्न्यास. This is the contention of पूर्वपक्षि. 'मनसा' इति वचनात् – वचनम् means expression, because of the expression 'मनसा' in the thirteenth श्लोक of the fifth chapter वाचिकानां कायिकानां न सन्न्यासः – one should not renounce कायिक कर्मs, physical rituals and वाचिक कर्मs, पारायणम् etc. Therefore you should not enter into सन्न्यासाश्रम says पूर्वपक्षि. Now शङ्कराचार्य gives the answer.

न, 'सर्व-कर्माणि' इति विशेषितत्वात्।

So शङ्कराचार्य says, न. What you say is not true. It is not the partial सन्न्यास that is talked about as you claim. How do you know it is not partial सन्न्यास but it is total सन्न्यास? He says you are underlining the word 'मनसा' and I am underlining the word 'सर्व-कर्माणि'. So since there is an adjective सर्व before कर्माणि therefore it cannot be partial renunciation. It must be the total renunciation of मानसम् कायिकम् वाचिकम्. Therefore he says 'सर्व-कर्माणि' इति – so with the expression 'सर्व-कर्माणि', विशेषितत्वात् – a specific adjective is given for the word कर्माणि. That adjective is 'सर्व-कर्माणि'. Therefore the presence of the adjective सर्व supports me. Therefore कायिक वाचिक मानस कर्मत्याग. This is our answer. Now comes the पूर्वपक्षि.

'मानसानाम् एव सर्व-कर्मणाम्' इति चेत्।

पूर्वपक्षि says what you say is not correct. You say because of the adjective सर्व all the कायिक वाचिक मानस must be renounced. If you give such a meaning to the word सर्व then

the word 'मनसा' will not have any meaning. Because the word 'मनसा' is used for the renunciation of मानस कर्म only. That word 'मनसा' will become redundant if the adjective सर्व is taken as all the कर्मस. Therefore we should interpret it in such a way that the word 'मनसा' is also respected and the adjective सर्व is also respected. If you say all the कर्मस are renounced then the word 'मनसा' will become redundant. And if you say मानस कर्म only then the word सर्व becomes redundant. Then how do you address this? He says we will take the word मानस and we will take the adjective सर्व and say सर्व मानस कर्मणाम् सन्न्यास. Don't say कायिक वाचिक सन्न्यास. मानस कर्मत्याग alone is talked about and the doubt may come whether all the मानस कर्मस or only partial मानस कर्मस. Whether मानस कर्मस alone should be renounced and whether the मानस कर्मत्याग is partial or total. कृष्ण says all the मानस कर्मस should be renounced therefore कायिक, वाचिक should not be renounced. This is the view of पूर्वपक्षि. मानसानाम् एव सर्व-कर्मणाम् – the adjective सर्व is applicable to not all the कर्मस but the adjective सर्व is applicable to all the मानस कर्मस. Therefore कायिक वाचिक कर्मस should be performed. So says पूर्वपक्षि. So मानसानाम् एव सर्व-कर्मणाम् सन्न्यासः. इति चेत् – if पूर्वपक्षि argues in this fashion. शङ्कराचार्य answers.

न, मनो-व्यापार-पूर्वकत्वाद् वाक्-काय-व्यापाराणां मनो-व्यापाराभावे तद्-अनुपपत्तेः ।

So शङ्कराचार्य gives an ingenious answer. He says such an interpretation is linguistically possible, grammatically it is possible. You can take the adjective सर्व as an adjective of सर्व

मानस कर्म instead of सर्वकर्म. Such an interpretation is *Mimamsically* possible, interpretation-wise it is possible. But logically, practically it is not possible. It is unimplementable advice. शङ्कराचार्य says both the body and the mouth or sense organs are all controlled by the mind alone. If you remember कठोपनिषत्, बुद्धिं तु सारथिं विद्धि मनः प्रब्रह्मेव च ॥ कठोपनिषत् १-३-३ ॥ Mind is the instrument through which a person regulates the sense organs and the body. That is why the sense organs are compared to the horses in कठोपनिषत्. And suppose a person drops all the mental activities it is like removing the reins connecting the horses. So the charioteer and the horses are connected by the reins and if the reins are removed then the horses cannot be controlled at all. Similarly if the mind becomes inoperative by dropping all the कर्मs then sense organs also will become nonoperational. Try to listen to the class without the mind. So पूर्वपक्षि is suggesting to stop the functioning of the mind and use only the body and the speech. शङ्कराचार्य says मनो-व्यापार-अभावे कायिक वाचिक व्यापार-अभावः. If the mind renounces its activities body and sense organs will have to renounce their activities because the mind connects them. Therefore he says वाक्-काय-व्यापाराणाम्. व्यापार means all the activities, functions. वाक् means the speech, and काय means the body. All of them are necessarily preceded by मनो-व्यापार-पूर्वकम्. बहुव्रीहि. मनोव्यापारः पूर्वम् एषाम् व्यापाराणाम्. So only the mind connects the body and the sense organs to the activities. Therefore मनो-व्यापार-अभावे – if all mental activities are renounced, तद्-अनुपपत्तेः – तद् means वाक्-काय-व्यापार, that is the physical and verbal activities are

अनुपपत्तेः means is impossible, is untenable, is illogical. And therefore interpreting सन्न्यास as mere mental सन्न्यास will not work. It should be total only. **मनो-व्यापार-पूर्वकत्वाद्** is हेत्वर्थ पञ्चमी. For that हेतु the साध्यम् is **तद्-अनुपपत्तेः**. And **तद्-अनुपपत्तेः** is पञ्चमी विभक्ति हेतु and the साध्यम् is न. न means your interpretation is wrong. Continuing;

शास्त्रीयाणां वाक्-काय-कर्मणां कारणानि मानसानि वर्जयित्वा अन्यानि सर्व-कर्माणि मनसा सन्न्यसेद् इति चेत् ।

Now पूर्वपक्षि is in trouble. So he says ok, I will solve that problem. So if all the mental activities are renounced then the physical and verbal activities are not possible. Therefore I say the physical and mental activities are of two types. One is called शास्त्रीय कर्माणि, religious activities and another is अशास्त्रीय कर्माणि, non-religious activities, लौकिक कर्म's. And पूर्वपक्षि says that you have to renounce all the mental activities which are associated with लौकिक कायिक वाचिक कर्माणि. So all the secular कायिक वाचिक कर्माणि, all the worldly activities require a mental activity. So you renounce those mental activities which are required for worldly physical activities and which are required for worldly verbal activities. So what all will go? All worldly mental activities will go and once worldly mental activities go then worldly verbal activities also will go and because of that reason only worldly physical activities also will go. Therefore renounce worldly mental activities and therefore consequently renounce worldly verbal activities and worldly physical activities. But you should retain those mental activities which are required for वैदिक कर्माणि. So that mind is

to be maintained and those कायिक कर्मs also are to be maintained and those वाचिक कर्मs are also to be maintained. That is the idea of सर्व-कर्माणि मनसा means शास्त्रीय मानस कायिक वाचिक कर्माणि न त्यजेत् अशास्त्रीय मानस कायिक वाचिक कर्माणि त्यजेत्. Therefore ज्ञानकर्म समुच्चय कर्तव्यः. शास्त्रीयाणां वाक्-काय-कर्मणां कारणानि मानसानि – those mental activities कारणानि which are the causes for शास्त्रीय वाक्-काय कर्माणि. Those mental activities which are the causes for the religious verbal and physical activities वर्जयित्वा – except them, अन्यानि सर्व-कर्माणि – all the other activities, which are अशास्त्रीयाणि. अशास्त्रीयाणि सर्व-कर्माणि means मानस वाचिक कायिक सर्व-कर्माणि त्यजेत्, मनसा सन्न्यसेद्. इति चेत् – why can't I interpret that way. What is शङ्कराचार्य's answer? Now you can see how in one verse each word is very very carefully observed. इति चेत् means if such an interpretation is suggested by पूर्वपक्षि our answer is this.

न, 'न एव कुर्वन् न कारयन्' [गीता ५-१३] इति विशेषणात् ।

शङ्कराचार्य says such an interpretation is perfectly possible if you don't read the श्लोक completely. But by mistake if you read the श्लोक completely this interpretation does not hold water. What is that? शङ्कराचार्य says if you read the verse it says

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ गीता ५-१३ ॥

So after renouncing all actions the ज्ञानि remains नैव कुर्वन्न कारयन्, not performing any action at all nor even instigating any action. नैव कुर्वन् indicates freedom from all action, not

doing anything at all. If you are going to accept the शास्त्रीय कर्माणि, then नैव कुर्वन्न कारयन् will not fit in properly. If you are going to include the religious activities कृष्ण can never use the expression not doing any कर्म at all. But कृष्ण is using the expression नैव कुर्वन्न कारयन् Therefore you cannot say अशास्त्रीय कर्मत्यागः but it has to be शास्त्रीय अशास्त्रीय सर्वकर्मत्यागः only. So 'न एव कुर्वन् न कारयन्' [गीता ५-१३] इति विशेषणात् – because of such a specification or such an expression in the fifth chapter न is the negation of पूर्वपक्षि. Therefore the पूर्वपक्षि's interpretation is न is not correct. Therefore ज्ञानि cannot be associated with any कर्म as a साधन because न एव कुर्वन् is said. Now पूर्वपक्षि has to try some other method. Now he suggests another method.

सर्वकर्मसन्न्यासः अयं भगवता उक्तो मरिष्यतो न जीवत इति चेत् ।

So now पूर्वपक्षि has no way out because कृष्ण explicitly says renunciation of all the कर्मस. And पूर्वपक्षि is not able to imagine a person's renunciation of all the कर्मस. Therefore he says this is the साधन prescribed for a dying ज्ञानि! Because he cannot anyway perform any activities by himself, therefore for a dying ज्ञानि सर्व-कर्म-सन्न्यास is prescribed. Therefore he says अयं सर्व-कर्म-सन्न्यासः – this total renunciation of all the कर्मस भगवता उक्तः – taught by भगवान्. मरिष्यतः – is a prescription for the dying person. मरिष्यतः is future active participle, षष्ठी विभक्ति. √मृ to die, मरिष्यति means will die. And its participle is मरिष्यन्, मरिष्यन्तौ, मरिष्यन्तः. Its षष्ठी विभक्ति is मरिष्यतः, मरिष्यतोः, मरिष्यताम्. So मरिष्यतः

ज्ञानिनः for a dying ज्ञानि this prescription has been given. न जीवतः – this should not be followed by a live person. जीवतः is present active participle, षष्ठी एकवचनम्. जीवतः means a living person. Total renunciation of all कर्मs is not for a living person but for a dying person. इति चेत् – why can't I interpret in this manner.

न, 'नवद्वारे पुरे देहि आस्ते' [गीता ५-१३] इति विशेषण अनुपपत्तेः ।

शङ्कराचार्य says such an interpretation is possible if you don't read the verse carefully. If you read the verse carefully it is not possible. Because Lord कृष्ण says such a ज्ञानि सन्न्यासि comfortably remains with the body, in the body. So कृष्ण is talking about a ज्ञानि सन्न्यासि who continues to be in the body. He is not only in the body, सुखं आस्ते a dying person cannot be said to be in the body comfortably. He will be in the body for a few seconds and that too uncomfortably and thereafter he won't be in the body at all. So कृष्ण is talking about a ज्ञानि सन्न्यासि who continues to be alive. And that is indicated by the word 'नव-द्वारे पुरे देहि आस्ते' [गीता ५-१३]. He continues to survive, he continues to live, he is neither dying nor dead but he is alive and active ज्ञानि only. Therefore he says 'नव-द्वारे पुरे देहि आस्ते' [गीता ५-१३]. देहि means the ज्ञानि देहि, the ज्ञानि जीव, नव-द्वारे पुरे – the physical body. So how does the word नव-द्वार पुर mean body we will study in the fifth chapter. Here we will note this much नव-द्वार पुर is equal to स्थूल शरीरम्. आस्ते means he resides. इति विशेषण – such a description of a ज्ञानि अनुपपत्तेः – will not be

possible if he is a dying ज्ञानि. And कृष्ण is giving such a description, Therefore he is not a dying ज्ञानि but he a live, living ज्ञानि only. So in all these places that पञ्चमी should be हेतु. न should be the साध्यम्. The reason is given to refute the पूर्वपक्षि. Therefore your interpretation is not correct. Continuing;

न हि सर्वकर्मसन्न्यासेन मृतस्य तद्-देहे आसनं सम्भवति, अकुर्वतः अकारयतः च ।

So this is the extension of the previous paragraph only. So कृष्ण cannot talk about the ज्ञानि continuing in the body comfortably if कृष्ण is talking about a dying ज्ञानि. Therefore he says मृतस्य ज्ञानिनः – for a ज्ञानि who is dying and will be dead soon, within a few seconds अकुर्वतः अकारयतः – without any actions. अकुर्वतः is also षष्ठी विभक्ति, present active participle. अकारयतः is also षष्ठी विभक्ति. Both mean the actionless ज्ञानि. So the actionless dying or dead ज्ञानि cannot reside in the physical body. तद्-देहे आसनं – residing or dwelling in the body न हि – is never possible. How has he become dying or dead person? सर्व-कर्म-सन्न्यासेन – by renouncing all the actions the dying or dead actionless ज्ञानि cannot continue to dwell in the body. Therefore your interpretation is not correct. Now पूर्वपक्षि suggests another interpretation.

‘देहे सन्न्यस्य’ इति संबन्धो न ‘देहे आस्ते’ इति चेत् ।

So पूर्वपक्षि said this is talking about the renunciation of all actions by a dying ज्ञानि. The emphasis was on a dying ज्ञानि. शङ्कराचार्य said we are not talking about a dying ज्ञानि

because the verse says the ज्ञानि remains in the body. So the very expression he remains in the body indicates he is surviving comfortably and not dying or dead. Therefore शङ्कराचार्य focused on 'देहे आस्ते', ज्ञानि remains in the body. पूर्वपक्षि says you have interpreted the verse wrongly. The word देहे refers to location. It is in सप्तमी विभक्ति. According to संस्कृत grammar सप्तमी विभक्ति refers to location - in the body. And now शङ्कराचार्य is connecting the word देहे with the verb आस्ते. आस्ते means remains. So शङ्कराचार्य says ज्ञानि remains in the body. पूर्वपक्षि says that is not correct. The location is not referring to ज्ञानि remaining but the location refers to the place of dedicating the कर्म. Therefore देहे सर्वकर्माणि सन्न्यस्य. The dying ज्ञानि drops all the कर्मस in the body itself. That is hands over the कर्मस to the body and passes away. Therefore why can't you say that देहे, the location, is not the location of ज्ञानि's remaining but it is the location of dropping all the कर्मस. Therefore the श्लोक should be interpreted as the dying ज्ञानि drops all the कर्मस in the body-mind-complex. And thereafter bodylessly he dies. He drops all the कर्मस in the body itself, he leaves all the कर्मस in the body and ज्ञानि आस्ते. He remains without a body comfortably as आत्मा. Therefore this श्लोक is talking about a dying ज्ञानि who drops all the कर्मस in the body at the time of death. It is talking about renunciation of all the कर्मस in the body at the time of death by a dying ज्ञानि. Thereafter he doesn't remain in the body because body is gone. He remains without a body comfortably, सुखम् आस्ते. Therefore what? All the कर्मस can be renounced only at the time of death until then you have to do ज्ञानकर्म समुत्त्वय. So he says

‘देहे सन्न्यस्य’ इति संबन्धः – the connection is not between देहे and आस्ते, then only your interpretation will be correct. The connection must be between देहे and सन्न्यस्य. The word सन्न्यस्य occurs in the fifth chapter. You should remember that श्लोक. So ‘देहे सन्न्यस्य’ having dropped or placed all the कर्मस in the body ज्ञानि is free from all actions, he pops off and in a disembodied form सुखम् आस्ते. न ‘देहे आस्ते’ – he no more remains in the body because he is already dead and gone. इति चेत् – if this is the interpretation then what do you say? Therefore ज्ञानकर्म समुत्त्वय is required. शङ्कराचार्य gives the answer.

न, सर्वत्र-आत्मनः अविक्रियत्व-अवधारणात् ।

So the entire paragraph is answering such an interpretation wherein the word सन्न्यस्य is connected with the word देहे. Do not tell ‘he remains in the body’, but he no more remains in the body. He drops all the कर्मस in the body. For this we are going to give three answers refuting all possibilities. So this paragraph should be read along with subcommentaries. Subcommentators interpret and bring out the meaning appropriately. What are the answers? Now the first answer is that when you say he drops all the कर्मस in the body, you are taking the word सन्न्यास itself as an action of dropping or placing all the कर्मस in the body. So in this interpretation सन्न्यास becomes a placing action. You are not translating it as renunciation but you are taking it as a placing action in which the body is the locus of the placement of all the कर्मस. And now since we have said आत्मा is totally अकर्ता the converting of

संन्यास itself into an action is wrong because अकर्ता means no action is possible including the action of placing the कर्मs in the body. Therefore placing the कर्मs in the body itself you are interpreting as an action in which action is also not possible. Therefore your interpretation is wrong. The second and the third we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

‘देहे सन्न्यस्य’ इति संबन्धो न ‘देहे आस्ते’ इति चेत् ।

न, सर्वत्र-आत्मनः अविक्रियत्व-अवधारणात् । आसन-क्रियायाः च अधिकरण अपेक्षत्वात्, तद्-अनपेक्षत्वात् च सन्न्यासस्य । संपूर्णः तु न्यास-शब्द इह त्यागार्थो न निक्षेपार्थः ।

After completing his commentary upon the twenty-first verse of the second chapter of the गीता शङ्कराचार्य extends his commentary in the form of ज्ञानकर्म समुत्त्वय खण्डन and establishes that ज्ञानि does not have कर्म as a साधन. ज्ञानि may have कर्म आभास for लोकसङ्ग्रह but we are not talking about that. ज्ञानि does not have कर्म as a साधन because ज्ञानि is already सिद्धः, नित्यमुक्तः. He doesn't have साधक status itself. And after establishing this elaborately शङ्कराचार्य quoted a verse from the fifth chapter of the गीता in support of his conclusion. The fifth chapter verse is

सर्व-कर्माणि मनसा सन्न्यस्य आस्ते सुखम् वशी ।

नव-द्वारे पुरे देही न एव कुर्वन् न काश्यन् ॥ गीता ७-१३ ॥

This verse clearly says ज्ञानि renounces all actions. And when this verse was quoted the पूर्वपक्षि comes up with a totally different commentary of this verse and शङ्कराचार्य is negating the पूर्वपक्षि's interpretation of the fifth chapter of the गीता verse. And he gave his commentary which we saw in the last class. What पूर्वपक्षि says is the गीता verse in the fifth chapter talks about a dying ज्ञानि and this ज्ञानि has not renounced the कर्म till his death, he has been practicing only ज्ञानकर्म

समुच्चय. And having done ज्ञानकर्म समुच्चय throughout the life at the time of the death this ज्ञानि transfers all the कर्मs to the physical body because the verse says सर्व-कर्माणि मनसा सन्न्यस्य आस्ते सुखम् वशी । नव-द्वारे पुरे देही word is there. So 'देहे सन्न्यस्य' means देहे निक्षिप्य. देहे निक्षिप्य means transferring the कर्मs to the body or placing the कर्मs on the body this ज्ञानि dies. So which means ज्ञानकर्म समुच्चय continued till death. And at the time of death all the कर्मs along with the body are given up. So what is wrong in this interpretation is the question. शङ्कराचार्य is giving the answer from 'न, सर्वत्र' onwards up to the end 'न निक्षेपार्थः'. The arguments can be seen in four stages. The first argument against this वाद is we cannot say the ज्ञानि आत्मा transfers all the कर्मs to the body because transference itself is a type of action, handing over itself is a type of action. When we say ज्ञानि is आत्मा and आत्मा is अकर्ता where is the question of handing over or transference of कर्म. Because transference is also a form of action; ज्ञानि आत्मा is अकर्ता. So सर्वत्र अविक्रियत्व-अवधारणात् – ज्ञानि आत्मा has been said everywhere to be अविक्रियः, निर्विकारः, अकर्ता. सर्वत्र means श्रुति स्मृति प्रमाणेषु, सर्व प्रमाणेषु. This is argument number one.

The second argument is even assuming the ज्ञानि आत्मा transfers all the कर्मs to the body at the time of death and quits the body then also there is a problem. What is the problem? After quitting the body the ज्ञानि आत्मा remains without a body. And once the ज्ञानि आत्मा is without a body there is no question of performing any action. After dropping the body no action is possible because action requires a physical body. Therefore

there is no possibility of that ज्ञानि doing any action. Which ज्ञानि? The ज्ञानि of पूर्वपक्षि. Now since ज्ञानि cannot do any action after dying the next line of the fifth chapter of the गीता ‘नव-द्वारे पुरे देही न एव कुर्वन् न कारयन्’ will become redundant. This is आनन्दगिरि’s explanation. न एव कुर्वन् न कारयन् will become redundant because न एव कुर्वन् न कारयन् means without performing any action. Now आनन्दगिरि asks the question why should भगवान् negate the action after the ज्ञानि has quit the body? Because there is no question of possibility of action itself, when there is no doubt of action why should there be a negation of action. Negation is required only when there is a doubt or possibility. And if ‘नव-द्वारे पुरे देहि सन्न्यस्य’ is the interpretation न एव कुर्वन् न कारयन् will be the negation of the action of a ज्ञानि after death. This negation is a redundant negation which will become a logical fallacy. What is that? A redundant negation, irrelevant negation is a दोष. It is called अप्राप्तप्रतिषेध दोषः. It is like saying you should not drink fire. No such commandment is required because fire drinking possibility is not there. ‘You should not drink alcohol’ because possibility is there, therefore निषेध. Therefore the second argument is न एव कुर्वन् न कारयन् will be अप्राप्तप्रतिषेधः or another word is अप्रसक्तप्रतिषेधः which will be a दोषः. This is the second argument.

The third argument is the पूर्वपक्षि is interpreting सन्न्यस्य as transferring the actions to the body. So he has taken the meaning of the word सन्न्यस्य as transferring, placing, depositing etc. शङ्कराचार्य argues the word सन्न्यस्य does not have that meaning at all. Without the prefix सम् if the

word न्यस् alone is there, the √न्यस् means न्यासः निक्षेपः, placing. That is why अङ्गन्यासः करन्यासः. There न्यासः means placing various deities on the limbs of the body. Therefore the word न्यासः means placing but the word सन्न्यासः does not have the meaning of placing at all. That being so how can the पूर्वपक्षि say सन्न्यस्य means placing the कर्म's in the body, such a meaning is not there. Then what is the meaning? सन्न्यस्य means renouncing or withdrawing. So the third argument is पूर्वपक्षि takes सन्न्यस्य as placing the कर्म's but we argue the word सन्न्यस्य does not have the meaning of placing, the word सन्न्यस्य means only renouncing or dropping all the actions. And renouncing all actions is not an action. Renunciation is equal to withdrawal. Withdrawal is equal to non-performance. And non-performance is not a type of performance. Even though renunciation is used as a verb, renunciation is withdrawal, withdrawal is dropping or freedom or absence and absence of action or non-performance of action is not an action. Therefore here the word सन्न्यस्य does not refer to any action at all. It means withdrawing from all actions. This is the third argument.

The fourth argument is once we give the meaning सन्न्यस्य as withdrawal from action, for the withdrawal you don't require a locus. So if सन्न्यस्य means placing the कर्म, you have to say placing the कर्म upon the body. Once you take the meaning of सन्न्यस्य as withdrawal from action you don't ask the question what is the object or locus. And therefore the word सन्न्यस्य does not require a locus. Therefore पूर्वपक्षि said

‘देहे सन्न्यस्य’ that connection is improper because सन्न्यास does not require the locus of the body. If सन्न्यास is taken as placing the कर्म then alone ‘देहे सन्न्यस्य’ can be said, when सन्न्यस्य means withdrawal or renunciation ‘देहे सन्न्यस्य’ cannot be said. Therefore देहे must not be connected with सन्न्यस्य. This is the next argument. In संस्कृत language we say देहः सन्न्यास अधिकरणम् न भवति. सन्न्यासस्य अधिकरण अपेक्ष अभावात्. Body cannot be the locus of renunciation because renunciation does not require the locus because it is withdrawal.

Then comes the last argument. If सन्न्यस्य, the withdrawal from action does not require देह अधिकरणम् then the word देहे must be connected with what? If it is not सन्न्यास क्रिया अधिकरणम् then the सप्तमी विभक्ति must be connected with some other action. शङ्कराचार्य says that is what I am saying. न एव कुर्वन् न कारयन् आस्ते the ज्ञानि remains comfortably there is another verb आस्ते that आस्ते means dwells, remains, abides etc. And for that आसन-क्रिया अधिकरणम्, locus is required. Therefore you should connect the word देहे to the verb आस्ते, सर्व-कर्माणि सन्न्यस्य देहे आस्ते. So ज्ञानि abides as the साक्षि in the body also, न एव कुर्वन् न कारयन् without performing any action. Therefore the fifth argument is it should be देहे आस्ते. The fourth argument is it is not देहे सन्न्यस्य.

Therefore the last point is once you say ज्ञानि renounces all the actions and abides in the body it means ज्ञानि is not yet dead. Therefore it is not talking about a मरणकाल सन्न्यासि

ज्ञानि but it is talking about a जीवन्मुक्त. This verse which is dealing with a जीवन्मुक्त you are connecting to a dying ज्ञानि. Therefore it is not a मरण श्लोक but it is a जीवन्मुक्त श्लोक. Therefore the correct meaning is a जीवन्मुक्त ज्ञानि having been freed from all the कर्म's abides in the body without doing any action or instigating anyone to do action. This अकर्तृ आत्मभावेन अवस्थानम्. Abiding as the actionless Self of a ज्ञानि is the essence of this verse. All these things are implied in this innocent looking verse. So, न – पूर्वपक्षि's interpretation is not correct. The reason is सर्वत्र-आत्मनः अविक्रियत्व-अवधारणात् – आत्मा is ascertained as free from all actions. Therefore even transference action is not possible. The word सर्वत्र means सर्व प्रमाणेषु. In the next line शङ्कराचार्य says आसन-क्रियायाः च अधिकरण अपेक्षत्वात् – the verb आस्ते means abides and the abiding verb or action always expects an अधिकरणम्, a locus. आसन-क्रिया means the abidance. In गीता ७-१३ आस्ते verb is there. That verb is referred to as आसन-क्रिया. अधिकरण अपेक्षत्वात् – it requires a locus of abidance and therefore देहे सप्तमी विभक्ति can be connected to आस्ते which will fit in perfectly. अपेक्षत्व means requires a locus. And not only that तद्-अनपेक्षत्वात् च सन्न्यासस्य – the verb सन्न्यस्य is withdrawal or renunciation. That verb does not require a locus. So in तद्-अनपेक्षत्वात् तद् means अधिकरण अनपेक्षत्वात्. So the verb सन्न्यस्य does not require a locus. Therefore the word देहे सप्तमी should not be connected with सन्न्यस्य because सप्तमी refers to अधिकरणम्. Therefore देहे has to be connected with आस्ते alone and not with सन्न्यस्य. And then why do I say all these things because संपूर्वः तु न्यास-

शब्द इह त्यागार्थः – so शङ्कराचार्य is teaching grammar to पूर्वपक्षि. The word न्यासः with prefix सम् सन्न्यासः means त्यागः. त्यागः means renunciation. Renunciation is non-performance. Non-performance of an action does not require ‘where do you non-perform’. So **इह त्यागार्थः** – it is in the meaning of त्यागः, **न निक्षेपार्थः** – पूर्वपक्षि has taken the meaning of निक्षेप. निक्षेप means placing. When placing is talked then locus is required. But placing meaning is not there for सन्न्यास. Therefore he says **न निक्षेप-अर्थः**. And therefore your interpretation is incorrect and my interpretation is correct. Therefore ज्ञानि is free from all actions not only at the time of death but while living also. Therefore ज्ञानकर्म समुत्त्वय is not there. *Now he concludes the ज्ञानकर्म समुत्त्वय खण्डनम्. He concludes for the time being. Throughout the गीता again if there are any doubts that also should be removed. So till the eighteenth chapter शङ्कराचार्य continues because the समुत्त्वयवाद was a very very powerful philosophy.*

तस्माद् गीता-शास्त्रे ‘आत्म-ज्ञानवतः सन्न्यासे एव अधिकारो न कर्मणि’ इति तत्र तत्र उपरिष्ठाद् आत्म-ज्ञान-प्रकरणे दर्शयिष्यामः
॥ ॥२-२१॥

तस्माद् – therefore **गीता-शास्त्रे** – in the **भगवद्गीता** **‘आत्म-ज्ञानवतः** – for a **ज्ञानि सन्न्यासे एव अधिकारः** – there is eligibility or fitness for सन्न्यास alone. That means he doesn’t have कर्म as a साधन anymore. So **सन्न्यासे एव अधिकारः** means he doesn’t have any कर्म as a साधन. So eligibility is only for सन्न्यास. Whether he chooses to take to सन्न्यास or not is a different thing. He is the fittest candidate for सन्न्यास.

And न कर्मणि – he is not a candidate for any कर्म. Because कर्म is totally निष्प्रयोजनम् for him. And therefore न कर्मणि अधिकारः – he is no more eligible for कर्म. Regarding this important idea, शङ्कराचार्य says: I am not fully satisfied with the discussion and I will continue again. Because you feel that I should continue further with the श्लोक. So for your sake I am stopping. I will take up again later. Therefore he says उपरिष्ठाद् – in the later portions of the गीता also आत्म-ज्ञान-प्रकरणे – wherever the topic of आत्मज्ञानम् comes तत्र तत्र – in all such places दर्शयिष्यामः – we will repeat again and again ज्ञानम् cannot go with कर्म. So with this verse number twenty-one is at last over. The अन्वय is हे पार्थ! यः एनम् अजम् अव्ययम् अविनाशिनम् नित्यम् वेद (here वेद is a verb, जानाति, knows) सः पुरुषः वेद, कथम् कम् घातयति (?), (कथम् कम्) कम् हन्ति? The word हन्ति means to kill, घातयति is the causal form of हन्ति, to cause to kill. So how can he kill or how can he instigate anyone to kill. And as we saw killing doesn't specifically refer to the killing action alone, ज्ञानि doesn't do or instigate any action also.

Now we will enter into the introduction to the twenty-second verse.

प्रकृतं तु वक्ष्यामः, तत्रात्मनः अविनाशित्वं प्रतिज्ञातम् । तत् किम् इव? इति उच्यते –

So he introduces the twenty-second verse प्रकृतं तु वक्ष्यामः – let us enter into our subject matter because we have side-tracked from the main subject and got entangled into ज्ञानकर्म समुच्चय, we might have forgotten what is the original

subject matter. Naturally the question will be what was our topic? So शङ्कराचार्य says don't worry you might have forgotten, but I remember. The topic is तत्र आत्मनः अविनाशित्वं प्रतिज्ञातम् – so the proposed topic is आत्मनः अविनाशित्वम् – the imperishable nature of आत्मा. Or to be more precise अविक्रियत्वम् the changeless nature of आत्मा is the subject matter. Why are we in the topic of the changeless nature of आत्मा? To establish that the changeless आत्मा has to be अकर्ता. So whatever is changeless cannot do any action. आत्मा being निर्विकारः it is अकर्ता and if it is अकर्ता it is अभोक्ता also and therefore it doesn't have सञ्चित आगामि प्रारब्ध कर्माणि. Therefore it is नित्यमुक्त स्वरूपः. That is the subject matter – आत्मस्वरूपम्. So अविनाशित्वम् means निर्विकारत्वम् प्रतिज्ञातम्. तत् किम् इव? – what is the example for that? For understanding the changeless nature of आत्मा what example can be given? किम् इव means like what example. इति चेत् – if such a question arises उच्यते – the answer is given, an example is given in the twenty-second श्लोक. वासांसि जीर्णानि यथा विहाय, just as the removal of the cloth and putting on new clothes do not make a person different. Similarly arrival and departure of the body will not make the आत्मा different. Therefore birth and death are comparable to removal and putting on new clothes. This is the example. Well-known, oft quoted verse, we will read.

Verse 02-22

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ गीता
२-२२ ॥

So the gist of the verse you already know. Birth and death are nothing but dropping of one body and assumption of another body. And this dropping and assumption of body do not bring about any change in आत्मा. This is the teaching. And the example given is it is like dropping one cloth and putting on another cloth. When the clothes change you don't treat a person as a different person. So just as change of clothes will not make a person different, change of bodies will not make आत्मा different. Therefore आत्मा निर्विकारः ever the same. This is the essence. I am not going very elaborately into this verse because in our मूलम् class I have done it elaborately. So we will just go through the भाष्यम्. This is also simple.

वासंसि वस्त्राणि जीर्णानि दुर्बलतां गतानि यथा लोके विहाय
परित्यज्य नवानि अभिनवानि गृह्णाति उपादते नरः पुरुषः
अपराणि अन्यानि, तथा तद्दद् एव शरीराणि विहाय जीर्णानि,
अन्यानि संयाति संगच्छति नवानि देही आत्मा पुरुषवद्
अविक्रिय एव इति अर्थः ॥२-२२॥

So शङ्कराचार्य doesn't write an elaborate commentary. He just gives the word meaning. वासंसि is equal to वस्त्राणि is equal to clothes. जीर्णानि is equal to दुर्बलतां गतानि means worn out. So worn out clothes. यथा is equal to लोके. Literally यथा does not mean लोके. यथा means just as. शङ्कराचार्य adds लोके. As we see in the world. Because what is well-known alone can be given as an example. Therefore the word लोके indicates it is widely seen in the world, therefore it can serve as

an example. **विहाय** is equal to **परित्यज्य**. So dropping, giving up. **नवानि** is equal to **अभिनवानि**, new ones. **गृह्णाति** is equal to **उपादत्ते**, puts on or takes to. **नरः** is equal to **पुरुषः**, a human being. **अपराणि** is equal to **अन्यानि**, not the same clothes but other clothes. **तथा** is equal to **तद्वद् एव**, exactly as in the example. **शरीराणि विहाय** – at the time of death this worn out body also is dropped. **जीर्णानि** is worn out. **जीर्णानि** should not be connected with **अन्यानि**. **जीर्णानि विहाय**. So dropping worn out clothes **अन्यानि नूतनानि** – other new dresses. **अन्यानि संयाति संगच्छति नवानि** – he takes to another new physical body. Who? **देही** is equal to **आत्मा**. **शङ्कराचार्य** doesn't want to make an analysis whether the word **आत्मा** here refers to **विदाभास** or **चित्** because he doesn't want to differentiate **विदाभास** and **चित्** in this context. And both being essentially the same he doesn't want to make an internal difference. But contextually it is better to take the **चित् आत्मा**. Even though strictly speaking dropping the body and taking another body, travelling etc., belong to the **विदाभास** only. Through the **विदाभास** we have to extend it to **चित्** and the final meaning of the word **देही** here is the **चित् आत्मा** only. So when **विदाभास** itself does not die what to talk of **चित्**, **कैमुतिक न्यायेन**. Therefore **देही** is equal to **चित् आत्मा**. **अविक्रिय एव इति अर्थः** – **आत्मा** is changeless whether bodies come or bodies go. Like what? **पुरुषवत्** – like a human being who does not change when he changes the clothes. **इति अर्थः** – this is the meaning. The **अन्वय** is **यथा नरः जीर्णानि वासांसि विहाय, अपराणि नवानि गृह्णाति, तथा देही जीर्णानि शरीराणि विहाय अन्यानि नवानि संयाति । संयाति** means puts on, takes to new clothes. **जीर्णानि**

means worn out, derived from the √जृ to wear out. Past passive participle worn out, जीर्णानि. The word जरा has come from that only, the wearing out stage. Introduction to twenty-three. Continuing;

करमाद् अविक्रिय एव इति । आह –

करमाद् अविक्रिय एव – why is the आत्मा changeless when the bodies come and go? Will not the arriving and departing body affect the आत्मा? Will not the arriving and departing body create an impact on the आत्मा? Just as when food enters into the body certainly it will impact the body. Similarly will not the arrival and departure of the body affect the आत्मा? Why doesn't it affect the आत्मा? **इति चेत्** – if such a question is asked **आह** – the answer is given in the श्लोक.

Verse 02-23

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ गीता २-२३ ॥

So the gist of the verse you already know. The पञ्चभूतs do not affect the आत्मा. Weapons representing भूमि will not cut the आत्मा. **पावकः न दहति** – fire does not burn the आत्मा. **आपः न क्लेदयन्ति** – water does not moisten it and destroy it. And **मारुतः न शोषयति** – the wind does not dry up and destroy it. And आकाश element is not mentioned because space does not destroy anything. So in essence all the पञ्चभूतs do not affect the आत्मा. This is the essence we will read the भाष्यम्.

एनं प्रकृतं देहिनं न छिन्दन्ति शस्त्राणि, निरवयवत्वात् न अवयव-विभागं कुर्वन्ति शस्त्राणि अस्यादीनि ।

So एनम् is equal to प्रकृतं देहिनम्. एनम् literally means this one. This one means the देही, the आत्मा. प्रकृतम् means the topic of our discussion, the contextual topic. So प्रकृतं देहिनम् न छिन्दन्ति शस्त्राणि is equal to न अवयव-विभागं कुर्वन्ति. छेदनम् means cutting, separating the parts. And आत्मा cannot be cut because to be cut the parts of आत्मा should be separated. And you cannot separate the parts of the आत्मा because आत्मा has no parts. Therefore he says निरवयवत्वात् – since आत्मा is partless the weapons do not cut them into parts, do not tear it apart. So अवयव-विभागम् means separating the parts न कुर्वन्ति being partless. What are they? शस्त्राणि is equal to अस्यादीनि. Weapons like a sword etc. असिः means a sword. Knife, sword and other weapons cannot separate आत्मा and destroy it.

तथा न एनं दहति पावकः, अग्निः अपि न भस्मी-करोति ।

You can understand. तथा – in the same way. पावकः न एनम् दहति. पावकः is equal to अग्निः – the fire does not burn the आत्मा. दहति is equal to भस्मी-करोति – reducing to ashes. So fire does not reduce आत्मा into ashes because निरवयवत्वात्.

तथा न च एनं क्लेदयन्ति आपः । अपां हि सावयवस्य वस्तुन आर्द्रि-भाव-करणेन अवयव-विश्लेषापादने सामर्थ्यम् । तत् न निरवयवे आत्मनि सम्भवति ।

So आपः एनम् न क्लेदयन्ति – water does not wet the आत्मा and thus destroy the आत्मा. How does water destroy something? If you put paper in water, then because of its contact the paper becomes wet and when it is wet the connection of the various parts of the paper get loosened and because of the

loosening of the connection even by touching it gets separated. That loosening of the part by wetting is not possible for आत्मा because आत्मा doesn't have parts to be loosened. Exact meaning we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

तथा न च एनं वलेदयन्ति आपः । अपां हि सावयवस्य वस्तुन आर्द्रि-भाव-करणेन अवयव-विश्लेषापादने सामर्थ्यम् । तत् न निरवयवे आत्मनि सम्भवति ।

शङ्कराचार्य is commenting upon the twenty-third verse of the second chapter of the गीता and in this verse Lord कृष्ण points out नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं वलेदयन्त्यापः. आत्मा cannot be destroyed by any material either directly by the पञ्चभूतs or by any material created out of पञ्चभूतs. There he is commenting upon the second half of the श्लोक न चैनं वलेदयन्त्यापः. आपः the waters do not destroy the आत्मा by dehydrating it. शङ्कराचार्य explains how generally water destroys something. Consider an object which is made up of several components glued together or joined together. And when that object comes in contact with water, after soaking in water for some time all the components joined together get loosened by de-gluing. Whatever held the components together that bond gets loosened and then all the components get disintegrated through dehydration. So this is how water disintegrates material through dehydration or by loosening the bond that is holding it together. That process शङ्कराचार्य is explaining. सावयवस्य वस्तुनः – when there is an object which is सावयवम् – several component parts joined together. आर्द्रि-भाव-करणेन – by wetting the material which is several components glued together. अवयव-विश्लेष आपादने. विश्लेष means disintegration. अवयव means the component

parts. **आपादन** means causing. Water causes the disintegration of the components which constitute that material. And in that particular process **सामर्थ्यम्** – water has the power to disintegrate an object by loosening the bond that is holding it together. The word **सामर्थ्यम्** should be connected with the word **अपां**. So **अपां सामर्थ्यम्** means water has the power to disintegrate the material. **तत् न निखयवे आत्मनि सम्भवति** – that cannot take place or happen. So **तत्** means disintegration, **अवयव-विश्लेष** **आपादन**, so **तत्** is equal to **अवयव-विश्लेष** **आपादनम्** disintegration of the component parts cannot take place or happen in the case of **आत्मा** because **आत्मा** doesn't have component parts. That is why he gives the **हेतुगर्भ विशेषणम्**. **निखयवे आत्मनि** – in the partless **आत्मा** that is not possible. That partless adjective explains why it is not possible. That is why it is called an adjective which gives the reason. Reason giving adjective is called **हेतुगर्भ विशेषणम्**. Therefore partless **आत्मा** cannot be disintegrated because it is partless. So **निखयवे आत्मनि तत् न सम्भवति**. Up to this we saw in the last class. Continuing;

तथा स्नेहवद् द्रव्यं स्नेह-शोषणेन नाशयति वायुः । एनं स्वात्मानं न शोषयति मारुतः अपि ॥२-२३॥

So now he comes to the **वायुः**. So the wind also can disintegrate an object by drying up any material which is gluing the components together. So the components are held together by any glue or glue like substance. It may be water, oil, ghee, or gum also. So any liquid substance which glues things together is called **स्नेहः**. When water is used for keeping things

together, water is called स्नेहः. And स्नेहवद् द्रव्यम् means any substance glued together with such a material. And that material gets disintegrated when the glue material is शोषणम्. शोषणम् means dried up because of long wind contact. Therefore wind is capable of drying up that glue material. So स्नेहवद् द्रव्यम् a material made by gluing things together स्नेह-शोषणेन by drying up the स्नेह. This you will experience when in your book things are held together by cello tape. After a few days or a few months or a few years you will find that the glue has lost its power because of the long time that has passed. That is called स्नेह शोषणम्. And from that only even love between two members is also called स्नेहः. Why is love called स्नेहः? Because love is also glue, that is why it is called attachment. So love or attachment also serves as a glue in keeping the members of a family together. When the wind dries up the love and attachment then the joint family gets disintegrated. Even in the husband and wife also it can happen. Why? स्नेह शोषणम्. Therefore the members of a family have fallen apart. That is called destruction. So therefore स्नेह-शोषणेन वायुः नाशयति the wind destroys. We can call it dehydration. In the context of water it should not be used. Here we have to use the word dehydration. तथा – in the same way एनं स्वात्मानं मारुतः अपि न शोषयति – similar thing cannot happen in the case of आत्मा. The reason being the same आत्मा is निखयवम्. आत्मा doesn't have component parts glued together. So in short, all the पञ्चभूतs cannot destroy the आत्मा. And here पञ्चभूतs are not mentioned. Only four भूतs are mentioned because आकाश does not do anything. It is almost like आत्मा अकर्ता अभोक्ता. With

this twenty-three is over. The अन्वय is शस्त्राणि एनम् न छिन्दन्ति । एनम् पावकः एनम् न दहति । आपः च एनम् न वलेदयन्ति । मारुतः न शोषयति ।

Now we will enter into the next verse introduction.

यत एवं तस्मात्—

So because of this reason we come to the following conclusion. So verse number twenty-three is the हेतु श्लोक and verse number twenty-four is the फल श्लोक. One talks about the cause and the other talks about the effect. What is the effect?

Verse 02-24

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ गीता २-२४ ॥

First I will give you the gist of this verse. In the first line Lord कृष्ण says आत्मा cannot be cut by weapons, burnt by fire, wet by water and dried by the wind. And therefore नित्यः – it is eternal, सर्वगतः – all-pervading, स्थाणुः – changeless, अचलः – motionless and सनातनः – ever the same. Now here, the first line of this verse and the previous श्लोक seems to be a repetition. In the previous श्लोक कृष्ण has said weapons cannot cut the आत्मा. This श्लोक says आत्मा cannot be cut by weapons. So there is a पुनरुक्ति दोष. शङ्कराचार्य being the commentator wants to absolve कृष्ण of पुनरुक्ति दोष. Therefore he says the previous श्लोक is the cause and this श्लोक talks about the consequence. Since weapons do not cut the आत्मा therefore आत्मा is uncuttable. So the previous श्लोक is centered on the weapons and this श्लोक is centered on the

आत्मा. Weapons cannot cut the आत्मा therefore आत्मा is not destructible through weapons. So thus हेतु हेतुमद्भावरूपेण कार्यकारणरूपेण if you read then there is no पुनरुक्ति दोष. And all these things शङ्कराचार्य casually indicates by the expression यतः तस्मात् in the introduction. By using the expression यतः तस्मात् he is avoiding पुनरुक्ति दोष. यतः indicates पूर्वश्लोक is कारणम्, तस्मात् indicates this श्लोक is a कार्यम्, therefore there is no repetition. It is all an academic exercise but it is beautiful to observe the intellect of शङ्कराचार्य. Now we will go to the भाष्यम्.

यस्माद् अन्योन्य-नाश-हेतूनि भूतानि एनम् आत्मानं नाशयितुं न उत्सहन्ते तस्मात् नित्यः ।

So the first half of the verse शङ्कराचार्य does not comment part by part. Because it has been already commented upon in the previous श्लोक. Therefore for the first half he gives only a general commentary. He says भूतानि एनम् आत्मानं नाशयितुं न उत्सहन्ते – so भूतानि the four elements, एनम् आत्मानं नाशयितुम् to destroy this आत्मा, न उत्सहन्ते are not capable. उत्सह् means to be capable. उद्/सह् means to be capable. एनम् आत्मानं नाशयितुं न उत्सहन्ते cannot destroy the आत्मा. Even though he gives an adjective to the four elements अन्योन्य-नाश-हेतूनि – these four elements can destroy one another. If there is fire then the fire can be extinguished by water. So when fire is limited and water is more then water can destroy the fire. Suppose you have got less water and more fire then the fire will destroy and dry up the water. So thus they are अन्योन्य-नाश-हेतू. So thus अन्योन्य-नाश-हेतूनि means

mutually destructible elements cannot destroy the आत्मा. And since this is so तस्मात् नित्यः – therefore आत्मा is eternal. Continuing;

नित्यत्वात् सर्वगतः । सर्व-गतत्वात् स्थाणुः, स्थाणुः इव स्थिरः इति एतत् । स्थिरत्वाद् अचलः अयम् आत्मा । अतः सनातनः चिरन्तनः । न कारणात् कुतश्चिन् निष्पन्नः अभिनव इत्यर्थः ।

नित्यत्वात् सर्वगतः – so शङ्कराचार्य takes नित्यः and सर्वगतः as cause and effect. Because आत्मा is eternal therefore आत्मा is all-pervading. And he doesn't give the reason. How do you say because it is eternal it is all-pervading? After all the नैय्यायिकs have got eternal परमाणुs. And परमाणुs are eternal but being परमाणु it is not all-pervading. So our answer is whatever is eternal has to be all-pervading. If you say परमाणु is eternal but it is not all-pervading, we say परमाणु is not eternal. If it is eternal it has to be all-pervading. Therefore our theory is यत् यत् नित्यम् तत् तत् सर्वगतम् भवति. And आत्मा alone is eternal therefore आत्मा alone is all-pervading also. Even space is non-eternal and according to वेदान्त even space is not all-pervading. And the modern science also supports it by saying the space is expanding. If space has to expand then it cannot be all-pervading. How do they say the space is expanding? According to Hubble's theory the whole universe is expanding and the stars are all going beyond. There is one thing proved and based on that theory alone the big bang itself was hypothesized. That is why Hubble became very very great. We read in the newspaper about Hubble telescope. He alone talked about the expansion of the universe which means the

space is also expanding. That means it is not all-pervading. Anyway that is all aside. आत्मा is eternal therefore all-pervading. To put in another language we can say always time and space go together. Whatever is not limited by time cannot be limited by space also. नित्यः means not limited by time therefore सर्वगतः not limited by space because time and space are twin brothers, two sides of the same coin. Therefore what is timeless is spaceless also. Then सर्व-गतत्वात् स्थाणुः – whatever is beyond time and space is beyond change also. So सर्व-गतत्वात् beyond space स्थाणुः. Literally the word स्थाणुः means the stump of a tree. So when the branches of a tree are cut and only the main trunk is kept that stump of a tree is called स्थाणुः. So शङ्कराचार्य is worried आत्मा is the stump of a tree should not be taken so he says स्थाणुः इव स्थिरः – just as a stump of a tree is स्थिरः, steady, non-moving, changeless, similarly आत्मा is also स्थिरः.

यस्मात्परं नापरमस्ति किञ्चित् यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् । वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ॥ महानारायणोपनिषत् १२-१३ ॥ न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ॥ महानारायणोपनिषत् १२-१४॥

This मन्त्र occurs in महानारायणोपनिषत्, in that there is a very beautiful line where आत्मा is compared to the stump of a tree. वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम्. Why I said this is because स्थाणुः इव स्थिरः. इति एतत् – this is the meaning. स्थिरत्वाद् अचलः – so being steady it is अचलः. अयम् आत्मा – so being steady this आत्मा is motionless. So here also सर्वगतः and स्थाणुः have got the cause-effect relationship.

स्थाणुः and **अचलः** have got कार्यकारण सम्बन्धः. नित्यः therefore **सर्वगतः** therefore **स्थाणुः** therefore **अचलः**. परस्परम् हेतु हेतुमद्भाव सङ्गतिः. अतः **सनातनः** – therefore आत्मा is **सनातनः**. **सनातनः** means **चिरन्तनः**. **चिरन्तनः** means eternal. Now we have a problem. Already नित्यः has been said. Again **सनातनः**. Both mean eternal. पुनरुक्ति दोष comes. So शङ्कराचार्य says here we will take the word **सनातनः** to mean something different and that is, being eternal it is not a product. So **सनातनः** means अकार्यम्, not a product not generated out of anything. Therefore he says **कुतश्चिन् कारणात् न निष्पन्नः** – it is not born out of any cause. In simple English **सनातनः** means unborn. So नित्यः means deathless, **सनातनः** means birthless. Therefore there is no पुनरुक्ति दोष. The final meaning is **अभिनव** – ever fresh, ever the same, never decaying etc. So now शङ्कराचार्य himself feels that there are a lot of repetitions coming in these verses. Already अच्छेद्योऽयमदाह्योऽयम् there is a repetition, नित्यः सनातनः there is a repetition. So शङ्कराचार्य wants to make a general statement regarding the repetition that we find in all these verses. Therefore he adds a note, repetition note.

न एतेषां श्लोकानां पौनरुक्त्यं चोदनीयम् । “यद् एकेण एव श्लोकेन आत्मनो नित्यत्वम् अविक्रियत्वं च उक्तं ‘न जायते म्रियते वा’ [गीता २-२०] इत्यादिना ।

Now शङ्कराचार्य is presenting the possible thinking of any student. The possible thought that will occur in the mind of any गीता student if you read these verses. And what will be the thought pattern. Why does कृष्ण repeat the same idea again and

again? आत्मा is eternal and changeless. With these two words the job is over. Already it has been said in verse number twenty न जायते म्रियते वा कदाचित् नायं भूत्वा भविता वा न भूयः । In that one श्लोक the main idea has been said आत्मा is eternal and changeless. And this is very important to prove that आत्मा is अकर्ता and अभोक्ता. Therefore कृष्ण has to teach आत्मा is eternal and changeless but why should He repeat that again and again - this thought will come and Therefore शङ्कराचार्य is quoting the thought process of a vexed student. He says, एतेषां श्लोकानां पौनरुक्त्यम्. पौनरुक्त्यम् means repetition. The whole thing is within quotation now. This is the thought process of an impatient student. एतेषां श्लोकानाम् means all these verses beginning from twenty onwards पौनरुक्त्यम् repetition न चोदनीयम् – you should not question or object. And what is that? “यद् एकेण एव श्लोकेन – through one verse itself आत्मनः नित्यत्वम् – the eternal nature of आत्मा अविक्रियत्वं च उक्तम् – the changeless nature of आत्मा, both of them have been mentioned already through one श्लोक, i.e., the twentieth श्लोक. And therefore we don't really require the later verses from twenty-one to twenty-four. Why can't I remove these श्लोकs? So that at least the next generation of students will not face this problem. ‘न जायते म्रियते वा’ [गीता २-२०] इत्यादिना” – through the twentieth श्लोक. He explains the पुनरुक्ति दोष further.

तत्र यद् एव आत्म-विषयं किञ्चिद् उच्यते तद् एतस्मात् श्लोकार्थात् न अतिरिच्यते, किञ्चित् शब्दतः पुनरुक्तं किञ्चिद्-अर्थत इति ।

So what does he say? तत्र – this being so, यद् एव आत्म-विषयं किञ्चिद् उच्यते – whatever nature of आत्मा like eternity and changelessness have been said in the twentieth श्लोक the same has been repeated in the later verses from twenty-one to twenty-four. तद् – that nature of आत्मा एतस्मात् श्लोकार्थात् न अतिरिच्यते – that is not at all different from the further description given in the later four श्लोकs. That means nothing new has been taught in the later four श्लोकs. So न अतिरिच्यते means is not different. Therefore एतस्मात् श्लोकार्थात्, एतस्मात् referring to the twentieth श्लोक न अतिरिच्यते is not different. This repetition is done in two ways. Some of the repetitions are the repetition of the very words themselves. Some of the words themselves are repeated. Like what? नित्यः. अजो नित्यः शाश्वतोऽयं पुराणः in the twentieth श्लोक and in the twenty-fourth verse नित्यः सर्वगतः स्थाणुः, there we have the repetition of the words themselves. This is called verbal repetition. Therefore शङ्कराचार्य says किञ्चित् शब्दतः पुनरुक्तम् – some of them have been repeated verbally, किञ्चिद्-अर्थतः – some of them are not verbal repetition but it is the repetition of the meaning. Like what? सनातनः and नित्यः, there the meaning is repeated. And similarly in the twentieth verse अजो नित्यः शाश्वतोऽयं पुराणः by saying that षड्विकारः were negated in the twentieth श्लोक, that means निर्विकारः has been already said in the twentieth श्लोक. The same idea and the word is repeated in स्थाणुः. So thus ideas are repeated, words are repeated, why should कृष्ण do that? So किञ्चिद्-अर्थतः इति up to that is within quotation. And शङ्कराचार्य says न चोदनीयम् may you not entertain such a

thought. So may you not complain about repetition. And to find out whether repetition is required or not you can do an ideal experiment. For example, I talk about the five features of Consciousness. I would have repeated umpteen times. To find out whether the repetition is required or not I will give you a test. The test is you should go home and without consulting your notes and without consulting your friends write the five features of Consciousness. To find out whether it is registered or not. *When something is repeated feeling familiar is one thing but registering in the mind is different. To feel one time saying is sufficient. For registering several times you have to do.* And even after repeating for thousands of times I am not very sure whether all the students can write these five features perhaps. *Registration requires repetition. Understanding does not require repetition. Registration in the mind requires repetition.* Therefore शङ्कराचार्य says in वेदान्त understanding is not enough but registration in the mind is important. *Therefore it is the duty of every teacher to help the teaching to register in the mind. Therefore understanding is different from registration. Registration requires repetition. Therefore every Vedantic teacher has to do that.* शङ्कराचार्य is telling that in the next paragraph. *This Vedantic teaching being extremely subtle, understanding may take place in a few classes but registration requires decades of repetition. Not weeks or months. Therefore don't complain.*

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

न एतेषां श्लोकानां पौनरुक्त्यं चोदनीयम् । “यद् एकेण एव
श्लोकेन आत्मनो नित्यत्वम् अविक्रियत्वं च उक्तं ‘न जायते म्रियते
वा’ [गीता २-२०] इत्यादिना । तत्र यद् एव आत्म-विषयं किञ्चिद्
उच्यते तद् एतस्माच्च श्लोकार्थात् न अतिरिच्यते, किञ्चित् शब्दतः
पुनरुक्तं किञ्चिद्-अर्थत इति” ।

शङ्कराचार्य completed his commentary on the twenty-fourth श्लोक of the second chapter of the गीता. And now he is making an aside note in these two paragraphs. When we study the श्लोकs from twenty-one to twenty-four, they appear to be the repetition of the idea given in verse twenty. So the twentieth verse न जायते म्रियते वा is the most important verse. In that आत्मा is षड्भावविकार रहितः was revealed. That means आत्मा is निर्विकारः. And from there we can derive all other ideas also that आत्मा is अनादि, आत्मा is अनन्त, and because आत्मा is निर्विकार it is अकर्ता अभोक्ता etc., all these are either directly or indirectly said in verse twenty. And कृष्ण is repeating the same idea from twenty-one to twenty-four. So a question may come why should कृष्ण repeat? And some of them are शब्दतः पुनरुक्तिः – the very word is repeated like the word नित्यः, some of them are अर्थतः पुनरुक्तिः – the same meaning is repeated like the word नित्यः and सनातनः. Even though it is not word repetition it is meaning repetition because both mean eternal only. So the question is why should कृष्ण repeat, isn't it a पुनरुक्ति दोष? This question is given in this paragraph which

we have completed in the last class. And शङ्कराचार्य gives the answer in the last paragraph which we have to see now.

दुर्बोधत्वाद् आत्म-वस्तुनः पुनः पुनः प्रसङ्गम् आपाद्य
शब्दान्तरेण तद् एव वस्तु निरूपयति भगवान् वासुदेवः, 'कथं नु
नाम संसारिणाम् अव्यक्तं तत्त्वं बुद्धि-गोचरताम् आपन्नं सत्
संसार-निवृत्तये स्याद्' इति ॥२-२४॥

शङ्कराचार्य says पुनरुक्ति may be a दोष in other places but in the context of Vedantic teaching पुनरुक्ति is not at all a दोष. In fact, it is required on the part of the teacher. The main reason being the topic is extremely subtle. And therefore some students do not receive the teaching at all when it is said for the first time. And they will receive it when it is repeated the nth time. Some students will receive the teaching partially and another part will be received later. And in one class itself some will understand for the first time itself, they may not require the second time but some other students may have missed it, because of all these reasons repetition is a must. As I said in the last class if it is understanding then one time statement is enough. वेदान्त is not merely understanding it must be deeply registered in the mind to such an extent that it is available even during day-to-day transactions. In the case of various academic subjects we are not going to use it in day-to-day life it has to be remembered at the time of the examination and then after exams even if it is forgotten it does not matter much. And therefore since it is subtle and since the idea has to be registered in the mind, repetition is done by all the Vedantic आचार्यs, Upanishadic आचार्यs. If you take the statement

ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो । ॥
छान्दोग्योपनिषत् ६-८-७ ॥

The same वाक्यम् is repeated nine times in छान्दोग्योपनिषत्. Therefore शङ्कराचार्य says don't look upon it as a दोष. And if a student feels that 'I have understood it' let him listen to it a second time as निदिध्यासनम्. The first time dwelling upon the topic become श्रवणम् and the second time the very same topic repetition in the mind will become निदिध्यासनम्. If you have understood you can do a beautiful exercise – wherever the word आत्मा is used listen to the same sentence replacing the word आत्मा by अहम्. Thus श्रवणम् for the second time replacing the word आत्मा and ब्रह्मन् with the word अहम् becomes निदिध्यासनम्. Therefore let all advanced students use the same श्रवणम् as निदिध्यासनम्. Therefore शङ्कराचार्य says आत्म-वस्तुनः दुर्बोधत्वात्. वस्तु means reality. आत्म-वस्तु means I, the reality. सत्य आत्मा इत्यर्थः. आत्म-वस्तु is equal to सत्य आत्मा is equal to पारमार्थिक आत्मा. दुर्बोधत्वात् is extremely difficult to understand. दुःखेन बोधः यस्य दुर्बोधः, प्रादि बहुव्रीहिः तस्य भावः तस्मात्. And therefore what does the teacher do? पुनः पुनः प्रसङ्गम् आपाद्य – the teacher looks for the opportunity to repeat. Even if there is no opportunity in the text he brings some opportunity or the other because his aim is repetition. Therefore he says प्रसङ्गम् आपाद्य. प्रसङ्गम् means context. Context for repetition. आपाद्य means he invents some opportunity. √आपाद् causal, ल्यबन्तम् अव्ययम्. So प्रसङ्गम् आपाद्य शब्दान्तरेण तद् एव वस्तु निरूपयति. शब्दान्तरेण means through some other word; one time he uses the word आत्मा, another time ब्रह्मन्,

another time अहम्. So through different words तद् एव वस्तु the same reality called आत्मा निरूपयति he describes, explains. And शङ्कराचार्य says this repetition is practiced by भगवान् वासुदेवः, कृष्ण Himself deliberately repeats. And when he repeats it what is the thought in the mind of भगवान्? So स्वामि विन्मयानन्द sometimes tells don't think I am repeating the same श्लोक because I have not prepared for the next श्लोक. The idea is that the student must register the previous teaching in his mind. Therefore he says कथं नु नाम – how indeed can – अव्यक्तं तत्त्वं बुद्धि-गोचरताम् आपन्नम्. अव्यक्तं तत्त्वम् means the extremely subtle reality बुद्धि-गोचरताम् आपन्नम् – will come within the grasp of the intellect. गोचरताम् means grasp, range of the intellect. And सत्. सत् here means having come within the grasp of the intellect. संसारिणाम् संसार-निवृत्तये स्यात् – because the aim is not academic study. The aim is not even mere understanding, this understanding must remove the संसार. Therefore संसारिणाम् for the student संसारि संसार-निवृत्तये स्यात् this knowledge will become a means to remove संसार. So the संसारिणाम् word should be connected with संसार-निवृत्तये. स्याद् इति – otherwise if that doesn't happen then only there is a problem. We keep on saying 'I have understood' but I cannot claim I am मुक्तः. If there is a dichotomy in my knowledge and my personality that means the knowledge has not entered. For this entry repetition is one of the methods. From कथम् onwards up to स्याद् is within quotation which indicates the thought of भगवान्. भगवान् has His thought when he is repeating the teaching again and again. This is the thought process in भगवान्'s mind. How will the

people be liberated by this teaching? That is the concern or anxiety. The word **इति** should be connected with the word **निरूपयति**. And therefore भगवान् teaches again and again. So with this the twenty-fourth verse is over. The अन्वय is, अयम् अच्छेद्यः (अस्ति) । अयम् अदाह्यः (अस्ति) । अयम् अवलेद्यः, अशोष्यः एव च (अस्ति) । अयम् नित्यः, सर्वगतः, स्थाणुः, अचलः, सनातनः (च भवति) । Continuing;

किं च —

Verse 02-25

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ गीता २-२५ ॥

So introducing this verse भगवान् भाष्यकार says **किं च**. **किं च** means moreover. Moreover means continuing with the description of आत्मा itself. I will give you the gist of the verse. It is simple. All derived from the twentieth verse itself. In fact, we require only verse twenty, all other ideas can be derived from twenty. **अव्यक्तः** means unmanifest. Unmanifest means इन्द्रिय अगोचरम्, inaccessible to sense organs. **अचिन्त्यः** means unthinkable, inaccessible to the mind. **अविकार्यः** means free from all modifications, निर्विकार. So this is the nature of आत्मा. Therefore अर्जुन if you have grasped the teaching then you should look upon yourself as not the subject of the killing action and भीष्म-द्रोण and others are not the object of killing action. You are neither killer nor are the others killed. Therefore if you are in आत्मानात्मा format nothing is happening which deserves your grief. Grief worthy events are not there if you have grasped the आत्मा. And if you are still grieving then I will have to

continue on and on. That is what he says, न अनुशोचितुम् अर्हसि, nothing deserves grief. In fact with this verse the आत्मानात्मा विवेक topic is over. Now we will enter into the भाष्यम्.

अव्यक्तः सर्व-करणाविषयत्वात् न व्यज्यते इति अव्यक्तः अयम् आत्मा ।

So the first word is **अव्यक्तः**. And शङ्कराचार्य gives the meaning as **न व्यज्यते इति अव्यक्तः**. It means the word is derived from the √व्यञ्ज् to be manifest. So वि + √अञ्ज्, seventh conjugation, अनाक्ति, अङ्क्तः, अञ्जन्ति. वि + √अञ्ज् means to manifest. So **व्यज्यते** means that which is manifest. **न व्यज्यते** means that which is not manifest is called **अव्यक्तः**. So **न व्यज्यते** it is passive voice. In the root there is अञ्ज् but in passive voice that ङ् will go away. अञ्ज् becomes अज्यते. So **न व्यज्यते इति अव्यक्तः**. Why is it not manifest? Things are made manifest by the operation of sense organs. The imperceptible sound becomes perceptible because of the functioning of the ears. Thus शब्द, स्पर्श, रूप, रस, गन्ध are by themselves अव्यक्तम् only. They being जडम्, they are not self-evident. This naturally non-evident world becomes evident because of the operation of sense organs. Eyes make the रूप प्रपञ्च evident. Therefore चक्षुषा रूप प्रपञ्चः व्यज्यते श्रोत्रेण शब्द प्रपञ्चः व्यज्यते. The non-evident world is made evident because of the operation of the sense organs. And why can't आत्मा also be made evident by the operation of the sense organs? शङ्कराचार्य says **सर्व-करण-अविषयत्वात्** – आत्मा is not within the field of the sense organs. Therefore the sense organs cannot convert अव्यक्त आत्मा into व्यक्त आत्मा. The sense organs cannot do

the conversion. Therefore सर्व-करण. करण means ज्ञानेन्द्रियम्. अविषयत्वात् being not an object, inaccessible. आत्मा being inaccessible to all the five sense organs न व्यज्यते it cannot be made manifest, made known by the sense organs. इति – इति हेतोः, therefore अव्यक्तः अयम् – so imperceptible is this. And in the verse कृष्ण only uses the pronoun अयम्. Therefore शङ्कराचार्य fills up अयम् is equal to आत्मा. Continuing;

अत एव अचिन्त्यः अयम् ।

अतः एव – therefore only अयम् अचिन्त्यः – this आत्मा is unthinkable, unimaginable, inconceivable or unobjectifiable by the mind. And शङ्कराचार्य said अतः एव therefore only, then शङ्कराचार्य imagines therefore means wherefore? So he himself explains that in the next sentence.

यद् हि इन्द्रिय-गोचरं वस्तु तत् चिन्ता-विषयत्वम् आपद्यते । अयं तु आत्मा अनिन्द्रिय-गोचरत्वाद् अचिन्त्यः ।

So he says whatever is not accessible to sense organs that can never be visualized or meditated by you. प्रत्यक्ष अविषयम् cannot become चिन्ता-विषयम्, it cannot become अनुमान विषयम्, it cannot be अर्थापत्ति विषयम्, therefore आत्मा also is like that. So even when you infer the fire from the smoke, no doubt fire is not प्रत्यक्ष विषयम्, you are only seeing the smoke and from the smoke you are able to think of fire. So naturally the question will come am I not visualizing the fire even though I don't see it. Then how come शङ्कराचार्य says what cannot be seen through the eyes cannot be imagined? In inference I am doing that. शङ्कराचार्य will say, simpleton! If you are able to infer fire from the smoke it is because long ago

sometime in some place you have seen the coexistence of smoke and fire which is called व्याप्तिग्रहः. And inference requires the knowledge of the व्याप्ति. यत्र यत्र धूमः तत्र तत्र अग्निः. And for gaining this व्याप्ति ज्ञानम् we use प्रत्यक्ष प्रमाणम्. Therefore in the past you have seen the fire, therefore in the present you are able to infer the fire. What you have never experienced that you can never visualize. Therefore if some people think of आत्मध्यानम् शङ्कराचार्य says how can you meditate on आत्मा when you have not experienced. And therefore यत् इन्द्रिय-गोचरं वस्तु – whatever is इन्द्रिय-गोचरम्. Here the word वस्तु means any entity. Here it should not be translated as reality. In आत्मवस्तु the word वस्तु means सत्यम्. Here the word वस्तु means पदार्थः, any entity which is accessible to the sense organs. तत् चिन्ता-विषयत्वम् आपद्यते – only that perceived object can become thought or imagined object. That is why when we talk about even emotions, emotions are not इन्द्रिय प्रत्यक्षम्, emotions cannot be seen by the sense organs but emotions are साक्षि प्रत्यक्षम्, they belong to the mind which are directly illumined by the चैतन्यम्. Therefore even emotions are प्रत्यक्ष गोचरम्. But what प्रत्यक्षम्? साक्षि प्रत्यक्ष गोचरम्. Therefore you can imagine the emotions. How worried I was on that day. Worry you can imagine because already साक्षि प्रत्यक्षत्वात्. But आत्मा is not even साक्षि प्रत्यक्ष विषय because It is साक्षि. आत्मा is not objectified by the साक्षि because आत्मा is साक्षि. Therefore तत् perceptible object alone चिन्ता-विषयत्वम् आपद्यते. आपद्यते means becomes. Becomes the object of thinking. अयं तु आत्मा अनिन्द्रिय-गोचरत्वात् – whereas this आत्मा is not within the

field of the sense organs. So he is indirectly making an अनुमान वाक्यम्. यत्र यत्र इन्द्रिय-गोचरत्वम् तत्र तत्र चिन्ता-विषयत्वम्. आत्मा न चिन्ता-विषयः इन्द्रिय-गोचरत्व अभावात् व्यतिरेकेन घटवत्. आत्मा is not an object of thought because it is not an object of sense organs unlike a pot. Continuing;

अविकार्यः अयम् । यथा क्षीरं दध्यात्चनादिना विकारि न तथा अयम् आत्मा ।

अविकार्यः अयम्. It is in the मूलम् that he is quoting and that he explains in the next sentence. **यथा क्षीरं विकारि तथा अयम् आत्मा न विकारी** – just as milk is subject to change, transformation. **विकारि** is नपुंसकलिङ्गम् because **क्षीरम्** is नपुंसकलिङ्गम्. **तथा अयम् आत्मा न विकारी** in that manner **आत्मा** does not change. Here also milk is a counter example. Unlike the milk **आत्मा** is अविकारी. Then how does the milk transform itself? He gives an example. **दधि आतचनादिना. दधि** means curds. **आतचनम्** means curdled milk. You can roughly translate it as cheese also. **आतचनम्** means curdled milk, coagulated milk, as butter-milk which is put into fresh milk to turn it into curds. So like curd, cheese etc., just as the milk transforms similarly **आत्मा** does not change. **अयम् आत्मा न विकारी भवति.** And when you use the word **विकारि** for **आत्मा** it should be long विकारी. **आत्मा विकारी न भवति.** Masculine gender.

निखयवत्वात् च अविक्रियः । न हि निखयवं किञ्चिद् विक्रियात्मकं दृष्टम् । अविक्रियत्वाद् अविकार्यः अयम् आत्मा उच्यते ।

शङ्कराचार्य gives the explanation to अविकार्यः by giving logic or reasoning. कृष्ण does not give the logic. शङ्कराचार्य is supplying the logic. Why is आत्मा not subject to transformation. He says निरवयवत्वात् – since आत्मा is partless, without any part अविक्रियः – आत्मा is changeless. The example is आकाशः. The space is totally partless and therefore space does not undergo any change. Similarly, in तर्क शास्त्र they say परमाणु is निरवयवम् therefore only it is changeless or नित्यः. Similarly, here also आकाशवत् परमाणुवत् (we don't accept the परमाणु of तर्क शास्त्र, but तर्क शास्त्र has got परमाणु which is partless and therefore changeless. For us the example is space which is partless and therefore it is changeless). So निरवयवत्वात् च अविक्रियः. This is explained further. निरवयवं किञ्चित् – anything that is partless like परमाणु or आकाश विक्रियात्मकं दृष्टम् – is seen as changing. So we do not see any partless entity as a changing entity. That means all the partless entities are seen as non-changing entities. This is also व्याप्तिग्रहः only. यत्र यत्र निरवयवत्वम् तत्र तत्र निर्विकारत्वम्. आत्मा निर्विकारः निरवयवत्वात् आकाशवत् or परमाणुवत्. From that he goes to the next stage. अविक्रियत्वात् अविकार्यः अयम् आत्मा – since आत्मा is अविक्रियः it is अविकार्यः. So here is a problem. He says अविक्रियत्वात् अविकार्यः. अविक्रियः means changeless. अविकार्यः means changeless. Since आत्मा is changeless therefore it is changeless. Therefore some subcommentators struggle to sort out and give a solution. You translate the word विकार्यम् as a product. विकार्यम् is equal to कार्यम् is equal to product. So अविकार्यम् means not a product. And अविक्रियत्वात् you translate as changeless. And now the

sentence will read since आत्मा is changeless it is not a product, it is not an effect produced in the creation. अकार्यम्, निर्विकारत्वात् अकार्यम् भवति. आत्मा is not a product. This interpretation will be useful also if you take the following verses जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च etc., in the battlefield all the problems are because of death of people. Death of people comes because of birth of people. Therefore all our worries are because of death which is because of birth. By negating the कार्यत्वम् of आत्मा, आत्मा is not a product it is unborn, therefore all these worries you should not have. Therefore it becomes a leading topic for the following verses also. So अविक्रियत्वात् निर्विकारत्वात् अविकार्यः is equal to not a product अकार्यम् भवति.

तस्माद् एवं यथोक्त-प्रकारेण एनम् आत्मानं विदित्वा त्वं न अनुशोचितुम् अर्हसि 'हन्ता अहम् एषां, मया एते हन्यन्ते' इति ॥२-२७॥

Now शङ्कराचार्य enters the second line of this verse. तस्मात् एवम् विदित्वा एनम्. तस्मात् – because of these reasons एवम् – in the manner that I have taught you एनम् आत्मानं विदित्वा. एनम् is equal to आत्मानम्, विदित्वा – you have to know. So you have to know the आत्मा in this manner. The benefit of knowing the आत्मा in this manner is you will shift the जीवजगदीश्वर format to आत्मानात्मा format. Once the format changes the benefit is न अनुशोचितुम् अर्हसि – you will find there is nothing that deserves grief. अनात्मा doesn't deserve grief because it is मिथ्या, आत्मा doesn't deserve grief because nothing happens to आत्मा. Therefore अनुशोचितुम् न

अहंसि. What type of grief doesn't आत्मा deserve? The type of grief शङ्कराचार्य gives within quotation 'अहम् एषां हन्ता – I am the killer of these people. Then the second sentence is एते मया हन्यन्ते' – these people are killed by me. So I am the killer and these people are killed, both within quotation. इति – in this manner you should not grieve at all, because neither are you a killer nor are they the killed ones. So with this the verse twenty-five is over. The अन्वय is, अयम् अव्यक्तः अचिन्त्यः अविकार्यः उच्यते । तस्मात् एनम् एवम् विदित्वा अनुशोचितुम् न अहंसि । And before going to the next verse I would like to make a small change in the अन्वय of twenty-four. Continuing;

आत्मनः अनित्यत्वम् अभ्युपगम्य इदम् उच्यते –

So with this previous verse the आत्मानात्मा विवेक topic is over. If you remember the मूलम् discussion, in the मूलम् classes I had said कृष्ण gives arguments from three different angles – आध्यात्मिक दृष्टिः, धार्मिक दृष्टिः and लौकिक दृष्टिः. From the philosophical angle you don't grieve, they don't deserve to be grieved. This is purely from आत्मा angle because there is no one killing and nobody is killed. Then from धार्मिक दृष्टि He comes down. If you look from the moral angle also even though you are killing these people it will not come under पापम् because for the sake of धर्म if you are doing this action it is not wrong. Then He comes down to लौकिक दृष्टि from worldly angle also having come to the battle if you run away from the battle you will lose your name and fame, therefore at least for the sake of protecting your prestige you fight this battle. So thus three different angles we said. Here with the

twenty-fifth श्लोक अध्यात्मिक दृष्टि is over. Hereafter He has to go to धार्मिक दृष्टि but before that a small aside discussion. And this aside discussion is from अभ्युपेत्य angle, accepting a proposition. It is called अभ्युपेत्य वादः. What is that proposition? Even if आत्मा is perishable; we have established आत्मा is imperishable that is the fact, but for argument's sake suppose आत्मा is perishable then also you cannot cry because what is perishable will die why are you crying over that fact. Because crying over a fact is meaningless. This is going to be the argument. Therefore these two verses twenty-six and twenty-seven are अभ्युपेत्य वाद श्लोकः. Therefore शङ्कराचार्य says आत्मनः अनित्यत्वम् अभ्युपगम्य. अभ्युपगम्य means assuming the mortality of आत्मा, अनित्यत्वम् means mortality. So assuming the mortality of आत्मा for argument's sake इदम् उच्यते – this is being said by कृष्ण. What is that? That comes in twenty-six and twenty-seven which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

आत्मनः अनित्यत्वम् अभ्युपगम्य इदम् उच्यते –

With the twenty-fifth verse the main teaching of आत्मज्ञानम् is over which started from verse twelve. And various aspects of आत्मा were talked about to remove अर्जुन's hesitation to fight the war. And herein कृष्ण pointed out that अर्जुन is also आत्मा, भीष्म is also आत्मा. And with regard to भीष्म's death कृष्ण's answer is भीष्म is आत्मा, आत्मा is eternal and therefore भीष्म does not die Therefore you need not grieve over the death of भीष्म. So with regard to भीष्म the नित्यत्वम् of आत्मा is to be highlighted. भीष्म includes all others. And another apprehension that अर्जुन had was he looked upon himself as a कर्ता and Therefore he thought his killing action will produce पापम्. पापम् एव आश्रयेत् अस्मान् ॥ गीता १-३६ ॥ Therefore with regard to अर्जुन कृष्ण's answer is अर्जुन you are आत्मा and you are अकर्ता Therefore you are not doing any कर्म where is the question of पापम्. So since भीष्म is eternal where is the question of killing भीष्म, since you are the आत्मा अकर्ता where is the question of acquiring पापम्? Therefore without any hesitation or grief न अनुशोचितुम् अहंसि you should fight this war. So this is the philosophical answer to अर्जुन's problem. And कृष्ण will give a धार्मिक answer later but in-between there is some other topic. And in verse number twenty-six and twenty-seven we have an अभ्युपेत्य वादः I said. अभ्युपेत्य वादः means a suppositional argument. What is the supposition? Suppose the आत्मा is अनित्यम्. Like the आत्मा of योगाचार

बुद्धमतम् like the आत्मा of क्षानिकविज्ञानवाद suppose you think आत्मा is subject to birth and death constantly; in fact, in बुद्धमतम् constantly, every क्षणम् आत्मा is changing.

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः । ॥ श्री दक्षिणामूर्तिस्तोत्रम् ७॥

Flowing temporary consciousness is आत्मा. And therefore आत्मा is नित्यजातम् and नित्यं मृतम्, that means constantly born and gone. Within one life itself if this is your supposition then also you cannot grieve. This is the topic in twenty-six and twenty-seven. And Therefore शङ्कराचार्य gave the introduction आत्मनः अनित्यत्वम् अभ्युपगम्य. The word अभ्युपगम्य is the crucial word. आत्मा is अनित्यः but suppose we assume for argument's sake. And then also इदम् उच्यते – I have the following comment to make, and that is nothing to grieve, you have to fight. Up to this we saw in the last class. Now we will enter the verse.

Verse 02-26

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ गीता २-२६ ॥

First I will give you the gist of the verse. So in the verse अथ च indicates the change of topic. आत्मनः नित्यत्वम् is over. Now we are changing the topic and assuming आत्मा is अनित्यः; this is indicated by the expression अथ च however, on the other hand, suppose etc. And the words नित्यजातम् and नित्यं मृतम् must be carefully understood. The word नित्य in this श्लोक does not mean eternal but it means constantly, continuously,

continually etc. It is an adverbial word qualifying जातम् and मृतम्. So नित्यजातम् means constantly being born and नित्यं मृतम् means naturally if it has to be constantly born it has to constantly die also. This is the क्षणिकविज्ञानवाद approach. Of course, कृष्ण does not use the word, क्षणिकविज्ञानम् we can note in our mind. शङ्कराचार्य also doesn't say that. Then what is कृष्ण's reply. तथा अपि – even then शोचितुम् न अर्हसि – you cannot afford to grieve. This is the essence. We will go to भाष्यम्.

‘अथ च’ इति अभ्युपगमार्थः । एनं प्रकृतम् आत्मानं नित्य-जातं लोक-प्रसिद्ध्या प्रति-अनेक-शरीर-उत्पत्तिं जातो जात इति मन्यसे । तथा प्रति-तद्-विनाशं नित्यं वा मन्यसे मृतं मृतो मृत इति ।

अथ च इति – the expression अथ च occurring in the verse अभ्युपगमार्थः – is meant for temporary acceptance. अभ्युपगमः means acceptance for the sake of argument. That is why I said temporary acceptance. Or we can translate it as suppose. एनम् is equal to प्रकृतम् आत्मानम्. एनम् is equal to आत्मा, प्रकृतम् means the topic under discussion. नित्य-जातम् is equal to लोक-प्रसिद्ध्या प्रति-अनेक-शरीर-उत्पत्तिं जातः इति. लोक-प्रसिद्ध्या means as it is popular in the world, as it is widely assumed. What is the लोक-प्रसिद्धि? प्रति-अनेक-शरीर-उत्पत्तिम् – when every time the physical body is born. Why do we say every time the physical body is born? Because this is not the first body that is born, in the previous जन्म also the body was born. Along with the arrival and departure of every body, so प्रति-अनेक-शरीर-उत्पत्तिम् जातः – आत्मा is born. This

is the लोक-प्रसिद्धि. Nobody says that this जीव राम is eternal and my son had existed in पूर्वजन्म also and he has just assumed a physical body only, वासांसि जीर्णानि यथा विहाय. Nobody has got the शास्त्रीय दृष्टि everybody has got लौकिक दृष्टि. And what is that? When the body is born they take that जीव itself is born. Therefore प्रति-अनेक-शरीर-उत्पत्तिम्. It is an अव्ययीभाव समास. जातः जातः इति मन्यसे – you consider राम is born, कृष्ण is born etc. That repetition is to indicate along with every body. That repetition is to indicate every time body's birth happens we assume जीव's birth happens. So जातः जातः इति मन्यसे suppose you consider जीव is born, तथा प्रति-तद्विनाशम्, तथा is conjunction. In the same manner प्रति-तद्विनाशम्. Here the word तद् means शरीरम्. So प्रति-शरीर-विनाशम्. When every time the body is gone नित्यं मृतं मन्यसे. So here we should be careful. The word नित्यम् in the भाष्यम् should be connected with मृतम् as an adverbial. It will be confusing if we read नित्यं मन्यसे. You should take नित्यम् as नित्यं मृतम्. And नित्यं मृतम् should be translated as constantly dying. What do you mean by constantly dying? Along with every body the जीव is also dying. To put in another language देह नाशे देही नाशः, शरीर नाशे शरीरी नाशः is the misconception of the people, if you go by the popular misconception. Here नित्यं वा मन्यसे मृतम् is in the मूलम् for that he gives meaning मृतः मृतः इति – 'he is gone, he is gone' इति suppose you think. Then what is my answer?

तथापि तथा-भाविनि अपि आत्मनि त्वं महाबाहो एवं न शोचितुम् अर्हसि, 'जन्मवतो नाशो; नाशवतो जन्म च' इति एतौ अवश्यं-भाविनौ इति ॥२-२६॥

So what कृष्ण says is that suppose आत्मा is subject to regular birth and death then that becomes the nature of आत्मा. And once you have understood the nature of आत्मा as subject to birth and death you cannot complain; for that कृष्ण will give the logic in the next श्लोक, i.e., whatever be the nature of a thing will have to be accepted because nature cannot be changed. And why cannot nature be changed? Remember what cannot be changed is called nature. Therefore better accept the क्षानिकविज्ञान आत्मा or अनित्य आत्मा as it is. Therefore he says तथापि is in the मूलम् is equal to आत्मनि तथा-भाविनि अपि – even when आत्मा is of such a nature. तथा-भावि means of such a nature. तथा भवति इति तथा भाविन्, नकारान्तः पुल्लिङ्गः, भाविन् शब्दः सप्तमी एकवचनम्. And it is सति सप्तमी. Even then त्वं महाबाहो एवं न शोचितुम् अर्हसि. It is in the मूलम् for which शङ्कराचार्य does not write a commentary at all because it is very clear. हे महाबाहो! You should not grieve over that. So अर्हसि means should, न अर्हसि means should not grieve over that. And why should you not grieve over that? कृष्ण is going to give the reason in the next श्लोक, शङ्कराचार्य is indicating that reason here itself. जन्मवतः नाशः. This is within inverted commas. So this is the truth of the आत्मा. जन्मवतः नाशः – whatever has got जन्म will have नाश. And नाशवतः जन्म – whatever dies will have पुनर्जन्म also. Why do you say so? Of course, शङ्कराचार्य doesn't say that. We should note. Why do we say whatever is dead or destroyed will have पुनर्जन्म? Because of the simple scientific reason that matter cannot be created or destroyed. Therefore whatever is destroyed can never totally be destroyed because matter is eternal. Since

it cannot be totally destroyed it should assume some other form. So when you are heating water and water gets eliminated from the vessel remember by the law of conservation water exists but it exists in steam form. Then that steam form will become the पुनर्जन्म of water. So because of the law of conservation nothing can be destroyed, destruction is assuming a totally different form, that different form will become पुनर्जन्म. Therefore 'जन्मवतः नाशः and नाशवतः जन्म च'. इति एतौ – these two events अवश्यं-भाविनौ – is bound to happen, is inevitable. And therefore by grieving you cannot change the nature. So this is the idea which कृष्ण Himself will tell in the next श्लोक. The अन्वय is, हे महाबाहो! अथ च एनम् नित्यजातम्, नित्यम् मृतम् वा मन्यसे, तथा अपि त्वम् एवम् शोचितुम् न अर्हसि । Continuing;

तथा च सति —

Verse 02-27

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थं न त्वं शोचितुमर्हसि ॥ गीता २-२७ ॥

So तथा च सति is to be connected with अवश्यंभाविनौ in the previous भाष्यम्. तथा च सति means that being so. That being so means what? Since birth is always followed by death and vice versa, invariably these two go together, therefore. I will give you the gist of the verse. The first line says *whatever is born will have to go and whatever goes will have to reappear always. And therefore over the fact of something you can never afford to grieve because grief cannot change the fact. Then the question will come if you say grief cannot change the fact the*

*problem is I cannot accept the grief also. Ok, you say 'don't grieve, don't grieve' but sorrow doesn't go. So you cannot change the fact at the same time there must be a remedy also. Then what is the solution? There is only one solution. Change what can be changed. If you cannot change what can't be changed then change what can be changed. Then the next question is what can be changed. Your mind. Therefore I said मनोजय is the only solution when लोकजय is not possible. Changing the mind is spirituality. And changing the mind is accepting the choiceless, is wisdom. Therefore the second line is the most important line. In the entire life only one philosophy we have to follow for avoiding grief. I have told you umpteen times. I don't want to dwell on that topic. In the गीता मूलम् classes I have talked a lot about it. **Accept the choiceless.** Acceptance of the choiceless is the only remedy for grief. Billion dollar sentence coming from कृष्ण. And choiceless here is called अपरिहार्यः अर्थः. अपरिहार्यः means remediless, choiceless, solutionless, escapeless, inevitable. अर्थः means fact. Choiceless fact. In fact, choiceless fact should not be said. What is choiceless is fact. So this is the essence. We will go to the भाष्यम्.*

जातस्य हि लब्ध-जन्मनो ध्रुवः अव्यभिचारी मृत्युः मरणं । ध्रुवं जन्म मृतस्य च । तस्माद् अपरिहार्यः अयं जन्म-मरण-लक्षणः अर्थः । तस्मिन् अपरिहार्ये अर्थे न त्वं शोचितुम् अर्हसि ॥ २-२७ ॥

शङ्कराचार्य does not write an elaborate भाष्यम् at all. Because this is not a very big logical part to be explained, it is a very very simple thing. What is choiceless will have to be

accepted. Since it is not a matter to be talked but it is a matter to be practiced only. Therefore शङ्कराचार्य doesn't want to say much. This is the matter for implementation, not for talking. Even भगवान् cannot change your thought. And if भगवान् was able to change your thought he would have removed all your worries. The very fact that we managed to worry indicate even भगवान् is helpless. Not worrying is your job. Therefore it is a matter to be practiced and not to be talked. Therefore शङ्कराचार्य writes only briefly. जातस्य is equal to लब्ध-जन्मनः. लब्ध-जन्मनः means the one who has got birth. बहुव्रीहि. लब्धम् जन्म यस्य. Then the next word is ध्रुवः is equal to अव्यभिचारी. अव्यभिचारी means definite, certain. So what is certain? मृत्युः is equal to मरणम्, death. Therefore death is certain for someone who is born. Then ध्रुवं जन्म मृतस्य च. This is the मूल वाक्यम्. शङ्कराचार्य does not comment upon that because it is very very evident. मृतस्य जन्म ध्रुवम् – rebirth is definite for someone who is dead. तस्मात् अपरिहार्यः अयं जन्म-मरण-लक्षणः अर्थः – therefore this fact, अयम् means this fact अयम् अर्थः अपरिहार्यः – cannot be altered or changed. By the story of सत्यवान् सावित्री etc., remember we are only postponing death we are not at any time avoiding death. Remember even when you say मार्कण्डेय is चिरञ्जीवी, all the चिरञ्जीवीs are चिरञ्जीवीs only during that particular सृष्टि. At the time of महाप्रलयम् even the चिरञ्जीवीs will have to die. Remember चिरञ्जीविनः they are आपेक्षिक चिरञ्जीविनः. What about ज्ञानि's immortality? Remember ज्ञानि is not immortal as the body but ज्ञानि is immortal as the आत्मा. ज्ञानि's स्थूलसूक्ष्मकारण शरीरम् is also mortal. But in the case of

आत्मा how is immortality possible, if you ask, we say जातस्य हि मृत्युः ध्रुवः, आत्मा is न जातः, therefore न मृत्युः. The laws are very very clear. Therefore he says अयम् अर्थः – this fact जन्म-मरण-लक्षणः – the fact of birth and death as the two sides of the same coin. अपरिहार्यः – is choiceless, does not have परिहार. Do not allow yourself to be deceived that we can live eternally by the repetition of the मृत्युञ्जय मन्त्र! Remember मृत्युञ्जय मन्त्र is not for body's immortality but it is for आत्मज्ञानम्. So तस्मिन् अपरिहार्ये अर्थे न त्वं शोचितुम् अर्हसि. तस्मिन् अपरिहार्ये अर्थे – with regard to such a choiceless situation, विषय सप्तमी. त्वं शोचितुम् न अर्हसि – you cannot grieve. But I have got the habit of grieving. Then you change the habit. And again changing the habit is what you alone have to do. गुरु cannot do. भगवान् cannot help. Worry habit has to be changed only by पुरुषार्थ. There is no other way, because worry is a form of thought and thought arrival is because of वासना but thought continuation is because of पुरुषार्थ. Worry arrival is वासना worry continuation requires पुरुषार्थ support. If we deliberately withdraw the पुरुषार्थ support worry cannot remain. The अन्वय is, जातस्य हि मृत्युः ध्रुवः (भवति) । मृतस्य च जन्म ध्रुवम् (भवति) । तस्मात् त्वम् अपरिहार्ये अर्थे शोचितुम् न अर्हसि । अपरिहार्ये is adjective to अर्थे, सप्तमी विभक्ति, नन् तत्पुरुष and not बहुव्रीहि. Continuing;

कार्य-करण-संघातात्मकानि अपि भूतानि उद्दिश्य शोको न युक्तः कर्तुम्, यतः –

So with the previous श्लोक the अभ्युपेत्यवाद is over. That is supposing that आत्मा is temporary or impermanent. And

all these arguments are based on आत्मा. कृष्ण has never talked about the शरीरम्. And when we are talking about आत्मस्वरूपम् one of the questions that will come which almost makes us angry with कृष्ण is this. When अर्जुन is worried about the death of भीष्म-द्रोण and others his attachment is only to the physical body. So अर्जुन is worried about the disappearance of भीष्म-द्रोण and others. And while अर्जुन's worry is about भीष्म's death कृष्ण is talking about आत्मा is eternal. So what thought arises in us? Who talked about आत्मा? In fact, I don't know that there is such a thing called आत्मा. Why should I be worried about a निर्गुण आत्मा being eternal or non-eternal. We are not worrying about निर्गुण आत्मा, कृष्ण why are you unnecessarily talking about निर्गुण आत्मा's eternity. My worry is about the शरीरम् of भीष्म-द्रोण and others. I am worried that they will go away. And for that what is the solution? कृष्ण says, I am coming to that point only, I am systematically teaching, शरीरी दृष्ट्या I talked about now शरीर दृष्ट्या I want to talk about. Therefore शङ्कराचार्य gives the introduction. **कार्य-करण-संघातात्मकानि भूतानि** – suppose you are assuming that all the जीवs are nothing but the body. **भूतानि** means all the जीवs including भीष्म-द्रोण and others are **कार्य-करण-संघातः** – are nothing but the physical and subtle body or body-mind-complex. So if you look upon living beings as the body-mind-complex then, when you are attached to भीष्म, it is an attachment to भीष्म the शरीरम् not भीष्म the आत्मा. Similarly when we are crying when some relative is dead we don't think of आत्मा but the body. So **भूतानि उद्दिश्य** – over that, with regard to that. **शोकः कर्तुम् न युक्तः** – you should not grieve.

Even if your attachment is to the body of people then also you cannot grieve. Now the question is how do you say so. Because I am missing them. Life is a vacuum without them. Now what will I do? कृष्ण says, listen.

Verse 02-28

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनाव्येव तत्र का परिदेवना ॥ गीता २-२८ ॥

First I will give you the gist of this verse. So here कृष्ण says body-mind-complex is made up of matter. And matter is subject to change. And therefore any changing matter will have to go through several conditions or states which we are seeing. Even when we are alive the body is subject to change. And this change is broadly classified into two – one is called अव्यक्त अवस्था and another is व्यक्त अवस्था. अव्यक्त अवस्था is unmanifest condition. व्यक्त अवस्था is manifest condition. अव्यक्तम् is अदर्शन अवस्था, व्यक्तम् is दर्शन अवस्था. And any material will have the दर्शन, the visible and अदर्शन, the invisible state will always be there. Therefore the physical body also will have visible and invisible state, before जन्म it had अदर्शन अवस्था. Between birth and death it has दर्शन अवस्था. After death again it will go to अदर्शन अवस्था. Like this दर्शनम् and अदर्शनम् will come one after another. And the body of your dearest relative cannot escape from the law of दर्शनम् and अदर्शनम्. So why are you worrying over that? Then if you say that is my habit, change the habit. So this is the essence. अव्यक्त-आदि means the unmanifest condition is the beginning of all beings. And अव्यक्त-निधनानि – the unmanifest condition

is the end of all beings. So beginning is also unmanifest and end also is unmanifest. And between that there is a brief appearance, **व्यक्त-मध्यानि**. Manifest condition is the middle. And that is short, the unmanifest condition is longer, manifest condition is very very brief only. Compared to eternity this is very very brief. So why are you worrying over that, **तत्र का परिदेवना**. **परिदेवनम्** means worry, lamenting, crying, moaning, grieving. **परि**√देव् tenth conjugation, **परस्मैपदि**, **परिदेवयति** means to worry. Ok, we will go to **भाष्यम्**.

अव्यक्तादीनि अव्यक्तम् अदर्शनम् अनुपलब्धिः आदिः येषां भूतानां पुत्र-मित्रादि-कार्य-करण-संघातात्मकानां तानि अव्यक्तादीनि भूतानि प्राग् उत्पत्तेः ।

अव्यक्तादीनि is a compound word consisting of two words **अव्यक्तम्** and **आदि**. Now he is taking the first word of the compound. **अव्यक्तम्** is equal to **अदर्शनम्** is equal to **अनुपलब्धिः**. That means unmanifest condition, invisibility, non-availability for perception. This is the meaning of **अव्यक्तम्**. And this is **आदिः** – is the beginning of all the beings. Before **सृष्टि** all our bodies existed. But what was the condition of the existing body? Invisibility was the condition before the birth. So **आदिः येषां भूतानाम्**, बहुव्रीहि समास. In the **मूलम्** there is a word **भूतानि**. So in **संस्कृत** the word **भूतानि** we have to carefully understand. Because in certain contexts the word **भूतानि** will mean **पञ्चभूतानि**, the five elements. But here the word **भूतानि** does not mean five elements. Then what does it mean? He says, **पुत्र-मित्रादि-कार्य-करण-संघातात्मकानां तानि** – here the word **भूतानि** means the son, friends etc., who are in

the form of the body-mind-complex. So भूतम् means living beings in the form of the body-mind-complex. Why does शङ्कराचार्य refer to पुत्र-मित्र? Because when other bodies go we read the obituary and then we don't even remember, Therefore शङ्कराचार्य is very particular. तानि अव्यक्तादीनि – all these living beings are called here अव्यक्तादीनि. And what do you mean by the word आदि: (in the beginning)? Because nothing has got a beginning. Then how do you say in the beginning? He says, प्राग् उत्पत्ते: – here beginning means before सृष्टि or before origination or before manifestation. Then comes व्यक्तमध्यानि – in between they come to manifestation. That is commented in the next paragraph, we will see that in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

अव्यक्तादीनि अव्यक्तम् अदर्शनम् अनुपलब्धिः आदिः येषां भूतानां
पुत्र-मित्रादि-कार्य-करण-संघातात्मकानां तानि अव्यक्तादीनि
भूतानि प्राग् उत्पत्तेः ।

Lord कृष्ण is giving various arguments to establish that sorrow does not have any legitimate existence. Just as a legitimate existence cannot be proved for माया, just as a legitimate existence cannot be proved for the universe, a legitimate existence cannot be proved for sorrow also. So sorrow is also as अनिर्वचनीयम् as माया is. And to establish this Lord कृष्ण is trying various reasons which can be attributed to sorrow. And he is ruling out each one of them to establish that there is no logical reason for sorrow. And he develops it in three stages.

1. The first stage is the death of नित्य आत्मा,
2. The second assumed stage is the death of अनित्य आत्मा and
3. The third is the death of अनित्य अनात्मा or शरीरम्.

So नित्य आत्मनः मरणम् अनित्य आत्मनः मरणम् and अनित्य अनात्मनः शरीरस्य मरणम्. Which of these three is the cause of your sorrow?

First he established that the death of the eternal Self cannot be the cause of sorrow because there is no death for the eternal Self. So cause number one is eliminated. You cannot say

the death of the eternal आत्मा is the cause of grief. This was the topic up to verse number twenty-five.

Then in verse number twenty-six and twenty-seven, he addresses the second assumed reason that आत्मा is impermanent or अनित्यम्. Of course this is not a fact you should note but for argument's sake if we suppose आत्मा is non-eternal or अनित्य then also you cannot grieve. Why, because if आत्मा's nature is अनित्य it will be subject to arrival and departure. जातस्य हि ध्रुवः मृत्युः ध्रुवम् जन्म मृतस्य च । Therefore it becomes a fact and you can never grieve over a fact. Therefore the second reason is ruled out.

Now he is coming to the third reason, the death of अनित्य शरीरम्. So जातस्य हि ध्रुवः मृत्युः is dealing with the death of अनित्य आत्मा. whereas these श्लोकs are dealing with the death of अनित्य शरीरम्. So अर्जुन if you say that you are attached to the body of भीष्म-द्रोण and others and Therefore you cannot accept their departure then my answer is the following. The body comes under अनात्मा, अनात्मा comes under matter, and matter comes under the changing factor. Therefore matter will be always changing from अव्यक्तम् to व्यक्तम्, व्यक्तम् to अव्यक्तम् and so on it will be eternally manifesting and manifesting. As we have often said matter is as eternal as आत्मा is. Scientifically also matter cannot be created or destroyed, therefore matter is also as eternal as Consciousness is. Then the only difference is if matter is also eternal, Consciousness is also eternal aren't you the साङ्ख्य then? पुरुष and प्रकृति are eternal. We say, yes, we are closer to साङ्ख्य with subtle

difference. Both are eternal but one is of higher order of reality and the other is of lower order of reality. Consciousness is of higher order, सत्यम् and matter is of lower order, मिथ्या. Therefore while counting you can count only one, therefore we are अद्वैतिन्. And since matter is eternal and changing there is only one possibility – matter will have to change that means from manifest condition it will have to become unmanifest. And it can never remain unmanifest all the time. Why? Because it is subject to change. Therefore again it will have to come to manifestation. When did the show start?

न रूपमस्येह तथोपलभ्यते

नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलं ॥ गीता १५-३ ॥

And therefore अर्जुन the body will be visible for some time and thereafter it will become invisible. And that is given here. अव्यक्तम् अदर्शनम् अनुपलब्धिः आदिः. बहुव्रीहि समास. So unmanifest condition is the beginning of all the bodies. Then the question comes you say it is beginningless and then you say unmanifest condition is the beginning of all the beings how can you say that. If it is अनादि you should not use the word अव्यक्तम् आदिः? Therefore शङ्कराचार्य says here the word आदिः literally does not mean the beginning. The word आदिः means the condition before manifestation. Therefore उत्पत्तेः प्राग्, आदिः does not mean the beginning because matter doesn't have beginning. Beginning means before their manifestation which is otherwise called उत्पत्तिः. Therefore आदिः is equal to

उत्पत्तेः प्राग्, before becoming visible to us it was in invisible condition. Up to this we saw in the last class. Continuing;

उत्पन्नानि च प्राग् मरणाद् व्यक्तमध्यानि ।

Now शङ्कराचार्य goes to the next word in the मूलम् **व्यक्तमध्यानि**. Here also the word भूतानि is understood. भूतानि **व्यक्तमध्यानि**. Here what is the meaning of the word भूतानि? Very careful. Not पञ्चभूतानि here. मधुसूदन सरस्वती takes that meaning also as the second possibility. And there is a very big debate among the commentators. And another commentator refutes that. So we don't accept पञ्चभूतानि here. Here the word भूतानि means body only. कार्य-करण-संघातः. Especially the physical body. And **व्यक्तमध्यानि** means **उत्पन्नानि च** – after their creation or origination. **मरणाद् प्राग्** – until they die. So after their birth and until their death means between their birth and death, during this brief period **व्यक्तमध्यानि** all the beings are visible. व्यक्तम् means visible, manifest, accessible to the sense organs. So व्यज्यते इन्द्रियैः इति व्यक्तम्. This is also बहुव्रीहि. व्यक्तम् येषां मध्यम् तानि **व्यक्तमध्यानि**. Then what will happen? Again they will go back to unmanifest condition. That is said in the next sentence, we will read.

अव्यक्तनिधनानि एव पुनः अव्यक्तम् अदर्शनं निधनं मरणं येषां तानि अव्यक्त-निधनानि । मरणाद् ऊर्ध्वम् अपि अव्यक्तताम् एव प्रतिपद्यन्ते इत्यर्थः ।

So the next word is **अव्यक्तनिधनानि**. Of course there is a word भारत in between that शङ्कराचार्य doesn't comment upon, it is addressing अर्जुन, हे भारत!, भरतवंसकुलोद्भव अर्जुन!

अव्यक्तनिधनानि एव is in the मूलम्. Here also the word **अव्यक्तम्** is equal to **अदर्शनम्**, unmanifest condition and **निधनम्** is in the मूलम् is equal to **मरणम्** or **अन्तम्**. **येषां तानि अव्यक्त-निधनानि**. **येषां तानि** shows it is बहुव्रीहि समास. Therefore the final meaning is unmanifestation alone is the end condition also of all the bodies. Here also we should note. We cannot actually talk about the end because we have said matter is eternal. Therefore what is the meaning of the word end? End means after the end of manifestation. Here end belongs not to matter but the end of manifestation. Therefore he says **मरणाद् ऊर्ध्वम् अपि** – after the end of manifestation, after death also **अव्यक्तताम् एव** – again the unmanifest condition alone **प्रतिपद्यन्ते** – they take or they go to. Here in the भाष्यम् there is **मरणाद् ऊर्ध्वम् अपि**, after death also. What is the significance of the word ‘also’? The unmanifest condition is previous condition also and the unmanifest condition is later condition also. To show that the unmanifest condition is before birth also and after death also, to say it twice this ‘also’ word is emphasized. **प्रतिपद्यन्ते इत्यर्थः**. And in support of this शङ्कराचार्य gives the महाभारत quotation.

तथा च उक्तम् – ‘अदर्शनादापतितः पुनश्चादर्शनं गतः । नासौ तव न तस्य त्वं वृथा का परिदेवना ॥’ [महाभारत स्त्रीपर्व २-१३] इति ।

तथा च उक्तम् – to support this idea it has been said in महाभारत itself by व्यासाचार्य himself. The reference for the quotation is also given महाभारत स्त्रीपर्व २-१३. So here स्त्री refers to a portion of महाभारतम् which is called स्त्रीपर्व. पर्व means a section. The meaning of this श्लोक is, **अदर्शनात् आपतितः** – so every body comes to existence from unmanifest

or invisible condition from nowhere. So the bodies appear from nowhere and then after appearing for some time पुनश्च अदर्शनं गतः – again it will disappear into nowhere. Therefore nobody can form a lasting relationship with anyone. Therefore the advice is given न असौ तव – don't claim this dead person. The occasion is somebody is crying for the death of someone. So you have to imagine a dead body lying and somebody is crying and the advice given is this person for whom you are crying does not belong to you. The idea that this person belongs to me, this ममकार is your problem. Therefore असौ तव न भवति. So this dead body does not belong to you. And similarly the vice versa also त्वं तस्य अपि न भवति – you also do not belong to that person. Nobody belongs to anybody. All of us just come together briefly for some time and again we get separated. If we take the duration of जीव's existence it is infinite time and two bodies being together the duration in infinite time is not even a moment. Therefore momentarily we come together and we get separated. So for whom are you crying? Before you cry for long you yourself will disappear. Therefore न असौ तव तस्य त्वं न. वृथा का परिदेवना – unnecessarily why are you crying for अनित्य शरीरम्. And therefore no logical reason is there for sorrow. नित्य आत्ममरणम् cannot be the reason, अनित्य आत्ममरणम् cannot be the reason and अनित्य शरीरमरणम् cannot be the reason. And if these three reasons are not there then there is no fourth reason. Therefore sorrow doesn't have a legitimate existence. But still we experience that. That is called माया. So it doesn't have logical existence and people say that they understand that they should not worry, but it still

comes. That is called माया. Therefore the first step is don't give intellectual support to sorrow. Once you withdraw the intellectual support, once you stop validating the sorrow, once you stop legitimizing the sorrow intellectual support is gone. Then the sorrow becomes weaker. And sooner or later it will have to weaken. The संसारि's problem is he justifies the sorrow. Why does he justify? So that the others also will join him. First we validate the invalid sorrow. Then we justify the sorrow. And we invite other people to join our sorrow. And if they don't join we say they don't love us! What is the condition for loving? You should cry with people! This is the definition of love in the world. When all the people are suffering from illegitimate sorrow we have to join otherwise we will be dubbed as heartless अद्वैतिन्स. अद्वैतिन्स are supposed to be heartless अद्वैतिन्स. Why? Because they say sorrow is illegitimate.

There is a small technical point I would like to add here. This also is debated among the commentators. So normally in the शास्त्र the words आदि मध्यम् and अन्तम् are used in the context of सृष्टि स्थिति लयकारणम्. Example is the tenth chapter of the गीता

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ गीता १०-२० ॥

कृष्ण says I am the आदिः - सृष्टिकारणम्, मध्यम् - स्थितिकारणम्, अन्तः - लयकारणम्. And again in the tenth chapter itself later कृष्ण says

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ॥ गीता १०-३२ ॥

सर्गाणाम् for all the created beings I am आदिः मध्यम् and अन्तः. Therefore generally the word आदिः मध्यम् and अन्तः means सृष्टिकारणम्, स्थितिकारणम् and लयकारणम्. In this श्लोक also these three words occur. अव्यक्त-आदीनि आदि comes, व्यक्त-मध्यानि मध्यम् comes, अव्यक्त-निधनानि, निधन means अन्तः. अन्तः comes. Therefore here also it appears as though कृष्ण is talking about the सृष्टि स्थिति लयकारणम्. And some commentators have taken that meaning also. Here one commentator adds the note that शङ्कराचार्य has carefully avoided that wrong meaning. He doesn't take the word आदिः as कारणम्, therefore we should not translate आदिः as कारणम्. अव्यक्त-आदिः means the beginning condition of the being not the cause of being. The beginning condition of beings is unmanifest. The middle condition of beings is manifest etc. The debate that takes place among commentators is why can't you take it as कारणम्. There is a very famous commentator मधुसूदन सरस्वती who differs from शङ्कराचार्य in certain cases, even though he is an अद्वैतिन्. And there is another commentator धनपति सूरि who has written भाष्योत्कर्षदीपिका. He makes a comparative study of different commentaries of भगवद्गीता. There he shows शङ्कराचार्य's commentary is the best among them. And in one place that he debates is whether the word आदिः can be taken as beginning or कारणम्. Some commentators take आदिः as कारणम् and we say it cannot be taken as कारणम् but it should be taken as beginning only. What is the reason for taking so? The reason is when you are talking about सृष्टि स्थिति लयकारणम् as आदिः मध्यम् and अन्तः it is one and the same. कृष्ण says in the tenth chapter ईश्वर is

सृष्टिकारणम्, स्थितिकारणम् and लयकारणम्. When आदिः मध्यम् and अन्तः means सृष्टि स्थिति लयकारणम् then all the three must be one and the same. Because उपादान कारणम् it is. That is why in the tenth chapter अहम् आदिः अहम् मध्यम् अहम् अन्तः. But in this श्लोक all the three are not the same. अव्यक्तम् is आदिः and अव्यक्तम् is अन्तः but अव्यक्तम् is not said as मध्यम्. If the कारणम् is being talked about then the answer to the श्लोक should have been अव्यक्त-आदीनि अव्यक्त-मध्यानि and अव्यक्त-निधनानि all the three must have been one and the same because सृष्टि स्थिति लयकारणम् of the universe is one and the same ईश्वर. But the very fact that here one is व्यक्तम् and the other two are अव्यक्तम् you cannot take it as कारणम्. It has to be translated as simple beginning, middle and end. Therefore previous condition is non-manifestation, present condition is manifestation and later condition is non-manifestation. We are only discussing the condition of the bodies, कृष्ण is not talking about the cause from which they come. Thus धनपति सूरि dismisses the कारण commentary of other people and establishes शङ्कराचार्य's interpretation alone is correct. Continuing;

तत्र का परिदेवना को वा प्रलापः अदृष्ट-दृष्ट-प्रनष्ट-श्रान्ति-भूतेषु भूतेषु इत्यर्थः ॥२-२८॥

Now शङ्कराचार्य comes to the last part of the verse. **तत्र का परिदेवना**. **तत्र** means this being the nature of everybody or every body they will be with you, they will disappear again why are you crying over a fact? So **तत्र का परिदेवना** means sorrow, grief, lamentation. **परिदेवना** is equal to प्रलापना. The

difference between sorrow and lamentation is sorrow is only at the mental level, there is no problem for others, he will be crying at the corner of a room but lamentation means he will make others also cry, verbally declaring their sorrow. Therefore **को वा प्रलापः**. And here **प्रलापः** refers to the entire first chapter **गाण्डीवम् संसते हस्तात् त्वक् च एव परिदह्यते ।** and gave a big lecture also **कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।** the entire lecture of अर्जुन is **प्रलापः**. So why are you lamenting. With regard to whom? **अदृष्ट-दृष्ट-प्रणष्ट**. So कृष्ण said in one full श्लोक that **शङ्कराचार्य** puts in one word - **अदृष्ट**. So first invisible, **दृष्ट** - visible, and **प्रणष्ट** - gone. So invisible visible gone. What do all these three come under? **भ्रान्ति-भूतेषु** – they come under **अध्यास** or **मिथ्या प्रपञ्च**. So the word **भ्रान्ति** is important because the world is temporary, the description of the world as fleeting is acceptable to all people. **शङ्कराचार्य** adds a second adjective not only is it fleeting, it is unreal also. So why are you crying over fleeting and unreal bodies. **भ्रान्ति-भूतेषु भूतेषु**; two **भूतेषु** are there. **भ्रान्ति-भूतेषु** in that compound the word **भूतेषु** means of the nature of, i.e., **भ्रान्ति-रूपेषु**. The second **भूतेषु** refers to all living beings. Therefore why are you crying over fleeting and unreal living beings which are of the nature of **मिथ्या** or **मृषा**. And here the question is not about crying or not crying. That is not the question. Do cry if you need to but do not justify your grief. It doesn't deserve grief at all. You cannot justify your grief. You cannot validate your grief. You can say I have grief, nothing wrong. But you don't try to justify. Do cry but don't argue. So with this twenty-eighth verse is over. The **अन्वय** is, **हे भारत! भूतानि अव्यक्त-आदीनि व्यक्त-**

मध्यानि अव्यक्त-निधनानि एव (च भवन्ति) । तत्र का परिदेवना?

Continuing;

Introduction to twenty-nine.

दुर्विज्ञेयः अयं प्रकृत आत्मा । किं त्वाम् एव एकम् उपातभे साधारणे
भ्रान्तिनिमित्ते । कथं दुर्विज्ञेयः अयम् आत्मा इति । आह –

Now कृष्ण is going to conclude the series of arguments. That is अध्यात्मिक दृष्टि - philosophical angle discussion He is concluding in this verse twenty-nine and thirty. And कृष्ण admits one point even though from philosophical angle there is no room for grief at all. Very few people will understand this argument. So this philosophical दृष्टि or philosophical angle of discussion that I have given is understood by only very very few people. Therefore अर्जुन if you don't understand it I won't be surprised. That is why he is going to come down to धार्मिक दृष्टि and लौकिक दृष्टि. अध्यात्मिक दृष्टि is too subtle for people to grasp because that is based on the understanding अहम् सत्यम् जगन्मिथ्या, I am the only reality, the entire world consisting of three factors – the family, the body and the mind is मिथ्या, I the आत्मा alone am सत्यम्. Very few people will be able to understand this. It is a very very rare teaching. Therefore अर्जुन if you understand it is a great wonder, if you don't understand I won't complain. Therefore he says, अयं प्रकृतः आत्मा – this आत्मा which I have been talking about in all these verses especially from verse number twelve to twenty-five, this आत्मा is दुर्विज्ञेयः – extremely difficult to grasp. And that is why when I am suggesting two format – जीवजगदीश्वर format an आत्मानात्मा format, you will always admire आत्मानात्मा

format but when sorrow comes we would certainly love to use not आत्मानात्मा format, we will always love to use जीवजगदीश्वर format. 'O lord! Please save me' this will come naturally. अहम् सत्यम् जगन्मिथ्या format even after several years of Vedantic study is not easy. Who says? कृष्ण says. दुर्विज्ञेयः too subtle to implement in life. किं त्वाम् एव एकम् उपातमे – why should I criticize you only or find fault with you only. उपातमे means to find fault, to complain against. So why should I find fault with you only for not understanding. So if you don't understand why should I find fault with you only भ्रान्तिनिमित्ते साधारणे – when this non-understanding or misunderstanding is common to all people. When ignorance is common to all people why should I find fault with you only. So भ्रान्तिनिमित्त means the cause of confusion. And ignorance is the cause of confusion. साधारण means universal. Very careful. So everybody cries like you and why should I specially complain that you are crying unnecessarily. And in fact, if there is someone who is not crying he will become a black sheep; in fact, many people experience that at home also. Suppose if you are not going to join them in their worry or grief then they will say after वेदान्त you have lost your love for family, you have lost your care for family, this वेदान्त has dried up all the wetness in your heart. Your compassion is gone, your love is gone. When do you have love? When you also panic and cry and flare-up and do everything. You are supposed to be a sane person. And if you are balanced you are supposed to be insane. Therefore to be a गृहस्थ ज्ञानि is very difficult. So what you have to do is a little acting. So you should learn to act. Don't

say it is hypocrisy. It is not hypocrisy. Because they won't understand or because they will misunderstand Therefore you have to do some intelligent acting. Therefore if you are in Rome learn to be a Roman. For grammar students साधारणे भ्रान्तिनिमित्ते are in the seventh case. सति सप्तमी. भ्रान्तिनिमित्ते साधारणे सति when the confusion is universal why should I find fault with your confusion. And the word उपात्मि is not सति सप्तमी. It is a verbal form उप+आ+√तम्, आत्मनेपदि लट्, उत्तमपुरुषः एकवचनम्. So why should I find fault with you alone when the confusion is universal. So अयम् आत्मा कथं दुर्विज्ञेयः – how is this आत्मा very subtle. Or how do you say the आत्मा is subtle and why do you say the आत्मा is subtle. Subtle means difficult to understand. दुःखेन विज्ञातुं शक्यः दुर्विज्ञेयः. इति । आह – that कृष्ण Himself explains. And what is that? We will read the श्लोक.

Verse 02-29

आश्चर्यवत्पश्यति कश्चिदेन्-
माश्चर्यवद्ददति तथैव चान्यः ।
आश्चर्यवत्त्वैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ गीता २-२९ ॥

I will give you the gist of the verse. I have elaborately discussed this topic in my मूलम् class. And since I am assuming that you are all familiar with my मूलम् class I am not going to elaborate that much, I am only focusing on the भाष्यम्. So here in this श्लोक what कृष्ण says is the आत्मा topic is a great wonder and only rarely available in the world like any other wonder. So just as any wonder is only rarely available the

आत्मज्ञानम् is also extremely rare. How do you know that आत्मज्ञानम् is extremely rare? Because there are very few people who talk about it, and there are only few people who come to listen and among the few listeners, even fewer people understand. Therefore with regard to आत्मज्ञानम् everything is in minority. Speakers are in minority, listeners are in minority, the ones who understand are in a further minority indicating that this is a wonder or a very very rare thing. So this is the gist of the श्लोक. Now I will go to the भाष्यम्.

आश्चर्यवद् आश्चर्यम् अदृष्ट-पूर्वम् अद्भुतम् अकस्माद् दृश्यमानं तेन तुल्यम् आश्चर्यवद् आश्चर्यम् इव एनम् आत्मानं पश्यति कश्चित्।

So the first word is आश्चर्यवत्. शङ्कराचार्य gives the meaning of the word आश्चर्यम्. आश्चर्यम् is equal to अदृष्ट-पूर्वम्, that which is not experienced before, is equal to अद्भुतम् – therefore it is wonderful, extraordinary. If it has been seen before then it will come under ordinary category. It is not seen before, what is not seen before? आत्मज्ञानम्. And therefore it is extraordinary. And therefore अकस्माद् दृश्यमानम् – it is seen very very rarely. अकस्माद् means rarely. दृश्यमानम् means heard or talked about here and there and not in many places. This is the meaning of आश्चर्यम् in general. Now if you take हिमालय, or Taj mahal, or Niagara falls, what do you mean by the word it is a wonder of the world? That means it is very very rarely seen or heard. This is the meaning of आश्चर्यम्. What about आत्मज्ञानम्? He says, तेन तुल्यम् – आत्मज्ञानम् is also extraordinary like any other extraordinary thing in the creation.

Therefore you won't find many universities offering the आत्मज्ञानम् course. And not only that now in many आश्रमs also you go there will be activities galore except शास्त्र विचार. At least in olden days the main function of the आश्रमs was शास्त्र विचार. Now you take a statistical study of today's आश्रमs, you will find temples are there, विशेष पूजाs are there, कुण्डलिनी of course is there, all kinds of things are there but systematic *shastric* teaching is becoming rare even in आश्रमs. Therefore आश्चर्यम्. Therefore he says, तेन तुल्यम् आश्चर्यवद् । Here वत् is in the sense of comparison and not in the sense of possession. Therefore शङ्कराचार्य says, आश्चर्यम् इव एनम् आत्मानं पश्यति कश्चित् – so people see this आत्मा or the आत्मज्ञानम् as such an extraordinary thing. And not only do they see this आत्मज्ञानम् as an extraordinary thing, they also share this आत्मज्ञानम् also as an extraordinary thing. That is said in the next paragraph which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

आश्चर्यवद् आश्चर्यम् अदृष्ट-पूर्वम् अद्भुतम् अकस्माद् दृश्यमानं
तेन तुल्यम् आश्चर्यवद् आश्चर्यम् इव । एनम् आत्मानं पश्यति
कश्चित् ।

Until now Lord कृष्ण elaborately talked about आत्मज्ञानम् as a means of solving the problem of sorrow. So शोकनिवर्तक उपायत्वेन आत्मज्ञानम् उक्तम्. And this आत्मज्ञानम् topic कृष्ण wants to conclude in the thirtieth verse and before concluding this topic कृष्ण is glorifying आत्मज्ञानम्. So the twenty-ninth verse is आत्मज्ञानम् स्तुति. How does He glorify? By pointing out that आत्मज्ञानम् is extremely rare in the world. Therefore it is extremely valuable and great. And to establish the rareness of आत्मज्ञानम् कृष्ण points out आत्मा is extraordinary and therefore आत्मज्ञानम् is rare. Since आत्मा is extraordinary आत्मज्ञानम् is also extraordinary and therefore आत्मज्ञानम् is not ordinarily available in every human being. And how do you say आत्मा is extraordinary? कृष्ण says whoever is associated with आत्मा looks upon the आत्मा only as an extraordinary thing. And who are the people who are associated with the आत्मा? Three.

- 1) The knower is associated with आत्मा.
- 2) The teacher is associated with आत्मा.
- 3) And the listener is associated with आत्मा.

So first when I know the आत्मा I see it as extraordinary one and when I choose to teach that आत्मा, I talk about the आत्मा as an

extraordinary one, and when a student listens, the listener also listens to the आत्मा an extraordinary one. Therefore आत्मा is extraordinary, therefore आत्मज्ञानम् is extraordinary, therefore आत्मज्ञानम् is rare, therefore it is great, therefore अर्जुन don't take it lightly. This is the approach. Now first he talks about the seer of the आत्मा. कश्चित् एनम् आश्चर्यवत् पश्यति. A rare knower of the आत्मा knows the आत्मा as an extraordinary one. And the word आश्चर्यम् शङ्कराचार्य commented as अदृष्ट-पूर्वम्. What do you mean by wonder? That it is not seen before. अदृष्ट-पूर्वम् is equal to अद्भुतम् is equal to अकस्माद् दृश्यमानम्. अकस्माद् दृश्यमानम् means inexplicably known or rarely seen. अकस्माद् means inexplicable. न विद्यते कस्मात् यस्य सः. So अकस्माद् दृश्यमानम्. This is the meaning of आश्चर्यम्. Then he gives the meaning of आश्चर्यवत्. What is the meaning of वत्? He says, तेन तुल्यम्. The word तुल्यम् is the meaning of the suffix वत् which is occurring in the श्लोक. तुल्यम् governs तृतीया विभक्ति. Therefore तेन आश्चर्येण तुल्यम् आश्चर्यवद्. आश्चर्यवत् means आश्चर्यम् इव। Thus आत्मा is comparable to any wonder in the world. And in this manner कश्चित् पश्यति a very very rare ज्ञानि sees the आत्मा as such a wonder. Ok up to this we saw in the last class. Continuing;

आश्चर्यवद् एनं वदति तथा एव च अन्यः ।

So now he comes to the next person. So previously we talked about a ज्ञानि who knows the आत्मा. Every knower need not become a गुरु. But every गुरु has to be a ज्ञानि. Now in the previous paragraph we have talked about a ज्ञानि now we are talking about a ज्ञानि who has become a गुरु. And as गुरु he

talks about the आत्मा. And when he talks about the आत्मा how does he look at it? Normally what happens is when we see a wonderful thing for the first time there is a wonder. But if you want to stay in that place like in कैलास मानसरोवर. You won't look at the कैलास at all. Even तिरुपति we are waiting for seven hours in queue for getting that one minute दर्शनम् and we are so happy to have the दर्शनम्. Suppose somebody says you can sit here for the rest of the day. Then we see for two minutes and then at the third minute slowly we start observing who are all coming! So generally an आश्चर्यम् is an आश्चर्यम् for the first time thereafter the आश्चर्यम् status comes down. But कृष्ण says in the case of आत्मा a ज्ञानि sees it as a wonder and he continues to see it as a wonder and even when he becomes a गुरु and he may teach वेदान्त for thirty years but still that आत्मा's wonder status continues. It is as though looking at a fresh wonder. That is why you never get bored with वेदान्त; I suppose. Because people may ask all the courses come to an end but your class is not ending at all, even some drivers ask the question. They talk to each other. This lady is attending the classes for twenty-five years, God alone knows what is she studying? Because it is a wonder throughout. Therefore आश्चर्यवद् एनं वदति तथा एव च अन्यः. Here अन्यः refers to the one who talks about the आत्मा; the गुरु, the आचार्य. So this is the second person associated.

And who is the third one? The student should not be left out. That is said here.

आश्चर्यवत् च एनम् अन्यः शृणोति ।

The third person is the listener, the student. The student also listens to the आत्मा with wonderment. Because if you take केनोपनिषत्, the teacher says, “It is not the known.” Then the student thinks it will come under unknown category. Then the teacher says, “No, It is not the unknown.” Then you will think it is known category. Then he says, “It is not the known also.” “It is neither the known nor unknown, and the one who says ‘I know’ he doesn’t know and the one who says ‘I don’t know’ he knows.” It is full of wonder because आत्मज्ञानम् happens to be I am the आत्मा. Therefore it is always a wonder. So the extraordinary nature of the आत्मा is it is not an object but it happens to be the very subject. That is the wonder here. So **अन्यः** that is श्रोता एनम् आश्चर्यवत् शृणोति.

श्रुत्वा दृष्ट्वा उक्त्वा अपि एनं वेद न च एव कश्चित् ।

So incidentally we should note, आश्चर्यवत् च एनम् अन्यः शृणोति, शङ्कराचार्य is only writing the मूलम् and he does not write a commentary because once the first one is known the second and third one are similar, Therefore he doesn’t write a commentary. And now he has come to the fourth quarter of the verse. **श्रुत्वा अपि एनम् वेद न च एव कश्चित्**. So **श्रुत्वा – दृष्ट्वा उक्त्वा अपि**. So he is including all the three. Even after hearing, even after seeing, even after talking about that आत्मा **कश्चित् एनं न एव वेद** – there are some rare people who never know that आत्मा. This can be interpreted in two ways. One way is some students never understand what the आत्मा is, because of their weakness, because of their orientation for objectification. And therefore some students never know the आत्मा is one

meaning. And then the second meaning is even the wise man does not know the आत्मा, that also we can add. The wise man does not know the आत्मा in the sense आत्मा never becomes an object of knowledge for him. Because शङ्कराचार्य writes दृष्ट्वा उक्त्वा अपि. Therefore even after knowing that आत्मा दृष्ट्वा, उक्त्वा अपि – even after teaching that आत्मा, even the listener, even the seer, even the teacher गुरु does not know the आत्मा in the sense it never becomes an object of knowledge. So that way also we can take. Otherwise the common meaning is that an unqualified student never knows the आत्मा in spite of listening for years. Therefore the idea is with regard to आत्मा everything is a wonder, therefore आत्मा is extraordinary and therefore आत्मज्ञानम् is a rare thing. Continuing;

अथ वा यः अयम् आत्मानं पश्यति स आश्चर्य-तुल्यो । यो वदति, यः च शृणोति । सः अनेक-सहस्रेषु कश्चिद् एव भवति । अतो दुर्बोध आत्मा इति अभिप्रायः ॥२-२९॥

शङ्कराचार्य gives a second interpretation for the same श्लोक. In the previous interpretation we said कश्चित् एनम् आश्चर्यवत् पश्यति. The word आश्चर्यवत् should be read along with एनम्. एनम् refers to what? This आत्मा. So a person knows the आत्मा as a wonder. So there आश्चर्यवत् should go along with एनम्, therefore wonderness is associated with the आत्मा. In the second interpretation we don't say आत्मा is a wonder. Then the wonderness is associated with the seer, the speaker and the listener. Therefore in this interpretation आश्चर्यवत् should be connected with कश्चित्. Earlier आश्चर्यवत् एनम् पश्यति, आश्चर्यवत् एनम् शृणोति. एनम् has to be placed nearby. आत्मा,

the object is wonder. Here we don't say the object is wonder. But the seer of आत्मा is a wonder, the speaker of आत्मा is a wonder and the listener of आत्मा is also a wonder. Therefore he says अथ वा यः अयम् आत्मानं पश्यति – a person who becomes a ज्ञानि, a knower of आत्मा. पश्यति does not mean visually perceives. पश्यति means अन्तःकरणेन जानाति. The one who knows this आत्मा is a wonder. Therefore आत्मदर्शि is a wonder. सः आश्चर्य-तुल्यः भवति – he is a rare person. Then यः वदति (सः आश्चर्य-तुल्यः भवति) – the one who speaks about आत्मा. The toughest task is teaching the आत्मा. That is why केनोपनिषत् teacher said

न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥ केनोपनिषत् १-३ ॥

We don't know आत्मा and we don't know how anyone can teach about आत्मा. Therefore the speaker of आत्मा is a wonder. So what is the sentence? आश्चर्य-तुल्यः भवति. यः वदति (सः आश्चर्य-तुल्यः भवति). Similarly, यः च शृणोति (सः आश्चर्य-तुल्यः भवति) – the ones who listen, the students are also wonderful. Not only is the teacher wonderful, कृष्ण says, students are also equally wonderful. Remember it is not mere placating. It is a wonder because you have to listen without listening, I have to speak without speaking, because आत्मा is not an object of any process. Therefore सः आश्चर्य-तुल्यः भवति. सः अनेक-सहस्रेषु कश्चित् एव भवति – such a person is only one among thousands of people. अनेक-सहस्रेषु means among thousands or millions कश्चित् एव भवति – there is only one person. Ok, what is the conclusion? He says, अतः दुर्बोधः आत्मा इति अभिप्रायः – therefore आत्मा is not easily understandable. So he only uses

the word **दुर्बोधः**. He doesn't say it is impossible to know but he says it is extremely difficult to know. And the difficulty being *knowing without objectification*. To put in one sentence: knowing without objectification is the wonder in Self-knowledge. **इति अभिप्रायः** – this is the implicit meaning, the hidden meaning of the twenty-ninth verse. So whenever in the commentary the word **अभिप्रायः** is used it means that it is not explicitly said by कृष्ण but this is the intention behind the twenty-ninth verse. This is the undercurrent behind this verse. The **अन्वय** based on the first interpretation is, **कश्चित् एनम् आश्चर्यवत् पश्यति । तथा एव च अन्यः (एनम्) आश्चर्यवत् वदति । अन्यः च एनम् आश्चर्यवत् शृणोति । श्रुत्वा अपि कश्चित् (एनम्) न एव वेद च ।** In this interpretation **आश्चर्यवत्** will have adverbial force. In the second interpretation it will have adjectival force. So **आश्चर्यवत्** as an adverb and **आश्चर्यवत्** as an adjective is the technical difference.

Now the introduction of the next verse.

अथ इदानीं प्रकरणार्थम् उपसंहरन् ब्रूते –

So **अथ इदानीम्**. **अथ** means after the glorification of **आत्मज्ञानम्** as a rare event, which is an aside topic, now कृष्ण concludes the primary topic of this portion i.e., from verse number twelve to thirty. **प्रकरणार्थम् उपसंहरन्** – winding up or concluding or closing **ब्रूते** – कृष्ण makes the following observation. **उपसंहरन् कृष्णः ब्रूते**. What does he say? We will read.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ गीता २-३० ॥

This श्लोक being उपसंहारः, conclusion, it is always the repetition of the teaching given in the beginning. उपसंहार is always the repetition of उपक्रम. That is why we say उपक्रम and उपसंहार we should observe and I have given the example of the News also. In the beginning they will say the headlines and in the end they will repeat the headlines, similarly कृष्ण is repeating the idea which he gave in the twelfth श्लोक. What is the twelfth श्लोक?

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ गीता २-१२ ॥

The twelfth श्लोक said आत्मा नित्यः. And now the उपसंहार, the thirtieth श्लोक also says आत्मा नित्यः. Therefore what is the central theme of this portion? आत्मा नित्यः is the topic and all others are only corollaries of this. And therefore शोचितुम् न अर्हसि you should not grieve. आत्मा is eternal, therefore don't grieve is the topic. And that is said in the thirtieth श्लोक also. And instead of using the word नित्यः कृष्ण uses the expression आत्मा cannot be killed by anyone. So indestructible is the word which essentially means नित्यः. Now we will go to the भाष्यम्.

देही शरीरी नित्यं सर्वदा सर्वावस्थासु अवध्यो निरवयवत्वात् नित्यत्वात् च । तत्र अवध्यः अयं देहे शरीरे सर्वस्य सर्व-गतत्वात् स्थावरादिषु स्थितः अपि ।

देही is equal to शरीरी which means आत्मा. नित्यम् is equal to सर्वदा सर्वावस्थासु. Here the word नित्यम् should not be translated as eternal. Very careful. Here the word नित्यम् is adverbial and it means at all times and at all places and under all conditions. So नित्यम् is equal to सर्वदा at all times or at any time सर्वावस्थासु means under all circumstances आत्मा is अवध्यः – cannot be killed. कृष्ण doesn't give the reason. शङ्कराचार्य reminds निरवयवत्वात् because आत्मा is partless like the space. Just as the space cannot be destroyed it being partless, similarly, आत्मा also. And also नित्यत्वात् – it being eternal it is अवध्यः, it is indestructible. So नित्यत्वात् च अवध्यः भवति. Then there is a word तत्र which should be connected with देहे शरीरे. Where is that आत्मा? आत्मा is *there* in the body. So देहे is in the मूलम् which means शरीरे in the body and the word अयम् refers to देही, the आत्मा. So अयम् देही, the आत्मा which is देहे शरीरे. देहे is equal to शरीरे which is in the body. Now the question is whose body? सर्वस्य – in the body of all. सर्वस्य is equal to स्थावरादिषु – in all the bodies including स्थावरम्. The word स्थावरम् literally means stationary. And the word stationary can be translated as a stationary inert object like a mountain that is also called स्थावरम्. And it can refer to a plant which is also called स्थावरम्. Thus we have got अचेतन स्थावरम् also which is a mountain, we have got चेतन स्थावरम् also which is a वृक्षः. Now according to the context we should translate it as अचेतन स्थावरम् or चेतन स्थावरम्. Here in स्थावरादिषु whether it points to अचेतन or चेतन is the question. We should know it is चेतन स्थावरादिषु. Because here we are talking about the जीवात्मा and जीवात्मा cannot be there in a

mountain or stone. Therefore the word **स्थावरम्** refers to the non-moving tree also, the **देही** is there. So **सर्वस्य** is equal to **स्थावरादिषु**. Even though **सर्वस्य** is singular number **शङ्कराचार्य** gives the meaning in the plural number. Because he is giving only the meaning. And why do you say **देही** is in all the living beings? For that he gives the reason. **सर्वगतत्वात्** – because it is all-pervading, it is there in all the living beings including the **स्थावरम्** like plants. Then **शङ्कराचार्य** supplies two words in the **श्लोक**. **स्थितः अपि** – even though it is present. **स्थितः** means present, living, residing, etc. Ok, what does it mean? The idea is even though **आत्मा** is in the body of everyone when the body is destroyed **आत्मा** will not be destroyed. Normally, when there is a container and a content, you have got a vessel, a pot and milk is there. When the pot is broken what happens is the milk spills and disintegrates and gets destroyed. So the normal law is when the container is destroyed the content gets destroyed but in the case of **आत्मा** when the body the container gets destroyed the **देही**, the **आत्मा** is not destroyed. Like what? The space is not destroyed when the pot is destroyed. That he reminds, so **स्थितः अपि**. The word **स्थितः** should be connected with **देहे शरीरे स्थितः अपि**. Ok, therefore what? Therefore don't grieve. That is the last upshot. That is said here in the next paragraph.

**सर्वस्य प्राणि-जातस्य देहे वध्यमाने अपि अयं देही न वध्यो ।
यस्मात्, तस्माद् भीष्मादीनि सर्वाणि भूतानि उद्दिश्य न त्वं
शोचितुम् अर्हसि ॥२-३०॥**

So now शङ्कराचार्य summarizes the first line. What is the essence of the first line? सर्वस्य प्राणि-जातस्य देहे वध्यमाने अपि – even when the physical body of any living being is destroyed. जात means समूहः, group or multitude. देहे वध्यमाने अपि सति सप्तमी. Even when the body is destroyed, अयं देही न वध्यः – this आत्मा is never destroyed. यस्मात् (एवम्) तस्माद् – because of this particular reason that when the body is destroyed the embodied Self is not destroyed सर्वाणि भूतानि उद्दिश्य त्वं शोचितुम् न अर्हसि – you cannot grieve over any living being. सर्वाणि भूतानि means any living being. Here the word भूतानि we might get a doubt whether भूतानि refers to पञ्चभूतानि or not. शङ्कराचार्य makes it clear. Here the word भूतानि does not refer to the पञ्चभूतs but here भूत means a living being. Therefore may you not grieve over any living being. What do you mean by any living being? We don't grieve over all living beings. If we are going to grieve over all living beings, every time we read the obituary column we should cry profusely. Therefore शङ्कराचार्य carefully adds भीष्मादीनि – like भीष्म-द्रोण etc., भूतानि. And शङ्कराचार्य supplies a word उद्दिश्य. उद्दिश्य means over them, with regard to them. शोचितुम् न अर्हसि. So this is the thirtieth verse उपसंहार श्लोकः. And this portion alone is called साङ्ख्ययोग portion. From twelve to thirty is साङ्ख्ययोगः. The अन्वय is, हे भारत! सर्वस्य देहे (स्थितः अपि) अयम् देही नित्यम् अवध्यः (भवति) । तस्मात् त्वम् सर्वाणि भूतानि (उद्दिश्य) शोचितुम् न अर्हसि ।

Continuing;

इह परमार्थ-तत्त्वापेक्षायां शोको मोहो वा न सम्भवति इति उक्तम् ।
न केवलं परमार्थ-तत्त्वापेक्षायाम् एव किन्तु –

So इह परमार्थ-तत्त्व-अपेक्षायां शोकः मोहः वा न सम्भवति इति उक्तम्. इह means in the thirtieth verse. इति उक्तम् – the idea has been given. What idea? शोकः मोहः वा न सम्भवति – there is no scope for grief or conflict. From what standpoint? परमार्थ-तत्त्व-अपेक्षायाम् – from the standpoint of आत्मज्ञानम्, the highest truth. So that is what I called अध्यात्मिक दृष्ट्या from spiritual angle there is no scope for any grief or conflict. इति उक्तम् this has been said in the thirtieth श्लोक and it has been completed. Now we are going to approach अर्जुन's problem from ethical angle. So philosophical angle is over now we are coming to ethical angle. Now what is the supposition? अर्जुन may argue that हे कृष्ण! I understand what you say. That I should not worry over the death of आत्मा because आत्मा doesn't die. I should not worry over the death of अनात्मा because अनात्मा death is a natural fact. Therefore I should not worry over a fact. अपरिहार्ये अर्थे शोचितुम् न अर्हसि. Therefore आत्मा's mortality cannot be the cause, because आत्मा doesn't have mortality and अनात्मा's mortality cannot be the cause because that is it's very nature. Therefore अर्जुन says I am not grieving over that. If भीष्म dies I won't grieve because I accept जातस्य हि ध्रुवो मृत्युः, therefore भीष्म the body will have to die. And if भीष्म dies I am willing to accept it quoting the श्लोक जातस्य हि ध्रुवो मृत्युः. Then why are you worrying? If भीष्म dies naturally, I will accept. But my problem is you are making me the cause of their death. So my problem is not भीष्म's death if it is natural. But my problem is why am I forced to do such an action and when am I becoming the killer of my own people, killing anyone is हिंसा and killing my own people who are to be

protected by me that will be the violation of the rule of अहिंसा. So my grief is not the death of भीष्म, my grief is violation of अहिंसा परमोधर्मः, it is the धर्मशास्त्र. Therefore why are you asking me to violate the धर्मशास्त्र विधि. That is what is disturbing me. If today itself he passes away naturally I will not cry. Because he is aged. But my problem is how can I violate the rule of अहिंसा. कृष्ण says from ethical angle also I will justify. Therefore इति उक्तम्. Then न केवलं परमार्थ-तत्त्व-अपेक्षायाम् – not only is this महाभारत war legitimate, not only from spiritual angle but महाभारत war is legitimate from धार्मिक angle, ethical angle also. Therefore you cannot protest based on ethics. That is what is said here किन्तु. The sentence is incomplete. You have to complete it. किन्तु स्वधर्म दृष्ट्या अपि शोकः मोहः वा न सम्भवति. That is said in the verse we will read.

Verse 02-31

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ गीता २-३१ ॥

I will give you the gist of the verse. All of them we have seen in the मूलम् elaborately. I have to only summarize. कृष्ण divides violence into two types – one is legitimate violence and another is illegitimate violence. Proper violence and improper violence. Proper violence is that violence which is taken to as a last resort and to protect the धर्म. And proper violence is ethical. So अहिंसा अपि धर्मः हिंसा अपि कदाचित् धर्मः भवति. And therefore हिंसा should not be done is a general rule. हिंसा can be exceptionally done is a specific rule. One is उत्सर्गः, another

is अपवादः. And महाभारत war comes under proper violence, legitimate violence. Therefore धर्म्यात् युद्धात्. Proper violence is called धर्म्य युद्धम् or धर्म युद्धम्. And that is ok for क्षत्रियस्य – a क्षत्रिय. And here one more aside point I would like to add. The word क्षत्रियस्य also should be underlined. Because nowadays many religious organizations are talking about धर्म युद्धम् as proper and in support of that they quote this verse also. But we should note धर्म युद्धम् is also proper only if it is taken to by an authorized group. धर्म युद्धम् should be fought not by anyone. कृष्ण says क्षत्रियस्य. A ब्राह्मण cannot take to धर्म युद्धम्. A वैश्य cannot take to धर्म युद्धम्. A शूद्र cannot take to धर्म युद्धम्. धर्म युद्धम् is allowed only by an authorized group, either authorized by the king in the olden days or it should be authorized by the government. In democracy the police or the army authorized by the government can take to violence and not other unauthorized people.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 02-31 Continuing:

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ गीता २-३१ ॥

With the thirtieth verse Lord कृष्ण concludes his arguments based on अध्यात्मिक दृष्टि, philosophical arguments were given in support of the महाभारत war and also as a remedy for अर्जुन's sorrow. And now from the thirty-first verse up to thirty-third कृष्ण is coming down to the धार्मिक दृष्टि. अर्जुन may say that it is improper to fight the war because war is violence and violence is unethical, immoral. Because according to धर्मशास्त्र अहिंसा परमोधर्मः is the rule. And I will be violating that rule. Therefore I will not fight, अर्जुन may argue. For that कृष्ण gives the answer. Even though violence is unethical generally, but it is not an absolute rule. There are exceptions to that rule, the exception being for the sake of protecting धर्म violence is alright if all the non-violent means have been exhausted. Violence should not be used as the first means to protect धर्म but only as the last means. From that angle कृष्ण argues that अर्जुन you have to fight because it is for the sake of धर्म and because we have exhausted all non-violent methods that is the last resort also. And above all I emphasized in the last class even for protecting धर्म, even as the last resort violence cannot be taken to by all the people, a group of सन्न्यासिs cannot take to violence quoting this verse, only the authorized group has the right to use legitimate violence. And in a

democracy the authorized group is the army and the police. Citizens can never take to violence, even if it is for the sake of धर्म and as a last resort. And when the head of the state is a king, then whoever has been authorized by the king they alone can take to violence. Based on वर्णाश्रमधर्म क्षत्रिय alone can resort to violence and not ब्राह्मण, not वैश्य, not शूद्र. And in this case अर्जुन happens to be a क्षत्रिय, Therefore he has the legitimate duty to use violence. This is the argument given in these three verses. Now we will enter into the भाष्यम्.

स्वधर्मम् अपि – स्वो धर्मः क्षत्रियस्य युद्धम् । तम् अपि अवेक्ष्य त्वं न विकम्पितुं प्रचलितुं न अर्हसि, स्वाभाविकाद् धर्माद् आत्मस्वाभाव्याद् इति अभिप्रायः ।

So **स्वधर्मम् अपि**. After that we should put a dash. This is just to indicate the beginning of the verse. First he gives the meaning of **स्वधर्मः**, it is a compound word. Therefore he splits it as **स्वः धर्मः स्वधर्मः**. **स्वः** means one's own. **धर्मः** means duty. And what does it mean in this context. **क्षत्रियस्य**. Because अर्जुन is a क्षत्रिय here **स्वधर्मः** refers to **क्षत्रियस्य स्वः धर्मः** the own duty of a क्षत्रिय is equal to what? What is क्षत्रिय's duty? **युद्धम्**. So **क्षत्रियस्य स्वः धर्मः** is equal to **युद्धम्**. **तम् अपि अवेक्ष्य** from the standpoint of the क्षत्रिय's duty of war also **न विकम्पितुं**. **अवेक्ष्य** means observing, seeing, looking into. **विकम्पितुं** is in the मूलम्, is equal to **प्रचलितुम्** – to deviate or to stray away from, **न अर्हसि** – you should not. So from the standpoint of क्षत्रिय's duty of war also you should not deviate or move away. Now the question is move away from what? That is not in the श्लोक. Therefore शङ्कराचार्य supplies that.

स्वाभाविकात् धर्मात् – you should not move away from your natural duty. What do you mean by **स्वाभाविकात्**? **आत्मस्वाभाव्यात्**. **स्वाभाव्यम्** means **स्वभावः**. **स्वभावः** means character. And **आत्मा** here does not mean **सच्चिदानन्द आत्मा** but **अन्तःकरणम्**. Therefore **आत्मस्वाभाव्यम्** means **अन्तःकरण गुणः**. **स्वाभाविकात्** is equal to **आत्मस्वाभाव्यात्**. So from that **धर्म** you should not deviate. Here also there is a subtle point. That **शङ्कराचार्य** doesn't say that your duty is to fight because you belong to **क्षत्रिय जाति**. **शङ्कराचार्य** doesn't seem to emphasize the **जाति** or hereditary duty. **स्वः** he translates as according to your **स्वभाव**. This is a big debate that is going on now as to whether a person's career or profession should be based on heredity or one's character propensity or inclination. The caste system claims that the career should be based on birth or heredity only. And that is being questioned now. Whether we should support the caste system which means duty based on birth. If **शङ्कराचार्य** is supporting that he should have said here **अर्जुन** according to your caste you are a **क्षत्रिय**, you belong to the **क्षत्रिय जाति**. Instead of using the word **जाति** he says **स्वाभाव्यात्**, **गुणतः** according to your character you have to do the duty of the war. These are all just notes that we get from **शङ्कराचार्य**'s **भाष्यम्**. So **स्वाभाविकात् धर्मात् आत्मस्वाभाव्यात्**. Why **पञ्चमी विभक्तिः**? **विकम्पितुं**, you should not deviate *from* your natural **धर्म**.

तत च युद्धं पृथिवी-जय-द्वारेण धर्मार्थं प्रजा-रक्षणार्थं च इति, धर्माद् अनपेतां परं धर्म्यम् । तस्माद् धर्म्याद् युद्धात् श्रेयः अन्यत् क्षत्रियस्य न विद्यते हि यस्मात् ॥

शङ्कराचार्य has completed his commentary on the first line. Now he enters the second line. There the word is **धर्म्याद् युद्धात्**. The word **धर्म्यम्** means that which is in keeping with **धर्म**. And in **संस्कृत** it is explained as **धर्माद् अनपेतम्**, **अनपेतम्** means in keeping with, in harmony with, in consonance with, not deviating from. **अप+√इ तप् प्रत्ययान्त रूपम्**. **धर्माद् अनपेतम्** means not deviating from justice or righteousness. That means fair or just. And **कृष्ण** says **धर्म्याद् युद्धात्**, the war is just and fair and righteous. So naturally the question will come how can you say war is righteous and fair. Because in war violence is going to take place. Therefore it is going to be unjust. How do you say a war is in keeping with justice? For that **कृष्ण** doesn't give the answer. **कृष्ण** doesn't say why the war is fair. So **शङ्कराचार्य** explains that in the commentary. He says, **युद्धम्** – when a **क्षत्रिय** fights a war **पृथिवी-जय-द्वारेण** – he can get control over the kingdom. So through war a **क्षत्रिय** gets control over the kingdom or society or the earth. And once he gets the control **धर्मार्थम्** – through his power he can protect **धर्म**, he can promote **धर्म**, he can promote justice. Therefore war will help a **क्षत्रिय** in controlling the country and through that promote justice, therefore indirectly it is a just war only. So **पृथिवी-जय-द्वारेण धर्मार्थम्**. By controlling the society he can control **धर्म**. And by controlling **धर्म** indirectly **प्रजा-रक्षणार्थं च** – the **क्षत्रिय** protects the **प्रजा**, the citizens of the country also. Thus ultimately it is a destruction for a constructive purpose. And since the ultimate purpose is constructive, war is only **धर्म्यम्**. So **पृथिवी-जय-द्वारेण धर्मार्थम् पृथिवी-जय-द्वारेण प्रजा-रक्षणार्थं च इति हेतोः**. Because of these

reasons war is superficially destructive but ultimately it is constructive only. इति हेतोः धर्माद् अनपेतम् it is a just war, it is a धार्मिक war. Therefore कृष्ण calls it परं धर्म्यम्, it is a supremely just war, it is a righteous war. Up to this is the explanation of the adjective धर्म्यम् which is used for युद्धम्. And तस्माद् धर्म्याद् युद्धात् अन्यत् श्रेयः न विद्यते it is in the मूलम्. So here the word श्रेयः means श्रेयः साधनम्, good means for the well-being. श्रेयः literally means well-being. But in this context श्रेयः should be understood as श्रेयस्कारणम्, श्रेयोमार्गः, श्रेयः साधनम् means for the well-being. Well-being of whom? क्षत्रियस्य – for a क्षत्रिय. It is for the good or growth of a क्षत्रिय also, not only is it good for the society it is also good for the very क्षत्रिय who fights the war. And not only is it good, कृष्ण says there is nothing else which is a better means of well-being than a righteous war. Therefore अन्यत् श्रेयः – another better means धर्म्याद् युद्धात् – other than a righteous war न विद्यते – doesn't exist. For whom? Not for a ब्राह्मण or वैश्य or शूद्र but for a क्षत्रिय there is no more better means for spiritual growth other than a righteous war. And हि is in the मूलम्, is equal to यस्मात्, यस्मात् means because of this reason. And you should connect it to the first line - because of this reason you should not deviate from your natural duty. The अन्वय is, स्वधर्मम् अवेक्ष्य अपि च (त्वम्) विकम्पितुम् न अर्हसि । क्षत्रियस्य हि धर्म्यात् युद्धात् अन्यत् श्रेयः न विद्यते । श्रेयः is neuter gender सकारान्तः नपुंसकलिङ्गः श्रेयस् शब्दः, श्रेयः श्रेयसि श्रेयांसि इति रूपाणि. Since श्रेयः is neuter gender अन्यत् is also in नपुंसकलिङ्गम्, श्रेयस् शब्दस्य विशेषणम्. And here श्रेयस् means श्रेयः साधनम्. Continuing;

कुतः च तद् युद्धं कर्तव्यम् इति उच्यते –

So कुतः च – because of the following reasons also अर्जुन, the क्षत्रिय, has to fight this war. So कुतः च means because of what more reasons अर्जुन should fight is the question. Because the श्लोक is going to give some more reasons, Therefore शङ्कराचार्य raises the question because of what more reasons. Already some reasons have been given धर्म-रक्षणार्थम्, प्रजा-रक्षणार्थम्, has been given. And क्षत्रियस्य श्रेयस्करम् also has been given. So three reasons have been given. And now the fourth reason is going to come in the next श्लोक. It is स्वर्ग-द्वारम् also, the war will lead a क्षत्रिय to वीरस्वर्गः a special type of heaven exclusively reserved for क्षत्रिय type of people. And for that he gives the introduction. कुतः च because of what more reasons युद्धं कर्तव्यम् – war should be fought. इति उच्यते – that is said. We will read verse thirty-two.

Verse 02-32

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ गीता २-३२ ॥

I will give you the gist of the verse. In this verse कृष्ण describes the महाभारत war as a wonderful opportunity that has come for अर्जुन. And why is it a wonderful opportunity? अपावृतम् स्वर्ग-द्वारम् – it is an open gateway to heaven. अपावृतम् means open. स्वर्ग-द्वारम् means gateway to heaven. This also how has it come? यत् ऋच्छया च उपपन्नम् – by chance it has come, you have tried your best to avoid this but still in spite of your effort it has come to you, therefore it is a God

given opportunity. Therefore don't let this opportunity slip from your hand. Why are you crying? This is the essence. Simple verse only. This is based on धर्मशास्त्र again, धार्मिक दृष्टि. Now we will read the भाष्यम्.

यद्-ऋच्छया च अप्रार्थितया उपपन्नम् आगतं स्वर्ग-द्वारम् अपावृतम् उद्घाटितम् । ये तद् ईदृशं युद्धं लभन्ते क्षत्रियाः हे पार्थ, किं न सुखिनः ते ॥२-३२॥

यद्-ऋच्छया is the word in the मूलम्, is equal to **अप्रार्थितया**. **यदृच्छा** means by chance it has come. And how do you define the chance? **अप्रार्थितम्**, that which has not been asked for by the person. So by chance. And in शास्त्र we don't accept the chance, therefore we say by पुण्यम्. Because of some प्रारब्ध पुण्यम् **उपपन्नम्** is equal to **आगतम्** means it has come to you, it has reached your door. शङ्कराचार्य doesn't translate **स्वर्ग-द्वारम्** because it is very clear. It is the gateway to heaven. And **अपावृतम्** is in the मूलम्, is equal to **उद्घाटितम्** means open. अप+आ+√वृ to open. So thus you have got an open gateway to heaven, may you enter it as quickly as possible. **ये तद् ईदृशं युद्धं लभन्ते ते क्षत्रियाः** – there are some rare क्षत्रियs who get such a युद्धम् as an open gateway to स्वर्ग. So **ते क्षत्रियाः** – there are some rare क्षत्रियs, **ये ईदृशं युद्धं लभन्ते** – who get such a rare war as an opportunity to go to heaven. All these are not commented by शङ्कराचार्य because they are all clear. Then He says, **हे पार्थ! अर्जुन ते सुखिनः न किम्?** Aren't they fortunate? So aren't such क्षत्रियs fortunate? And you fall under such a rare क्षत्रिय variety. Therefore seize the opportunity. So कृष्ण only says **ते सुखिनः**, they are fortunate.

शङ्कराचार्य changes it and asks in the form of a question 'Aren't they fortunate?' They are indeed fortunate. The अन्वय is हे पार्थ! सुखिनः क्षत्रियाः यदृच्छया उपपन्नम् अपावृतम् स्वर्ग-द्वारम् च ईदृशम् युद्धम् लभन्ते । Thus the word युद्धम् has got three adjectives यदृच्छया उपपन्नम् is one description of war. अपावृतम् स्वर्ग-द्वारम् is the description of war. कृष्ण calls युद्धम् as an open gateway to heaven. And ईदृशम् is the third description of युद्धम्. Such a युद्धम् fortunate क्षत्रियस alone get. Continuing;

एवं कर्तव्यता-प्राप्तम् अपि –

Now शङ्कराचार्य introduces the thirty-third verse. This verse also is धार्मिक दृष्टि. In the previous two verses कृष्ण said that fighting this war will give you a positive benefit and Therefore you have to fight this war. That means it will give you पुण्यम् and स्वर्गम्, it is the positive aspect. Now he puts in the negative language. Even if you don't want पुण्यम् and स्वर्गम् then also you have to fight this war. For what purpose? Not fighting this war will give you पापम् and नरकम्. Why, because for you fighting this war has come as a duty, as a धर्म. And if you don't do that it will come under स्वधर्मत्यागः, it will come under omission and omission of duty will give you a special पापम् called प्रत्यवाय. प्रत्यवाय पापम् will take you to नरकम्. Therefore to avoid पापम् and नरकम्, even if you don't want स्वर्गम्, you have to fight this war. This is the gist of this verse. We will see that. So he says कर्तव्यता-प्राप्तम् अपि – the war which has come to you as an obligation, obligatory duty. In this manner, leaving or giving up the war which has come to

you as an obligatory duty will result in पापम् and नरकम्. That is going to come in the following verse.

Verse 02-33

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ गीता २-३३ ॥

So the gist of the verse I told you is पापप्राप्तिः will come by युद्ध अकरणम्. Previous two verses say युद्ध करणात् पुण्यप्राप्तिः this verse says युद्ध अकरणात् पापप्राप्तिः च. Thus पुण्यपाप धार्मिक दृष्ट्या अपि युद्धम् कर्तव्यम् एव. Now we will go to the भाष्यम्.

अथ चेत् त्वम् इमं धर्म्यं धर्माद् अनपेतं सङ्ग्रामं युद्धं न करिष्यसि चेत्, ततः तद्-अकरणात् स्वधर्मं कीर्तिं च महादेवादि-समागम-निमित्तां हित्वा केवलं पापम् अवाप्स्यसि ॥२-३३॥

So अथ चेत् – अथ means on the other hand, चेत् means suppose, त्वम् इमम् धर्म्यम् सङ्ग्रामम् न करिष्यसि is in the मूलम्, धर्म्यम् is equal to धर्माद् अनपेतम्, that which is in keeping with धर्म, righteous or just. सङ्ग्रामम् is equal to युद्धम्, न करिष्यसि चेत् – if you don't fight this war, ततः – then is equal to तद्-अकरणात् that means युद्ध अकरणात् – by the omission of your duty in the form of युद्धम्. What will happen to you? The negative result is being said. स्वधर्मम् कीर्तिम् च हित्वा – you will lose both your स्वधर्म and also your कीर्तिः your fame, your prestige, your status. What type of status? महादेवादि-समागम-निमित्ताम् – so your status because you have fought with even भगवान् शिव for पाशुपतास्त्रम् and

got it. And even great people like इन्द्र etc., with whom you have fought and because of such great wars or battles you have got a great fame. समागम means encounter. So because of such great encounters with शिव, इन्द्र etc., you have got कीर्ति. महादेवादि-समागम should be read with कीर्ति. So such a fame which has come because of these reasons, हित्वा – you will lose. Because people won't remember those things, they will remember your running away from महाभारत war only. The later ones will overshadow the previous ones. So the later one is running away from the war. That alone will be remembered and all other previous glories will be erased from history books. So the word कीर्ति will be explained in the next verse as it is the seed for the next verse. The main idea here is स्वधर्मम् हित्वा पापम् अवाप्स्यसि – you will get पापम्. What पापम् is it called? प्रत्यवाय पापम् अवाप्स्यसि. अवाप्स्यसि is future tense. अव+√आप् परस्मैपदि लृट्, मध्यमपुरुषः, एकवचनम्. The अन्वय is, अथ त्वम् इमम् धर्म्यम् सङ्ग्रामम् न करिष्यसि चेत्, ततः स्वधर्मम् कीर्तिम् च हित्वा पापम् अवाप्स्यसि ।

न केवलं स्वधर्म-कीर्ति-परित्यागः –

So with the thirty-third verse the धार्मिक दृष्टि is over by saying that war is a source of पुण्यम् and giving up of the war is the cause of पापम्. पुण्यपापम् दृष्टि or धार्मिक दृष्टि is over. Now he comes to लौकिक दृष्टि thirty-four up to thirty-six. From purely worldly angle also you have to fight this war. Therefore he says न केवलं स्वधर्म-कीर्ति-परित्यागः – not only will you lose your स्वधर्म and कीर्ति your fame but also the following adverse consequences are going to come. The sentence is

incomplete. न केवलं स्वधर्म-कीर्ति-परित्यागः परन्तु but, the sentence is continued in the श्लोक. So न केवलम् not only those problems but further also are going to come. Because अर्जुन may say I don't believe in पुण्यपापम्. Because पुण्यम् is अदृष्टम् as also पापम्. If he says, I don't believe in all these things then कृष्ण says if you don't believe in वेदान्त भाग, i.e., अध्यात्मिक दृष्टि and you don't believe in वेदपूर्व भाग, i.e., धार्मिक दृष्टि, because both are अपौरुषेय विषय, if you don't believe in अपौरुषेय वेद प्रमाणम् itself, it doesn't matter, from purely worldly angle I will argue in favor of युद्धम् only. So we are coming to लौकिक from वैदिक. He is talking about prestige, power, status in society. Because prestige issue is very big for a person in the society. That He is going say now.

Verse 02-34

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ गीता २-३४ ॥

Such a simple verse. Here कृष्ण says that you will get ill-fame or a very bad name if you shirk your duty. भूतानि here stands for people, living beings, human beings. They will talk ill of you. And if you are an unknown person in the society you need not protect your prestige. Why? Only if prestige is there does one need to protect it. So ordinary people need not protect their prestige because it doesn't exist. But in your case सम्भावितः you are, you are honored and well-known and popular in the society and therefore losing your prestige is worse than death itself. Therefore अर्जुन for honor's sake you have to fight this war. We will read the भाष्यम्.

अकीर्तिं च अपि भूतानि कथयिष्यन्ति ते तव अव्ययां दीर्घ-
कालाम् । धर्मात्मा शूर इति एवम्-आदिभिः गुणैः सम्भावितस्य च
अकीर्तिः मरणात् अतिरिच्यते । सम्भावितस्य च अकीर्तेः वरं
मरणम् इत्यर्थः ॥२-३४॥

Most of the words are clear Therefore शङ्कराचार्य
doesn't even translate them. So भूतानि ते अकीर्तिं अपि
कथयिष्यन्ति – all human beings will talk ill of you, criticize
you, depreciate you. ते is equal to तव – for you. So अव्ययाम्
is in the मूलम्. Here suddenly we should not go to आत्मा नित्यः
अव्ययः सर्वगतः स्थाणुः. We have to take the contextual
meaning. अव्ययाम् is equal to दीर्घ-कालाम् which means
lasting. The words will be lasting in the world. So such
अकीर्तिम्, here अव्ययाम् is an adjective to अकीर्तिम्. People
and society will attribute lasting ill-fame to you. And what type
of you? सम्भावितस्य – धर्मात्मा शूर इति एवम्-आदिभिः गुणैः
सम्भावितस्य. सम्भावितः means honored, placed on a high
pedestal. सम्यक् भावितः. सम्+√भू causal form, सम्भावयति
means to honor, to keep in high position. How is अर्जुन
honored? धर्मात्मा – a person of धर्म, धार्मिक पुरुषः. धार्मिकः
आत्मा अन्तःकरणम् यस्य धर्मात्मा. And not only are you
धार्मिकः you are also शूरः courageous. इति एवम्-आदिभिः गुणैः
– with such glories or विभूतिs, सम्भावितः you have already
been honored in the society. And after enjoying such a position
अकीर्तिः – falling from high position is unfortunate. How
unfortunate is it? मरणात् अतिरिच्यते – it surpasses or it is
worse than even मरणम्. अतिरिच्यते means it is greater
अति+रिच् in passive voice means to surpass, to excel. And

अतिरिच्यते means it excels. In this context excels means worse than **मरणम्**. It is worse than even death. That means if you have to choose between death and ill-fame an intelligent person will choose death rather than ill-fame. Therefore he says **सम्भावितस्य पुरुषस्य** for a person of prestige in society **मरणम् वरम्** – death is a better choice compared to **अकीर्तिः** – the loss of prestige or ill-fame. That is why they tell the श्लोक

प्राणं वापि परित्यज्य मानमेवाभिरक्षतु ।

अनित्यो भवति प्राणो मानस्त्वाचन्द्रतारकम् ॥

Protect honor even by renouncing प्राण. What is the logic for that? अनित्यो भवति प्राणः. प्राण is impermanent, comes and goes. मानः तु आचन्द्रतारकम्. Honor is आचन्द्रतारकम्, (permanent) like the moon and stars. प्राण is short. Therefore if you have to choose between these two choose honor and not प्राण. That is what is said here. **मरणम् वरम्** – death is better. **इति अर्थः** – this is the meaning. The अन्वय is, भूतानि अपि च ते अव्ययाम् अकीर्तिम् कथयिष्यन्ति । सम्भावितस्य (पुरुषस्य) च अकीर्तिः मरणात् अतिरिच्यते । कथयिष्यन्ति is future tense, √कथ् परस्मैपदि लृट्, प्रथमपुरुषः, बहुवचनम्. अति√रिच् seventh conjugation, passive voice, it governs fifth case. Continuing;

किं च —

Verse 02-35

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ गीता २-३५ ॥

So in this verse कृष्ण explains the previous verse, what type of ill-fame will it be. That you might withdraw from the

war out of compassion or love. Your motive may be healthy and positive but unfortunately motive is invisible. And since motive is invisible, people can always project their own motive. And these दुर्योधन people are always against you. Therefore they will never attach positive motive to your actions. They will take this opportunity like the opposition party. Therefore they will say अर्जुन withdrew because of fear only. Seeing कर्ण, दुर्योधन etc., he got frightened. They will only attach negative motive or cause. And therefore there is nothing worse than this. This is the gist of this श्लोक. The भाष्यम् we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 02-35 Continuing:

भयादृणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ गीता २-३५ ॥

Lord कृष्ण was encouraging अर्जुन to fight the महाभारत war by giving reasons from various angles. The main teaching being आध्यात्मिक दृष्टि, i.e., आत्मा अकर्ता, आत्मा नित्यः. And then he has taken a slight diversion. Even if we are not looking from आध्यात्मिक दृष्टि, both from धार्मिक दृष्टि as well as लौकिक दृष्टि, अर्जुन has to fight the war. He talked about धार्मिक दृष्टि from verses thirty-one to thirty-three. It is the duty of a क्षत्रिय to fight a legitimate war for protecting धर्म. Now from thirty-four to thirty-six कृष्ण is looking from लौकिक दृष्टि. That is even if अर्जुन doesn't believe in आत्मा, even if अर्जुन doesn't believe in पुण्यपापम् still अर्जुन has to fight the war at least to protect his prestige, his honor. Because after coming to the battlefield if a क्षत्रिय withdraws from the war it will tarnish his name. And कृष्ण says that even if अर्जुन withdraws from the war out of compassion his motive may be good for withdrawing from the war but since the motive is invisible the opposite party will always attach the negative motive only. As I said if a government does some good work the opposition party will never congratulate they will always say some election is coming, for that only all this show. In the same way कृष्ण says in the thirty-fifth verse which I introduced in the last class that दुर्योधन will say you are frightened of the

opposite army. And if your honor goes away as an ordinary person it doesn't matter because the honor of an ordinary person is not great enough that it can be lost. But in your case you are not an ordinary person, after being famous losing the fame is worse than मरणम्. So it is better to die rather than lose the honor. This is the essence of thirty-five. Now we will enter into the भाष्यम्.

‘भयात् कर्णादिभ्यः रणाद् युद्धाद् उपरतं निवृत्तं मंस्यन्ते विन्तयिष्यन्ति न कृपया’ इति त्वां महारथाः दुर्योधन-प्रभृतयः ।

So **भयात् रणात् उपरतम् मंस्यन्ते**. **भयात्** means out of fear. Out of whose fear? **कर्णादिभ्यः**. शङ्कराचार्य puts the right word; that is the last thing अर्जुन would like to hear. Therefore **कर्णादिभ्यः** – out of fear of great archers like कर्ण etc. So **भयात्** is not equal to **कर्णादिभ्यः**. Very careful. Here **कर्णादिभ्यः** is not the meaning **भयात्** but is supplying the extra word required. Out of fear of कर्ण and others. **रणाद्** is equal to **युद्धात्**. So from the battlefield **उपरतम्** is equal to **निवृत्तम्**, withdrawn. **मंस्यन्ते** is equal to **विन्तयिष्यन्ति**, they will think. **न कृपया इति** – so even though your intention may be compassion towards them but they won't know your mind. Therefore they will imagine भयम् only **न कृपया**. They will never say out of compassion अर्जुन withdrew, they will always say out of fear only. **कृपया तृतीया विभक्ति** has to be connected like this: **कृपया युद्धात् उपरतं न मंस्यन्ते**. **इति** – to indicate within quotation. **त्वां** – with regard to you, **महारथाः** is equal to **दुर्योधन-प्रभृतयः**, the great warriors like दुर्योधन etc. Because they don't want to have any positive consideration. Even if such a thought comes in

their mind they will not nourish the positive image, they will deliberately present only a negative image of अर्जुन. That is why he puts the word **दुर्योधन-प्रभृतयः**. भीष्म may not think like that. द्रोण may not think. But **दुर्योधन-प्रभृतयः** they would love to think in that pattern only. Ok, so what? The problem is not only will they think like that but they will spread the news among other great warriors and also it will spread all over the world, that means the loss of prestige in society. Therefore he says —

येषां च त्वं दुर्योधनादीनां बहुमतो 'बहुभिः गुणैः युक्तः' इति एवं बहुमतो भूत्वा पुनः यास्यसि लाघवं लघु-भावम् ॥२-३५॥

So here कृष्ण says after enjoying their respect losing it is more painful. So **येषां च** – for those very warriors or archers who are **दुर्योधनादीनाम्, बहुमतः भूत्वा. बहुमतः** शङ्कराचार्य splits as **बहु मतः**. **मतः** means considers, **बहु** means as great. So now what do you mean by the word **बहु** as great? That he comments, **बहुभिः गुणैः युक्तः**. So the **बहु** part of the compound means **बहुभिः गुणैः युक्तः इति**. अर्जुन is endowed with great skills. **इति मतः** – in this form you have been thought about until now. अर्जुन has been endowed with great skill, in this form अर्जुन was thought about by all these people until now. **'बहुभिः गुणैः युक्तः' इति एवं मतः बहुमतः**. In this manner you were considered till now. **भूत्वा** – having enjoyed this great glory or respect **पुनः लाघवं यास्यसि** – hereafter you will become light or smaller in their vision. **लाघवम्** is equal to **लघु-भावम्** means अल्पत्वम्, insignificant. **यास्यसि** – you will become. In short, you will become too small in their vision. The अन्वय is,

महारथाः त्वाम् भयात् रणात् उपरतम् मंस्यन्ते; येषाम् च बहुमतः भूत्वा त्वम् लाघवम् यास्यसि । भयात् is हेतौ पञ्चमी, रणात् is अपदाने पञ्चमी. मंस्यन्ते is a future tense. √मन् आत्मनेपदि लृट्, प्रथमपुरुषः बहुवचनम्. यास्यसि is also future tense. √या आत्मनेपदि लृट्, मध्यमपुरुषः एकवचनम्. Continuing;

किं च —

Verse 02-36

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ गीता २-३६ ॥

कृष्ण continues with the same topic. So once the दुर्योधन people belittle अर्जुन's greatness then all other people will take up this gossip or rumor and add some things to it like most of the rumors. Similarly अर्जुन, people will add more such things also and you will have to hear such things. Should you hear them? So अवाच्य-वादान् वदिष्यन्ति – they will utter words which normal people will not utter, even such indecent expressions they will utter because they are all not your well-wishers but your enemies. And all of them will have only one aim तव सामर्थ्यम् निन्दन्तः – they will question your skill in archery, it is the killing of your fame. What is worse than this for a क्षत्रिय who is always ego centered? This is the gist of the verse. Now we will go to the भाष्यम्. शङ्कराचार्य adds only one word as an introduction किं च, moreover.

अवाच्य-वादान् अवक्तव्य-वादान् च बहून् अनेक-प्रकारान् वदिष्यन्ति तव अहिताः शत्रवो निन्दन्तः कुत्सयन्तः तव त्वदीयं सामर्थ्यं निवात-कवचादि-युद्ध-निमित्तम् ।

अवाच्य-वादान् is equal to **अवक्तव्य-वादान्**, words which will not be normally uttered by people, all such indecent expressions they will use. **वाच्यम्** is equal to **वक्तव्यम्**. **अवाच्य** means that which is not to be uttered by decent people. **बहून्** means **अनेक-प्रकारान्**, of various types. Because for imagination there is no limit at all. **शङ्कराचार्य** doesn't translate **वदिष्यन्ति**, because it is well known, people will utter. **तव अहिताः** – your **शत्रवः** adversaries. **हितः** means well-wisher. **न हितः अहितः नञ् तत्पुरुषः**. That means **शत्रवः** your enemies will utter. And dealing with what? **निन्दन्तः** means **कुत्सयन्तः** means belittling, degrading, pulling down. **√कुत्स् कुत्सयति**. In fact, **निन्दन्तः** you can understand but **कुत्सयन्तः** is difficult. **तव** is equal to **त्वदीयम्** your **सामर्थ्यम्** – skill. And your skill got expressed in which context? **निवात-कवचादि-युद्ध-निमित्तम्**. **निवात-कवचः** is the name of a powerful **राक्षसः**. And **अर्जुन** has fought with many such powerful **राक्षस**s, and killed them demonstrating his skills. Therefore because of your fight and success with all of them you have got a **सामर्थ्यम्**. So **कवचादि-युद्ध-निमित्तम् बहुव्रीहि**. **युद्धम् निमित्तम् यस्य सामर्थ्यस्य**. So such skills have been brought about by you in fighting with all these great **राक्षस**s such a **सामर्थ्यम्** just because in this one battle who withdrew though he has fought many such wars, but only in one he has withdrawn, therefore why can't they give him the benefit of doubt? No, they won't do, they will suppress all the victories and they only project this one event and belittle you. So **निवात-कवचादि-युद्ध-निमित्तम् सामर्थ्यम् निन्दन्तः सन्तः अवाच्य-वादान् वदिष्यन्ति**.

तस्मात् ततो निन्दा-प्राप्तेः दुःखाद् दुःखतरं नु किम्? ततः कष्टतरं दुःखं न अस्ति इति अर्थः ॥२-३६॥

Now शङ्कराचार्य comments upon the last part. **ततो दुःखतरं नु किम्? ततः** is equal to **तस्मात् निन्दा-प्राप्तेः दुःखात्**. Other than the दुःखम् caused by such a **निन्दा** or criticism there is no worse sorrow. So compared to this pain there is no other pain. That is why figuratively they say, for a क्षत्रिय there are two bodies. One body is मांसकायः, the body made out of the मांस, the physical body. And the other body is यशःकायः, the body made out of their name and fame. Thus every क्षत्रिय has got two bodies, they are worried more about the protection of यशःकायः and not मांसकायः. Therefore between these two they will always try to protect यशः शरीरम् only. And अर्जुन you will be losing that यशः शरीरम् in protecting भीष्म-द्रोण and others. Therefore **निन्दा-प्राप्तेः दुःखात्**, compared to that **दुःखतरं किम् अस्ति** – what is more painful you tell. So this is not a question, this has an answer in it, there is nothing more painful than this. Therefore शङ्कराचार्य says **ततः कष्टतरं दुःखं न अस्ति** – there is nothing more painful than this **इति अर्थः** – this is the meaning. Therefore at least to protect your prestige may you fight this war. The अन्वय is, तव सामर्थ्यम् निन्दन्तः (सन्तः) तव अहिताः बहून् अवाच्य-वादान् च वदिष्यन्ति । ततः दुःखतरम् किम् नु (भवति)? Continuing;

युद्धे पुनः क्रियमाणे कर्णादिभिः —

Now शङ्कराचार्य introduces the next verse. कृष्ण is going to enter the next topic of कर्मयोग and for that he is preparing the ground. And now कृष्ण assumes that अर्जुन is

going to be convinced by one of the arguments or two of these arguments or three of these arguments is His hope. And supposing अर्जुन is convinced and he decides to fight this war then what should be the attitude in fighting this war He wants to teach. And Therefore he says assuming that you are going to fight, you are going to get only a positive result whether you win this war or not win this war. This is a 100% win-win situation and Therefore you can fight this war and if you fight this must be your attitude. So that is going to said युद्धे पुनः क्रियमाणे सति, सति सप्तमी. Suppose a war is going to be fought by you कर्णादिभिः. शङ्कराचार्य doesn't forget that. He keeps bringing कर्ण because अर्जुन's problem is with कर्ण. So कर्णादिभिः सह, सह तृतीया. With कर्ण and others suppose you chose to fight this war. What should be the condition? That is being said.

Verse 02-37

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ गीता २-३७ ॥

First I will give the gist of the verse. कृष्णI says suppose you choose to fight you are going to get only a bright future. Because there are only two possibilities either you win the war or you lose. These are the only things. If you are going to win the war you are going to get the kingdom back and it will be a pleasurable life. And suppose you lose this war and get killed you are going to get वीरस्वर्ग, there also भोग अनुभवः. For win you have भोग अनुभवः and for loss you have got better भोग

अनुभवः, therefore if you choose to fight it is a very very good decision only. We will go to the भाष्यम्.

‘हतो वा प्राप्स्यसि स्वर्गम्’ - हतः सन् स्वर्गं प्राप्स्यसि । जित्वा वा कर्णादीन् शूरान् भोक्ष्यसे महीम् । उभयथा अपि तव लाभ एव इति अभिप्रायः ।

‘हतो वा प्राप्स्यसि स्वर्गम्’ is within quotation. He is just introducing the first half of the verse. **हतः सन्** शङ्कराचार्य doesn't comment upon that because it is clear. **हतः** means killed by your enemies. **स्वर्गं प्राप्स्यसि** – you will go to the special वीरस्वर्गः. **जित्वा वा** – on the other hand if you kill them and win the war. Kill whom? **कर्णादीन् शूरान्** – killing the powerful warriors like कर्ण etc. **महीम् भोक्ष्यसे** – you will enjoy. भोगम् करिष्यसि. √भुज् आत्मनेपदि लृट्, मध्यमपुरुषः, एकवचनम्. You will enjoy **महीम्** the vast earth, the vast kingdom and the pleasures. Ok, what is the essence of this? **उभयथा अपि तव लाभः** – either way whether you win or lose **तव लाभः एव** it is a profitable proposition only. **इति अभिप्रायः** – This is the intention of कृष्ण's statement.

यत एवं तस्माद् उत्तिष्ठ कौन्तेय युद्धाय कृत-निश्चयः ‘जेष्यामि शत्रून् मरिष्यामि वा’ इति निश्चयं कृत्वा इति अर्थः ॥२-३॥

यत एवम् – because of this reason that it is a win-win situation **तस्माद्**. Now शङ्कराचार्य quotes the entire second line without commenting because the idea is very clear only. Therefore **तस्माद् उत्तिष्ठ कौन्तेय युद्धाय कृत-निश्चयः**. O अर्जुन! You get up **युद्धाय कृत-निश्चयः** – with a determination to fight this war. Then there is a word **निश्चयः**, with determination. शङ्कराचार्य feels only that requires an

explanation. What type of determination अर्जुन should have. 'जेष्यामि शत्रून् – I shall win over my enemies by killing them or मरिष्यामि वा – in this attempt I will perish, I will give up my life. So जेष्यामि is √जि परस्मैपदि लृट्, उत्तमपुरुषः, एकवचनम्, √जि जयति, to win, future tense. मरिष्यामि is √मृ म्रियते to die, future tense. Up to that is within quotation. इति निश्चयं कृत्वा – with such a determination may you start the war. कृत-निश्चयः is बहुव्रीहि कृतः निश्चयः येन सह कृत-निश्चयः. It is the name of अर्जुन. A determined अर्जुन is the meaning. The अन्वय is, हतः (सन्) स्वर्गम् वा प्राप्स्यसि । जित्वा महीम् वा भोक्ष्यसे । हे कौन्तेय! तस्मात् कृत-निश्चयः (सन्) युद्धाय उत्तिष्ठ । प्राप्स्यसि is future tense, प्र+√आप् परस्मैपदि लृट्, मध्यमपुरुषः. Continuing;

तत्र 'युद्धं स्वधर्मः' इति एवं युध्यमानस्य उपदेशम् इमं शृणु —

And suppose we have this consensus, you agree with my proposal and you start the war with what attitude should you fight this war that attitude is given in the form of teaching which is the attitude of योग. कर्मयोग बुद्धि, कर्मयोग भावना is introduced here. This is the seed for the कर्मयोग teaching which is going to come later. So तत्र – this being so 'युद्धं स्वधर्मः' – suppose अर्जुन thinks war is my स्वधर्मः इति – with this thought एवं युध्यमानस्य पुरुषस्य for you who has such a thought and fight this war इमं उपदेशम् शृणु – may you listen to this following teaching which is given to a person who is going to fight the war with the भावना that धर्मयुद्धम् is my कर्तव्यम्. What is the उपदेशम्? That is given here.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ गीता २-३८ ॥

So the gist of the verse is very clear. That you need not do anything special but only have a proper भावना and that भावना is समत्व भावना. Later कृष्ण is going to define कर्मयोग as समत्वम् योगः उत्त्यते ॥ गीता २-४८ ॥ So whether you have pleasure or pain, gain or loss, success or failure, whatever be the experience, समे कृत्वा युज्यस्व – may you have a poised mind in confronting those experiences. That makes it a कर्मयोग. It will be elaborated later. Now we will go to the भाष्यम्.

सुख-दुःखे समे तुल्ये कृत्वा यग-द्वेषौ अकृत्वा इति एतत् । तथा लाभालाभौ जयाजयौ च समौ कृत्वा ततो युद्धाय युज्यस्व घटस्व । न एवं युद्धं कुर्वन् पापम् अवाप्स्यसि इति एष उपदेशः प्रासङ्गिकः ॥२-३८॥

सुख-दुःखे समे कृत्वा is in the मूलम्. सुख-दुःखे means pleasure and pain. And here it is in द्वितीया विभक्ति द्विवचनम्, and not सप्तमी विभक्ति. Both pleasure and pain समे is equal to तुल्ये means equal. समे and तुल्ये द्वितीया विभक्ति द्विवचनम्, कृत्वा – having made them equal. So naturally the question will come how can I look at pleasure and pain as equal? The very word shows pleasure is pleasure and pain is pain, pleasure is not pain and pain is not pleasure. Experientially and verbally they are not only different but they are diagonally opposite also. How can कृष्ण advice विपरीत दर्शनम्? So if opposites are seen as equals is it right vision or wrong vision? It is wrong vision.

How can a गुरु advocate a wrong vision. गुरु is meant to correct a wrong vision. So how can कृष्ण say सुख-दुःखे समे कृत्वा? So शङ्कराचार्य has to rescue. Therefore he says we can never see pleasure and pain as equal. Here the aim is never seeing them as equally. That is not the तात्पर्यम् of the statement. Then what does it mean? राग-द्वेषौ अकृत्वा – may your reactions to them be subdued. So equality is not in सुखम् and दुःखम्, equality is with regard to your reactions to सुखदुःखम्, the reactions are in the form of राग and द्वेष which makes me resist दुःखम् and also makes me excited with सुखम्, may you avoid excitement and depression, may you enjoy a balanced mind. Therefore equality is not with regard to the object. Equality is with regard to the response. That is possible because mind I can always regulate. And how to do that? That is the topic of कर्मयोग. That is possible because mind reacts in the form of thoughts and thoughts can be decided by either will or वासना. Don't allow वासना to decide your thoughts but make your will to decide your thoughts. Those details कृष्ण Himself will give later, but here this is the उपदेश. Therefore it is a very very important commentary. तुल्ये कृत्वा is equal to राग-द्वेषौ अकृत्वा. राग-द्वेषौ is also द्वितीया विभक्ति द्विवचनम्. अकृत्वा means not entertaining. इति एतत् – this is the meaning of समभावना or समदर्शनम् in terms of your response and not in terms of the objects themselves. तथा लाभालाभौ – similarly, लाभ-अलाभ – profit and loss. So certainly profit and loss can never be the same and if कृष्ण says they should be made same, it is not that they are made the same but your mind is made to respond with equanimity when the opposite experiences come. So लाभ-

अलाभौ च समौ कृत्वा is equal to **राग-द्वेषौ अकृत्वा**. Similarly, **जयाजयौ समौ कृत्वा** is equal to **राग-द्वेषौ अकृत्वा**. So when we receive the news that India got defeated by Bangladesh and India defeated Bermuda. When the captain loses they slam him and when he wins they heap praises on him! Why unnecessarily both extremes. One day he gets duck and another day he hits a century. So don't get carried away, have an entertainment. Watch but don't get carried away by that. **ततः युद्धाय युज्यस्व**. **ततः** means after preparing the mind, mental preparation alone is time consuming and **कर्मयोग** is mental preparation. **ततः तदनन्तरम् युद्धाय युज्यस्व**. And that mental preparation alone is in the form of **सङ्कल्प** in our tradition. **ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम्**, that **समत्वम् कृत्वा युज्यस्व** is equal to **घटस्व** means may you prepare, get ready. **युज्** in passive voice it has an active meaning. May you prepare, may you brace yourself for war. **न पापम् अवाप्स्यसि** – you will never get **पापम्**, you will never get an adverse result **एवं युद्धं कुर्वन्** – if you fight your war in this manner. And here you should remember **युद्धकरणम्** indicates every undertaking that we have. We can apply this principle even for simple things. For instance, when we are going out to get a job done, before entering we can sit for a moment and instead of saying that I should succeed, we can say “O Lord, give me equanimity whatever be the result of my effort”. ‘I should succeed’ prayer is replaced by ‘I should accept both success and failure’. Once there is a change in the prayer, you have changed from materialism to spirituality. ‘I should succeed’ prayer is **लोकजयः** prayer, materialistic prayer of **भिक्षुगीता**. And when

you say Lord I am not asking for success, I am asking for equanimity whatever be the result, then कर्मयोग has started. So therefore पापम् न अवाप्स्यसि, no news is bad news for you if you follow this rule. इति एषः उपदेशः – this is the teaching for you or for anybody in general. And what type of उपदेशः? प्रासङ्गिकः – it is an incidental teaching of the गीता. And प्रासङ्गिकः which means incidental appears to be an innocent word but it is a very very important word from the standpoint of the whole teaching, because in this श्लोक, कृष्ण is advising अर्जुन to fight and also telling him how to fight. Therefore there is a ज्ञानकर्म समुच्चयवादि who says कृष्ण has taught ज्ञानम् before and now He is talking about स्वधर्म अनुष्ठानम् कर्म. That means भगवद्गीता is teaching ज्ञानम् also, भगवद्गीता is teaching कर्म also. Therefore what is the central theme of the गीता? गीतायाः तात्पर्यम् किम्, ज्ञानकर्म समुच्चयवाद. We don't think in this manner but for आचार्य this is very very important, therefore he says no, कृष्ण is not teaching ज्ञानकर्म समुच्चयवाद because these are two teachings for two different groups of people. कर्मयोग is taught for अनधिकारि, ज्ञानयोग is taught for अधिकारि. अधिकारि has ज्ञानयोग and doesn't require कर्मयोग. अनधिकारि, an unfit person has कर्मयोग, ज्ञानयोग is non-existent or non-functional. For a ज्ञानयोगि, कर्मयोग doesn't exist. Since the seekers are different, one seeker doesn't have both कर्मयोग and ज्ञानयोग functioning simultaneously. Even if he practices both of them, only one is functioning at any given time, therefore there is no समुच्चयवाद. This is an incidental teaching for an unqualified student. And if कर्मयोग is an incidental teaching for an

unqualified person, then what is the primary teaching of the गीता? गीता is a मोक्षशास्त्रम् for a qualified student and the teaching is what? Not कर्मयोग but तत् त्वम् असि ज्ञानयोग is the primary teaching of the गीता for a qualified student. कर्मयोग is not the तात्पर्यम् of the गीता, it is not even ज्ञानस्य अङ्गम्, you should remember the entire first chapter of नैश्कर्म्यसिद्धि, ज्ञानम् and कर्म अङ्ग-अङ्गि समुच्चय is also not possible, सम समुच्चय is also not possible. What has been said in a hundred verses of the first chapter of नैश्कर्म्यसिद्धि शङ्कराचार्य is condensing in one word, प्रासङ्गिकः. If one asks for the commentary for this word, a hundred verses of the first chapter of नैश्कर्म्यसिद्धि are the commentary for the word प्रासङ्गिकः. This (समुच्चयवाद) is not the teaching of the गीता. The अन्वय we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

सुख-दुःखे समे तुल्ये कृत्वा राग-द्वेषौ अकृत्वा इति एतत् । तथा लाभालाभौ जयाजयौ च समौ कृत्वा ततो युद्धाय युज्यस्व घटस्व । न एवं युद्धं कुर्वन् पापम् अवाप्स्यसि इति एष उपदेशः प्रासङ्गिकः ॥२-३८॥

Lord कृष्ण encourages अर्जुन to fight the महाभारत war by giving reasons from three different angles.

- 1) आध्यात्मिक दृष्टि, the spiritual angle,
- 2) धार्मिक दृष्टि, the ethical angle,
- 3) लौकिक दृष्टि, the worldly angle.

Of these three angles the first one is the most important one. Lord कृष्ण wants to utilize the भगवद्गीता more for आध्यात्मिक विद्या only. Even though He does talk about धर्म, there is no तात्पर्यम् in धर्म, भगवद्गीता is not a धर्मशास्त्रम् but भगवद्गीता is a मोक्षशास्त्रम्. That is why it has been included in प्रस्थान त्रयम्. So primarily it is उपनिषत्सारः but incidentally धर्म is also talked about, but that is only अनुवाद portion and there is no तात्पर्यम् in it. Therefore, शङ्कराचार्य uses the word प्रासङ्गिकः उपदेशः which is an important expression. Because if that is not said the भगवद्गीता will appear to be a combination of ज्ञानम् and कर्म. Therefore, to negate ज्ञानकर्म समुच्चय शङ्कराचार्य has to repeatedly say wherever धर्म is discussed, wherever duty is discussed there is no तात्पर्यम् in that. Then where is the तात्पर्यम्? अकर्ता आत्मा, duty-less आत्मा is beauty. Duty is a burden. That is why they say excise-duty which is a

burden, because who is happy about that? Therefore, प्रासङ्गिकः is important to show that धर्म and कर्म are incidental topics of गीता. ज्ञानम् is the primary topic. Up to this we saw in the last class. The अन्वय is, सुख-दुःखे लाभ-अलाभौ जय-अजयौ (च) समे कृत्वा ततः युद्धाय युज्यस्व । एवम् पापम् न अवाप्स्यसि ।

Before going further just an incidental grammar point for grammar students. The word सम means equal. In संस्कृत grammar the word equal समः is an adjective. Therefore, it has got three genders depending upon the noun. समः is masculine, समम् is neuter and समा is feminine. Now here the word सम is used as an adjective, equal. And it is used as an adjective for three pairs सुखदुःखम्, लाभालाभम् and जयाजयम्. Now the question is if it is an adjective to all the three what gender should be used? Then if you look at these three words सुखदुःखे is neuter gender, लाभालाभौ masculine gender and जयाजयौ masculine gender. So two masculine gender words are there and one neuter gender word is there. Now the adjective must agree with what? If you go by democracy two words are masculine and only one word is neuter. So masculine must have been democratically used but here in this verse समे is used in neuter gender. So naturally this should create a doubt for a grammar student when majority is masculine how can कृष्ण use neuter. To answer this we have to remember a general rule in संस्कृत grammar. Whenever there are two or three genders we have to know the relative strength of each one and in संस्कृत grammar it is said neuter gender is the most powerful followed by masculine gender and the last is feminine gender. Therefore, if

there are two nouns having neuter and masculine the adjective should go according to neuter only. If there are two words having masculine and feminine then the adjective must agree with the masculine. If there are three words having neuter, masculine and feminine then the adjective should go according to neuter gender only. Therefore, in keeping with the superiority of the neuter gender even though two masculine words are there समे is used in neuter gender. So when you grammatically analyze the verses you will have to consider all these points. You should know what all things to note, observe. So सुखदुःखे लाभालाभौ जयाजयौ च not समौ कृत्वा but समे कृत्वा. And another point also I will tell. समे occurs both in feminine and neuter. In feminine समा समे समाः and in neuter समम् समे समानि. So which one should we take? According to this rule समे must be taken as अकारान्तः नपुंसकलिङ्गम् सम शब्दः द्वितीया विभक्तिः द्विवचनम्. सुखदुःखे इत्यादिनाम् विशेषणम्. Ok, this is प्रासङ्गिकः grammar point. Now we will continue, introduction to thirty-nine.

शोक-मोह-अपनयनाय लौकिको न्यायः 'स्वधर्मम् अपि चावेक्ष्य' [गीता २-३१] इति-आद्यैः श्लोकैः उक्तो न तु तात्पर्येण ।

परमार्थ-दर्शनं तु इह प्रकृतम् । तत् च उक्तम् उपसंहरति – 'एषा तेऽभिहिता' [गीता २-३९] इति शास्त्र-विषय-विभाग-प्रदर्शनाय ।

So शङ्कराचार्य first explains the word प्रासङ्गिकः that was said before. What do you mean by the word incidental? Incidental means it is not the primary topic. Therefore, he says शोक-मोह-अपनयनाय – for the elimination of sorrow and delusion from the mind of अर्जुन लौकिकः न्यायः – the worldly

ethical principle was mentioned by कृष्ण. लौकिकः न्यायः refers to the ethical angle as well as the worldly angle of honor, prestige etc. Both of them will come under लौकिकः न्यायः. न्यायः means principle, rule, teaching etc. उक्तः – has been taught by कृष्ण. Where did कृष्ण teach that? ‘स्वधर्मम् अपि चावेक्ष्य’ [गीता २-३१] इति-आद्यैः श्लोकैः – through these श्लोकs beginning from स्वधर्मम् अपि, i.e., verse thirty-one onwards up to verse thirty-eight स्वधर्म has been emphasized, duty has been emphasized. But शङ्कराचार्य adds a very important note. न तु तात्पर्येण – that is not the main teaching of गीता. I say we should highlight it because the most popular notion is that भगवद्गीता is teaching duty. Everyone will very commonly say भगवद्गीता is asking you to act, भगवद्गीता is teaching duty, भगवद्गीता is teaching स्वधर्म. शङ्कराचार्य very very boldly says this is the strength of वेद ज्ञानम्. But for Vedic wisdom, he could not have said very boldly that स्वधर्म is not the teaching of the गीता, doing duty is not the teaching, action is not the teaching. Then what is the teaching? सन्न्यास is the teaching of the गीता. If शङ्कराचार्य is able to assert that सन्न्यास is the teaching it is because of the sheer conviction of the Vedic teaching. He is able to say that because गीता is based on वेद. Therefore, he says न तु तात्पर्येण, action is not the teaching of the गीता. But we don’t say action is not mentioned in the गीता. गीता talks pretty much about धर्म, पूजा. We don’t say they are not talked about. They are all talked about but that is not the central theme of the गीता. That is what we insist upon. न तु तात्पर्येण (उक्तः), it has not been talked about. Then the question

is if कर्म and धर्म is not the central theme of the गीता then what else is the central theme. शङ्कराचार्य says, listen to what I say.

परमार्थ-दर्शनं तु इह प्रकृतम् – the knowledge of the absolute reality. परमार्थ means the absolute reality, you can call it आत्मतत्त्वम् or ब्रह्मतत्त्वम्. दर्शनम् means अपरोक्ष ज्ञानम्. आत्मा वा अरे द्रष्टव्यः ॥ बृहदारण्यक उपनिषत् २-४-७ ॥ is the theme here. तु इह प्रकृतम् – is the topic taken for discussion. And how do you prove that is the topic? According to the rule of मीमांसा to find out the central theme of a text, you always see how the text begins. उपक्रम and उपसंहार will give you the clue. And कृष्ण starts the teaching not with कर्म but He starts the teaching with

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ गीता २-१२ ॥

आत्मा नित्यः is the subject matter. And in that आत्मा where is स्वधर्म? Where is the question of कर्म? अन्यत्र धर्मात् अन्यत्राधर्मात् । कठोपनिषत् १-२-१४ ॥ What is the relation between आत्मा and कर्म? How can अकर्ता आत्मा be ever connected to कर्म? Therefore, कर्म is not the topic. Therefore, परमार्थ-दर्शनं तु इह प्रकृतम् तत् च उक्तम् उपसंहरति – and that परमार्थ-दर्शनम् has been taught by कृष्ण from verse number eleven upto verse number thirty which is the main teaching. and from thirty-one to thirty-eight is the incidental teaching. Or to put in another language eleven to thirty is ज्ञानयोग which is the central teaching, thirty-one to thirty-eight is कर्मयोग which is only the incidental teaching. ज्ञानयोग is primary and कर्मयोग is only the secondary teaching in the गीता. And तत् च उक्तम् –

from eleven to thirty it has been taught. **उपसंहरति** – and that teaching is being concluded in the following thirty-ninth verse. So **उपसंहरति** is being concluded. That means after the thirtieth verse we have to delete the incidental portion. And after thirty we have to read thirty-nine as it is presenting the conclusion of **ज्ञानयोग** which is the central teaching. Otherwise you will have a doubt how can कृष्ण talk about **कर्मयोग** from thirty-one to thirty-eight and then conclude **ज्ञानयोग** in the thirty-ninth. Therefore, eleven to thirty is **ज्ञानयोग** and thirty-one to thirty-eight is **कर्मयोग** – delete it, and then in the thirty-ninth कृष्ण comes back to the original **ज्ञानयोग** topic and He wants to conclude that. Therefore, **उक्तम् परमार्थ-दर्शन शास्त्रम् उपसंहरति**. How does He conclude? ‘**एषा तेऽभिहिता**’ [गीता २-३९] **इति** – with the following verse thirty-nine beginning with **एषा ते अभिहिता साङ्ख्ये**. And for grammar students **उक्तम्** is an adjective to **तत्** and it is **द्वितीया विभक्ति** and कृष्णः आचार्यः is the subject, **उपसंहरति** is the verb. Therefore, कृष्णः **उक्तम् तत् परमार्थ-दर्शनम् उपसंहरति** इति अन्वयः. Why should कृष्ण conclude **ज्ञानयोग** here formally? शङ्कराचार्य tells the purpose **शास्त्र-विषय-विभाग-प्रदर्शनाय** – कृष्ण is formally concluding **ज्ञानयोग** to show that **ज्ञानयोग** is a totally different शास्त्रम् and **कर्मयोग** is a totally different शास्त्रम् and by separating the two शास्त्रम्s कृष्ण wants to say that the candidates are also different. One candidate cannot combine **ज्ञानयोग** and **कर्मयोग**. To avoid the **ज्ञानकर्म समुच्चय**, शास्त्र भेद is done and a few classes earlier I had mentioned that there is a very big debate among आचार्यs as to whether वेद should be treated as **एक शास्त्रम्** or **शास्त्र द्वयम्**. And I said many आचार्यs

including विशिष्टाद्वैतम्, द्वैतम्, भर्तृप्रपञ्च etc., they all claim वेद is one शास्त्र but शङ्कराचार्य uniquely emphasizes वेद should be treated as two different शास्त्रs and therefore, a person can follow only one शास्त्र at a particular time. Therefore, a कर्मयोगि cannot be a ज्ञानयोगि simultaneously and vice versa. As a साधक you can be only one at a time. This शङ्कराचार्य wants to emphasize, therefore, he says शास्त्र-विषय-विभाग-प्रदर्शनाय – to show the difference between कर्म शास्त्रम् and ब्रह्म शास्त्रम्. So विषय means the subject matter of the शास्त्र. Here शास्त्र means the entire गीता शास्त्र. Continuing;

इह हि दर्शिते पुनः शास्त्र-विषय-विभागे उपरिष्ठात् ‘ज्ञान-योगेन साङ्ख्यानां कर्म-योगेन योगिनाम्’ [गीता ३-३] इति निष्ठा-द्वय-विषयं शास्त्रं सुखं प्रवर्तिष्यते श्रोतारः च विषय-विभागेन सुखं ब्रहीष्यन्ति इति अत आह —

And शङ्कराचार्य says that कृष्ण is dividing the two शास्त्रम्s ज्ञानयोग and कर्मयोग separately so that in the third chapter he can point out that since they are two separate शास्त्रम्s, the candidates also will have to be separate. The one who is fit for one is automatically unfit for the other and vice versa. And if a person somehow practices both of them शङ्कराचार्य says one will be dummy, it will not be working for the candidate. If ज्ञानयोग is functioning efficiently for him कर्मयोग is dummy it doesn't play much of a role. Because if ज्ञानयोग is working for him साधनचतुष्टय सम्पत्ति is already there, if it is already there then कर्मयोग is not relevant. And if कर्मयोग is very very relevant and useful for him then his वेदान्त श्रवणम् will be dummy, it will not be functioning for

him. This is the idea शङ्कराचार्य wants to emphasize, कृष्ण also wants to emphasize. इह हि – here in this second chapter शास्त्र-विषय-विभागे दर्शिते सति – if the subject matter of the गीता शास्त्र, i.e., ज्ञानयोग and कर्मयोग, विभागे दर्शिते – are distinctly presented, सति - सति सप्तमी, then the advantage is, if कृष्ण does that here उपरिष्ठात् – when he goes to the third chapter कृष्ण can say the candidates are also different. ‘ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम्’ [गीता ३-३] इति – ज्ञानयोग candidates are called साङ्ख्याः and कर्मयोग candidates are called योगिः. They are not one and the same but are distinct. इति निष्ठा-द्वय-विषयम्. निष्ठा-द्वय means two types of life styles. One is PORTful life style and the other is PORTless life style. कर्मयोग life style is PORT प्रधान and the other one is PORT अप्रधान. इति निष्ठा-द्वय-विषयम् two distinct life styles. सुखं प्रवर्तिष्यते – can be clearly introduced, presented. And not only will the two life styles be understood श्रोतारः च विषय-विभागेन सुखं ब्रहीष्यन्ति – the students also will clearly understand that there are two distinct life styles. So प्रवर्तिष्यते means two life styles are paved very well. And ब्रहीष्यन्ति means the students will understand these two distinct life styles so that they can ask the question off and on - where do I stand? Am I to follow जीवजगदीश्वर format or आत्मानात्मा format? And for grammar students the word सुखम् is repeated twice, both are adverbial qualifying the verbs. सुखं प्रवर्तिष्यते – it will be effortlessly paved and सुखं ब्रहीष्यन्ति – the students will comfortably understand also. So both are adverbial therefore, अव्ययम् इति अतः – with this intention कृष्ण wants to clearly draw the line. Until now

ज्ञानयोग hereafter I am going to concentrate on कर्मयोग. We will read the verse.

Verse 02-39

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ गीता २-३९ ॥

First I will give you the gist of this verse. Very important verse. कृष्ण clearly says until now ज्ञानयोग has been talked about साङ्ख्यम् means आत्मा. सङ्ख्या means ज्ञानम्, साङ्ख्यम् means ज्ञेयम्. Therefore, साङ्ख्य means आत्मा. आत्मज्ञानयोग has been talked about till now. Hereafter I am going to talk about कर्मयोग. What is the connection between कर्मयोग and मोक्ष? Between कर्मयोग and मोक्ष there is no direct relationship at all. कर्मयोग is only related to ज्ञानयोग. And ज्ञानयोग is related to मोक्ष. What is the relationship between कर्मयोग and ज्ञानयोग? कर्मयोग is the path which will take you to ज्ञानयोग which in turn will take you to मोक्ष. Or put in different language कर्मयोग will indirectly take you to मोक्ष through ज्ञानयोग. And ज्ञानयोग will directly take you to मोक्ष. And शङ्कराचार्य uses a beautiful expression कर्मयोग is साधनम्, ज्ञानयोग is साध्यम्, ज्ञानयोग is साधनम्, मोक्ष is साध्यम्. Between कर्मयोग and ज्ञानयोग there is साध्य-साधन सम्बन्ध. Between ज्ञानयोग and मोक्ष there is साध्य-साधन सम्बन्ध. There is no mention of भक्ति at all. Have you forgotten about it? As I have often said भक्ति we won't count as a separate साधन, कर्मयोग is the first stage of भक्ति, ज्ञानयोग is the second stage of भक्ति. Therefore, there is no भक्ति separate from these two. And that is said here, we will enter the भाष्यम्.

एषा ते तुभ्यम् अभिहिता उक्ता साङ्ख्ये परमार्थ-वस्तु-विवेक-विषये बुद्धिः ज्ञानं साक्षात्-शोक-मोहादि-संसार-हेतु-दोष-निवृत्ति-कारणम् ।

So एषा – this teaching, ते is equal to तुभ्यम् – to you, i.e., अर्जुन. अभिहिता is equal to उक्ता – has been taught, साङ्ख्ये is equal to परमार्थ-वस्तु-विवेक-विषये. साङ्ख्यम् means परमार्थ-वस्तु absolute reality. And here it is विषय सप्तमी. Therefore, it means with regard to आत्मा. The teaching with regard to आत्मा. What do you mean by that? विवेक-विषये – with regard to the separation of the absolute reality. The word विवेक is important because absolute reality does not remain separately in a particular place. Absolute reality is in and through relative reality. Just as चित् is in and through चिदाभास, that is why people get confused between चित् and चिदाभास. So ब्रह्मन् is in and through the व्यावहारिक प्रपञ्च, therefore, we have to discern only intellectually. You cannot separately experience ब्रह्मन्. Never hope to separately experience ब्रह्मन्. I have to discern, प्रतिबोधविदितम् मतम् ॥ केनोपनिषत् २-४ ॥ Therefore, विवेक-विषये – with regard to the discriminative knowledge of आत्मा बुद्धिः, very careful, here the word बुद्धिः does not mean intellect. Here the word बुद्धिः means ज्ञानम्. So thus आत्मज्ञानम् has been taught. What is the glory of आत्मज्ञानम्? शोक-मोहादि-संसार-हेतु-दोष-निवृत्ति-कारणम् – which is the cause for the elimination of the दोष. So दोष means what? All the defects of शोक-मोहादि-संसार-हेतु – which is the cause of संसार. संसार-हेतुः एव दोषः संसार-हेतु-दोष तस्य निवृत्तिः. And that is शोक-मोहादि – which is in the form of शोक and मोह, sorrow and delusion. शोक-मोहादि can be taken as an

adjective of संसार also. Or alternatively शोक-मोहादि can be taken as an adjective of संसार-हेतु also. Both interpretations are possible. In short, it is the remover of the cause of संसार. The primary cause being अज्ञानम्. So अज्ञान निवृत्ति-कारणम् ज्ञानम्. How does ज्ञानम् remove the संसार कारणम्? He says साक्षात्-निवृत्ति-कारणम् – ज्ञानम् directly removes and therefore, ज्ञानम् gives मोक्ष directly. And here it is not a casual statement. शङ्कराचार्य gives this very deliberately. Because in the second line कृष्ण is going to say कर्मयोग will remove संसार. Therefore, शङ्कराचार्य wants to show the difference, therefore, ज्ञानयोग also removes संसार, कर्मयोग also removes संसार, then what is the difference? Here in ज्ञानयोग it is साक्षात्, whereas in कर्मयोग it is परम्परया. ज्ञानम् directly removes and कर्म only indirectly removes by taking you to ज्ञानम्. Therefore, साक्षात् is a significant note you should remember. And निवृत्ति-कारणम् is an adjective to ज्ञानम्.

योगे तु तत्-प्राप्ति-उपाये निःसङ्गतया द्वन्द्व-प्रहाण-पूर्वकम् ईश्वर-आराधनार्थे [गीता १८-४६] कर्मयोगे कर्म-अनुष्ठाने समाधियोगे च इमाम् अनन्तरम् एव उत्त्यमानां बुद्धिं शृणु ।

So योगे तु – now the teaching is going to follow with regard to योगः. So साङ्ख्य topic is over, योग topic is coming now. Naturally the question will be what is the meaning of the word योग in this context. Because *throughout the गीता the word योग is used in different meanings in different contexts. Therefore, in every context we have to ask the question what is the meaning.* So here शङ्कराचार्य says योगे is equal to कर्मयोगे. कृष्ण is meaning कर्मयोग in this context. Now the

next question is what is the definition of कर्मयोग. Very very beautiful definition we get here.

निःसङ्गतया – the first principle of कर्मयोग is असङ्गत्वम् we have to practice. So **निःसङ्गतया** means in a detached attitude. Detached from what? Detached both from the standpoint of कर्म as well as कर्मफलम्. So neither attached to कर्म nor attached to कर्मफलम्. Both attachments should be avoided. Why do we say both? An incidental point we should note. *If we get attached to कर्म the disadvantage is later we will never come to ज्ञानयोग. Many people who do कर्मयोग in the form of service to the society, they love their social service so much and they are even proud of their service, when you ask them 'you have done service long enough and now attend some scriptural classes' they are unable to drop the service activities. What is the problem? The very attachment becomes an obstacle to ज्ञानयोग. Therefore, we should love कर्मयोग alright, but at the appropriate time सर्वधर्मान्परित्यज्य even service activities we have to renounce and come to श्रवणमनननिदिध्यासनम्. Therefore, कर्म सङ्ग is an obstacle. And what about कर्मफल सङ्ग? Attachment to the result is also an obstacle because it leads to emotional disturbances. Therefore, principle number one is detachment from कर्म and कर्मफलम्.*

And **द्वन्द्व-प्रहाण-पूर्वकम्**, **द्वन्द्व** means राग and द्वेष. The pairs of opposites one has to gradually reduce. So सङ्ग त्यागः, **द्वन्द्व** त्यागः. That is what कृष्ण will tell later as निर्वन्द्वः नित्य-सत्त्वस्थः निर्योगक्षेमः आत्मवान् ॥ गीता २-४७ ॥ Keeping that श्लोक alone शङ्कराचार्य is writing the commentary here. **प्रहाण**

means renouncing. Here renouncing is reducing them.
Reduction of expectation in life.

Then the third principle of कर्मयोग is, ईश्वर-आराधनार्थे – all the कर्मs which are done detachedly and all the कर्मफलम्s which are received detachedly, in a detached manner they are all dedicated to ईश्वर-आराधनम्. So ईश्वर-आराधनम् अर्थः प्रयोजनम् यस्य योगस्य, बहुव्रीहि समास, सप्तमी विभक्ति, adjective to कर्मयोग. And शङ्कराचार्य says this कर्मयोग consists of two parts. This is also very important. He says कर्म-अनुष्ठाने समाधियोगे च. So कर्मयोग involves कर्म-अनुष्ठानम्, performance of कर्म for ईश्वर-आराधनम् without attachment and not only कर्म-अनुष्ठानम् but समाधियोग is also included in कर्मयोग. What do you mean by समाधियोग? It means the practice of सगुण उपासनम् making use of अष्टाङ्ग योग technique. सन्ध्यावन्दनम् itself is a great उपासनम् only. That is why it is called सन्ध्योपासनम्. प्रातः सन्ध्याम् उपासिष्ये. सन्ध्यावन्दनम् is a form of meditation. Therefore, समाधियोग means सगुण ध्यानम्. So from that it is very clear that according to वेद even the busiest गृहस्थ has to spend some time in meditation. Even though in वानप्रस्थाश्रम and सन्यासाश्रम meditation is given more importance and कर्म is reduced, in गृहस्थाश्रम also meditation is given a role. That is why शङ्कराचार्य says a कर्मयोगि also should regularly allot some time for उपासनम् – may be जप or मानस पूजा or मानस पारायणम्. Meditation is also compulsory. And here I would like to add another note also. So normally उपासनयोग is included in कर्मयोग itself. That is why शङ्कराचार्य said while defining कर्मयोग कर्म-अनुष्ठानम् and समाधियोग. That means

शङ्कराचार्य clubs both कर्म and उपासनम् and together he calls it as कर्मयोग. So thus कर्मयोग means कर्म plus उपासनम् and ज्ञानयोग is श्रवणमनननिदिध्यासनम्. In certain contexts like in भागवतम् in a particular chapter कर्मयोग, भक्तियोग and ज्ञानयोग, three योगs are mentioned. Now, in the भगवद्गीता only two योगs are there - कर्मयोग and ज्ञानयोग. And only when two योगs are mentioned what do we do? We say कर्मयोग is a mixture of कर्म and उपासनम्. In भागवतम् it is said कर्मयोग, भक्तियोग and ज्ञानयोग, then we have to interpret it as कर्मयोग is कर्म-अनुष्ठानम्, भक्तियोग is equal to समाधियोग or उपासनम् and ज्ञानयोग is श्रवणमनननिदिध्यासनम्. So where three योगs are mentioned there उपासनम् is said separately. Where two योगs are mentioned उपासनम् is included in कर्मयोग. So this is a technical aspect we should note. कर्म-अनुष्ठाने समाधियोगे च. इमाम् is equal to अनन्तरम् एव उच्यमानाम् – that which is going to be taught soon. So इमाम् means the following. अनन्तरम् एव उच्यमानाम् means is going to be taught immediately. So the following, what is that? बुद्धिम् – ज्ञानम्. The following teaching regarding कर्मयोग शृणु – may you listen to.

तां बुद्धिं स्तौति प्रोचनार्थम् —

So a very significant sentence. Whatever शङ्कराचार्य writes he writes after much deliberation. Now in the second line कृष्ण says this कर्मयोग will take you out of bondage. He says कर्मयोग will give मोक्ष. It is a terrible statement and because of that alone people have got wrong opinion. मोक्ष has got several paths. Multipath theory. Therefore, many people think

ज्ञानयोग is a separate path for मोक्ष and कर्मयोग is another separate path. For that misconception what is the reason? कृष्ण is the culprit. Because here in the second line कृष्ण clearly says कर्मयोग will give liberation. Now शङ्कराचार्य cannot say कृष्ण is wrong. It could have been ignored had it been said by somebody else. But when कृष्ण Himself tells that शङ्कराचार्य will have to explain it. And therefore, शङ्कराचार्य says this is a glorification of कर्मयोग. And once you say glorification it need not be a fact. Because glorification is generally an exaggeration of the worth of something. And therefore शङ्कराचार्य says कृष्ण is glorifying कर्मयोग by saying it will give मोक्ष. That means it won't give मोक्ष. Therefore, he says तां बुद्धिम् – that कर्मयोग ज्ञानम् स्तौति – it is an अर्थवाद वाक्यम् and not प्रमाण वाक्यम्. Don't take this statement as a valid statement, it is not प्रमाण वाक्यम्. Then what is it? अर्थवाद वाक्यम्. So स्तौति, glorifies. Now the question is why should He glorify? Only then people will follow. For marketing sake. Therefore, प्ररोचनार्थम् – to create interest in the mind of the student. And especially for अर्जुन. Now he should get interested in कर्मयोग. Else he is ready to run away. Therefore, कृष्ण glorifies. Therefore, remember कर्मयोग gives मोक्ष is an अर्थवाद वाक्यम् and not a प्रमाण वाक्यम्. It is an exaggeration, it is not a fact. कर्मयोग cannot give liberation.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

बुद्ध्या यया योग-विषयया युक्तो, हे पार्थ, कर्मबन्धं कर्म एव
धर्माधर्माख्यो बन्धः कर्मबन्धः तं प्रहास्यसि ईश्वर-प्रसाद-
निमित्त-ज्ञान-प्राप्तेः इति अभिप्रायः ॥२-३९॥ तां बुद्धिं स्तौति
प्ररोचनार्थम् —

In the thirtieth verse of the second chapter Lord कृष्ण is formally concluding the ज्ञानयोग topic and He is entering into कर्मयोग. Therefore, in the first line He says that I have taught साङ्ख्य in all these verses. The word साङ्ख्यम् means ज्ञानयोग. बुद्धिः means knowledge. I have imparted knowledge in the form of ज्ञानयोग and hereafter I am going to give you knowledge with regard to योग. And in the second line the word योग means कर्मयोग. So I shall teach you कर्मयोग hereafter. And having introduced कर्मयोग in the second line of the verse कृष्ण is glorifying कर्मयोग by saying it is capable of giving मोक्ष. And naturally शङ्कराचार्य is concerned because कर्मयोग cannot give मोक्ष but कृष्ण says कर्मयोग gives मोक्ष, therefore, शङ्कराचार्य writes this is the glorification of कर्मयोग. Once you use the word glorification in मीमांसा language that statement becomes अर्थवादः. And once it is converted into अर्थवाद वाक्यम् it no longer has प्रमाण status. And once it has lost the प्रमाण status, it means don't take the statement literally as a fact. So glorification is equal to अर्थवादः is equal to अप्रमाणम् which means it is not a fact. It is only a hyperbole figure of speech, exaggeration, in संस्कृत it is called अतिशयोक्तिः. And therefore, शङ्कराचार्य intelligently

introduced by using an innocent looking statement तां बुद्धिं स्तौति. Usage of स्तौति indicates that the sentence is अप्रमाणम्, don't take it literally. Then what is the glorification? That is said here. बुद्ध्या यया. It is there in the मूलम्. शङ्कराचार्य comments योग-विषयया – so with the help of this knowledge. What do you mean by this knowledge? शङ्कराचार्य says योग-विषयया the knowledge dealing with कर्मयोग. बहुव्रीहि; योगः विषयः यस्याः बुद्धेः तया. Here also the word बुद्धि refers to ज्ञानम् and not intellect. With the help of कर्मयोग knowledge what can you achieve? युक्तः – endowed with this knowledge. हे पार्थ! By using the word हे शङ्कराचार्य says it is सम्बोधन प्रथमा, addressing अर्जुन. कर्मबन्धं प्रहास्यसि – you will give up all the कर्म bondage. Now what do you mean by कर्मबन्धम्? शङ्कराचार्य comments कर्म एव बन्धः – so the bondage not caused by कर्म but the bondage which is कर्म itself. That एव indicates – we don't talk about the bondage caused by कर्म, in Vedantic vision कर्म itself is bondage. Therefore, it should be कर्मधारय समास. कर्म एव बन्धः कर्मबन्धः. Now the next question is if कर्म itself is bondage what do you mean by the word कर्म? So he says कर्म does not here mean action but it means the पुण्यम् and पापम् generated by action. Therefore, कर्म is equal to धर्म-अधर्मख्यः – that which is known as, named as धर्मः – पुण्यम्, and अधर्मः – पापम्. Therefore, in this context, सञ्चित आगामि प्रारब्ध पुण्यपापानि is the meaning of कर्म. And that itself is the shackle. And this पुण्यपाप shackle is called कर्मबन्धः. Ok, what will happen to that shackle? तं प्रहास्यसि – you will give up, you will drop that पुण्यपाप कर्म shackle. प्रहास्यसि means you will drop, you will be released. Then the

next question is how can कर्मयोग help us in giving up पुण्यम् and पापम्? We have heard that ज्ञानम् alone will remove पुण्यपापम्. How does कृष्ण say that? For that शङ्कराचार्य says ईश्वर-प्रसाद-निमित्त-ज्ञान-प्राप्तेः – कर्मयोग will not directly destroy पुण्यपापम्, कर्मयोग will give you ईश्वर's grace. Because a कर्मयोगि in सङ्कल्प will only say ममोपात समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम्, thereafter he won't pause and say धान्यम् धनम् पशुम् बहुपुत्रलाभम्, employment लाभम् etc. Therefore, ईश्वर-प्रसाद is the immediate result of कर्मयोग. ईश्वर-प्रसाद will lead to गुरुप्राप्ति, गुरुप्राप्ति will lead to श्रवणप्राप्ति, श्रवणप्राप्ति will lead to ज्ञानप्राप्ति. Therefore, he says ईश्वर-प्रसाद-निमित्त-ज्ञान-प्राप्तेः. हेतौ पञ्चमी विभक्ति. Because of the final accomplishment of knowledge which comes through ईश्वर अनुग्रह. As a result of that you will drop all the bonds ultimately and not immediately. इति अभिप्रायः. There also very careful. शङ्कराचार्य says 'this is not said by कृष्ण'. कृष्ण doesn't say you will get चित्तशुद्धि, गुरुप्राप्ति, ज्ञानप्राप्ति. How do you write all these things? He says they are all in the mind of कृष्ण. इति अभिप्रायः – this is the motive, this is the intention behind Lord कृष्ण's statement. Now the next question is how do you know कृष्ण's intention. He is not even here right in front of you now. How do you know कृष्ण's intention? For that the answer is कृष्ण is teaching the गीता in keeping with the वेद only. Because कृष्ण Himself clearly tells

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ॥ गीता ४-३ ॥

Therefore, to know कृष्ण's intention you have to only go back to the वेद. वेद will tell what कृष्ण's intention is? And what does

वेद say? कर्मयोग gives वित्तशुद्धि only, later it will give गुरुप्राप्ति and therefore, this must be the intention of कृष्ण. Therefore, अभिप्रायः. The अन्वय is, हे पार्थ! साङ्ख्ये एषा बुद्धिः ते अभिहिता । योगे तु इमाम् शृणु यया बुद्ध्या युक्तः (सन्) कर्मबन्धम् प्रहास्यसि । साङ्ख्ये is विषय सप्तमी, with regard to Self. योगे also is विषय सप्तमी. प्रहास्यसि is प्र+√हा, third conjugation, परस्मैपदि लृट्, future tense. It is मध्यमपुरुषः therefore, the subject is understood. त्वं प्रहास्यसि. You will drop all shackles by this कर्मयोग knowledge. Continuing;

किं च अन्यत्—

Verse 02-40

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ गीता २-४० ॥

किं च अन्यत् – so moreover. Moreover means the following verses are also going to deal with the कर्मयोग topic only. What is the gist of this verse? From this verse, i.e., forty upto forty-seven कृष्ण is glorifying कर्मयोग. The actual कर्मयोग is going to be given very very briefly in this chapter. Only one verse defines कर्मयोग, i.e., verse number forty-eight.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ गीता २-४८ ॥

Only one verse for कर्मयोग and there also the definition of कर्मयोग is only one sentence – योगः समत्वम् उच्यते. The elaborate कर्मयोग is going to come in the third chapter only. In the second chapter कर्मयोग is very brief. Whereas the glorification of कर्मयोग is very elaborate. So from forty upto

forty-seven is the glorification of कर्मयोग by contrasting कर्मयोगि with कर्मि. What is the difference between कर्मि, a materialistic वैदिक and कर्मयोगि, a spiritual वैदिक. कर्मि is also a वैदिकः, a follower of वेद and कर्मयोगि is also a वैदिकः, both are followers of वेद, कर्मि is a materialistic वैदिक, कर्मयोगि is a spiritual वैदिक. What is the difference between these two वैदिकs? Differentiating them कृष्ण glorifies the कर्मयोगि, a spiritual वैदिक. And now in this श्लोक, He differentiates first कर्म and कर्मयोग. He says in कर्मयोग there is no question of failure at all. There is no possibility of failure. And therefore, the result of कर्मयोग is not of doubtful nature. So सन्दिग्ध फलत्वम् नास्ति. सन्दिग्ध फलत्वम् means doubtful result is not there in कर्मयोग. Then what is the second one? विपरीत फलत्वम् नास्ति. In the field of कर्मयोग there is no adverse or negative result also. Neither zero result nor negative result. सन्दिग्ध फलत्वम् नास्ति विपरीत फलत्वम् नास्ति. Then what is कर्मयोग? निश्चित फलत्वम् अस्ति. There is always result and there is always positive result. So glory number one is always there is result and always there is positive result. There is neither zero result nor is there negative result. Zero result is here presented as अभिक्रमनाशः, failure of the venture or zero result. The word प्रत्यवायः means negative result or adverse result, विपरीत फलत्वम्. So अभिक्रमनाशः नास्ति प्रत्यवायः नास्ति but there is result always निश्चित फलत्वम् अस्ति, and the result is positive always. This is the essence of the श्लोक. And incidentally प्रत्यवायः occurring in this श्लोक means adverse result. In मीमांसा शास्त्रम् the word प्रत्यवायः has got another technical meaning. What is that? The special पापम् created

when I drop my duty, duty omission produces a पापम्, that special पापम् caused by duty omission is called प्रत्यवायः. But here that meaning should not be taken. The word प्रत्यवायः in this श्लोक is not the technical one. Here the meaning is विपरीत फलम्, adverse result. A simple dictionary meaning and not a technical one. With this background we will enter the भाष्यम्,

न इह मोक्षमार्गे कर्मयोगे अभिक्रमनाशः अभिक्रमणम् अभिक्रमः प्रारम्भः तस्य नाशो न अस्ति यथा कृष्यादेः । योगविषये प्रारम्भस्य न अनैकान्तिक-फलत्वम् इति अर्थः ।

So नेहाभिक्रमनाशः is there. It has to be split as न इह अभिक्रमनाशः. शङ्कराचार्य comments on इह. Literally इह means here. And here means what? Not the classroom. Here means मोक्षमार्गे कर्मयोगे. So in कर्मयोग way of life which is called मोक्षमार्ग or spiritual lifestyle. अभिक्रमनाशः. So here we have to complete the sentence. अभिक्रमनाशः अस्ति. Now he explains the word अभिक्रमनाशः. It is a compound consisting of two words अभिक्रम + नाशः. अभिक्रमः means अभिक्रमणम्. Then what is अभिक्रमणम्? अभिक्रमणम् is equal to प्रारम्भः. प्रारम्भः means venture, project, effort. This is the meaning of the word अभिक्रमः. Then तस्य नाशः. तस्य नाशः is the explanation of the second word in the compound. So indirectly he says it is a षष्ठी तत्पुरुष समासः. By तस्य नाशः it means अभिक्रमस्य नाशः अभिक्रमनाशः, षष्ठी तत्पुरुष समासः. What is the meaning of नाशः? He doesn't give we have to supply loss or failure. Therefore, the failure of the venture is the meaning of अभिक्रमनाशः. न अस्ति – is not at all there in कर्मयोग. He gives a counter example. यथा कृष्यादेः – as it

happens in agriculture a person can plant crops and he has to expect that the rain should be appropriate, अतिवृष्टि problem, अनावृष्टि problem, pest problem, therefore, there is a possibility of failure of the venture. Here the example is counter example. So unlike that (example) in कर्मयोग the possibility of failure is not at all there. Therefore, he says योगविषये – with regard to कर्मयोग प्रारम्भस्य न अनैकान्तिक-फलत्वम्, अनैकान्तिक means doubtful, फलम् means result, the result is never doubtful in कर्मयोग, there is no possibility of failure. अनैकान्तिक is equal to सन्दिग्ध is equal to doubtful. बहुव्रीहि. अनैकान्तिकम् फलम् यस्य तस्य भावः अनैकान्तिक-फलत्वम्, प्रारम्भस्य means for the कर्मयोग venture there is never zero result, the result is always there. Ok, ‘the result is always’ means what? He says always positive result. That will come in the next paragraph. We will read.

किं च न अपि विकित्सावत् प्रत्यवायो विद्यते ।

किं च – moreover, not only is the result always there but there is one more plus point **न अपि प्रत्यवायः विद्यते.** **प्रत्यवायः** means adverse result, opposite result, contrary result, विपरीत फलम्. And here also a counter example is given – **विकित्सावत्**. Everybody knows for a headache he takes a pill and sometimes the headache doesn’t go away – that is zero result. But sometimes not only does the headache not go away, even stomachache comes – that is called **प्रत्यवायः**. Therefore, **विकित्सावत्** – as in the case of medication. Keeping this in mind, a popular श्लोक is said.

वैद्यराज नमस्तुभ्यं यमराजसहोदर । यमस्तु हयति प्राणान् वैद्यः
प्राणान् धनानि च ॥

You might have you heard this one. Doctors please don't get angry. He says, हे वैद्यराज! नमस्कारम् to you who are the elder brother of यमराज. Why? Because यम takes only life, but you take both life and money. So sometimes it happens in spite of the best intentions of doctors. But in कर्मयोग such a negative result is not there.

किं तु भवति? स्वल्पम् अपि अस्य योगधर्मस्य अनुष्ठितं त्रायते
रक्षति महतः संसारभयात् जन्म-मरणादि-लक्षणात् ॥२-४०॥

So किं तु भवति – on the other hand the result is always there and the result is always positive. And there is another glory also, the positive result comes not after several years of कर्मयोग then at least a person will require a lot patience, here कृष्ण says the result is instantaneous. One day कर्मयोग will produce one day result, half a day कर्मयोग will produce half a day result, one minute कर्मयोग will produce one minute result, स्वल्पम् अपि gives the प्रयोजनम्. And not only that, the प्रयोजनम् has got a cascading effect, that प्रयोजनम् will inspire you to do more कर्मयोग, it will give you more प्रयोजनम्, like that it will lead you upto मोक्ष. Therefore, he says स्वल्पम् अपि – even a little bit of, a limited quantity of अस्य धर्मस्य – of this धर्म. And here what is the meaning of the word धर्म? The word धर्म is also a very versatile word. Here it means a way of life. So योग-धर्म means कर्मयोग way of life. स्वल्पम् अपि – even a little bit of अनुष्ठितम् – this we have to supply in the श्लोक. स्वल्पम् अपि अनुष्ठितम् – even a little bit of *practice*.

अनुष्ठितम् means अभ्यासः or practice or implementation. And here also शङ्कराचार्य is very very careful. He uses the word **अनुष्ठितम्**. The knowledge of कर्मयोग will not give you any benefit. So how innocently he uses the word though it is very significant – practiced कर्मयोग is beneficial and understood कर्मयोग is not beneficial. Therefore, **स्वल्पम् अपि अनुष्ठानम्**, practice. What will it do? **त्रायते** is equal to **रक्षति** – it protects you. Protects from **महतः भयात्** – from the worst fear. So **महतः** is an adjective to **भयात्**, पञ्चमी विभक्ति. So from the greatest or worst fear which is **संसार-भयात्** – the fear of **संसार**. शङ्कराचार्य explains the meaning of the word **संसार**. So **जन्म-मरणादि-लक्षणात्** – **संसार-भय** consisting of repeated birth-death cycle. **भयात्** is पञ्चमी विभक्ति because **त्रायते** governs पञ्चमी. So कर्मयोग protects from the fear of **संसार**. The अन्वय is, इह अभिक्रमनाशः न अस्ति । प्रत्यवायः न विद्यते । अस्य धर्मस्य स्वल्पम् अपि (अनुष्ठानं) महतः भयात् त्रायते । So स्वल्पम् refers to स्वल्पम् अनुष्ठानम् understood. And महतः is तकारान्तः नपुंसकलिङ्गम् महत्-शब्द. पञ्चमी एकवचनम्, भयात् इत्यस्य विशेषणम् महत्, महती, महान्ति इति रूपाणि. Continuing;

या इयं साङ्ख्ये बुद्धिः उक्ता योगे च वक्ष्यमाण-लक्षणा सा —

So now he gives introduction to the next श्लोक. He says, the **साङ्ख्ये बुद्धिः उक्ता** – the knowledge with regard to आत्मा has been mentioned before. Here the word **साङ्ख्य** means आत्मा. **साङ्ख्ये बुद्धिः** means the knowledge with regard to आत्मा, **उक्ता** – has been talked about. **योगे च** – the knowledge with regard to योग also **वक्ष्यमाण-लक्षणा** – is going to be talked about. **वक्ष्यमाण** is future passive participle. That which is going

to be said. So thus the साङ्ख्य knowledge is said, the योग knowledge is going to be said. What is the uniqueness of this knowledge? That is being said in the श्लोक and therefore he introduces that. The sentence is incomplete, we are supposed to complete it by taking words from the श्लोक. सा व्यवसायात्मिका भवति, that sentence will have to be completed. This is another style of commentators, they introduce the sentence and don't complete it, we have to take from the श्लोक and complete the sentence. So सा व्यवसायात्मिका एका भवति. Now we will go to the श्लोक.

Verse 02-41

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ गीता २-४१ ॥

First I will give you the gist of the verse. A very very important verse. In fact, the entire भजगोविन्दम् of शङ्कराचार्य is an expansion of this one verse. Here Lord कृष्ण says कर्मयोगि is very very clear about his priorities in life, he is very very clear about his ultimate goal. So कर्मयोगि has got clarity of vision with regard to the priorities in life, with regard to the purpose of life, he also knows how to make use of the वेद. For what वेद has come and how to use it - he has got the clarity. What is his clarity? He knows मनोजयद्वारा मोक्षजय is the purpose of life. Acquiring मोक्ष by mastering the mind is the only goal of life. And for this purpose वेद has got two portions. वेदपूर्व is for मनोजय, वेद अन्त is for मोक्षजय. Religion is for the mastery of the mind, spirituality is for acquiring मोक्ष. वेदपूर्व द्वारा मनोजय, वेद अन्त द्वारा मोक्षजय. Therefore, all the rituals

I do, all the पूजाs I do, all the जप I do, in and through all of them I seek only an improvement in my mind, I don't want to tamper the setup through the वेदपूर्व. Through लौकिक कर्म I may do that. Religion is meant for मनोजय and not for लोकजय. And this कृष्ण calls व्यवसायात्मिका बुद्धिः, clarity of vision. बुद्धिः means vision. व्यवसायात्मिका means clarity, निश्चयात्मिका. Why did this clarity come? Because he has understood the purpose of the वेद very clearly. Therefore, it is clear and it is an undistracted vision also. Whereas those people who do not know how to use the वेदs properly they are not clear with regard to the original purpose of life, they don't know what religion is meant for, what God is meant for, what rituals are meant for, they have utter confusion regarding that. And therefore, their goals are many and varied. मोक्ष पुरुषार्थम् is one only. Once you leave the मोक्ष पुरुषार्थ then the पुरुषार्थs become many – धर्म, अर्थ and काम. Goals become many branched. Not only many branched but endless also. Therefore, the first line talks about clarity regarding the purpose of life and the second line indicates non-clarity regarding the purpose of life, purpose of पूजा, religion, जप, everything, vagueness everywhere. In fact, a कर्मि is an embodiment of vagueness and a कर्मयोगि is an embodiment of clarity. कर्म versus कर्मयोग is vagueness versus clarity. That is the idea here. We will go to the भाष्यम्.

व्यवसायात्मिका निश्चय-स्वभावा एका एव बुद्धिः इतर-विपरीत-
बुद्धि-शाखा-भेदस्य बाधिका सम्यक्-प्रमाण-जनितत्वाद् इह
श्रेयोमार्गे, हे कुरुनन्दन ।

व्यवसायात्मिका is equal to **निश्चय-स्वभावा**. Here **व्यवसाय** means **निश्चय**, firm, clear, doubtless, unwavering, unflinching. **वि+अव+√सो** fourth conjugation. **वि** and **अव** are prefixes and the noun form is **व्यवसायः निश्चयः**, firmness. **आत्मिका** means **स्वभावा** – of the nature of. So **व्यवसायात्मिका** means **निश्चय-स्वभावा**, of the nature of clarity. What is that? **बुद्धिः**. **बुद्धिः** means knowledge. So **व्यवसायात्मिका** is an adjective to **बुद्धिः**. Therefore, both have to be read together. So **व्यवसायात्मिका बुद्धिः** means firm knowledge, clear knowledge, clear vision is **एका एव** – only unidirectional, unwavering. And what do you mean by unidirectional? He says **इतर-विपरीत-बुद्धि-शाखा-भेदस्य बाधिका**. This is commentary on **एका**. **एका** is equal to **बाधिका**. It eliminates all the side-tracking. Unidirectional vision means it eliminates being carried away by all the other goals of life, they do not side-track or distract. All the other goals are misconceptions. Therefore, **इतर-विपरीत-बुद्धि** – other misconceptions, **शाखा-भेद** – many and varied. So **विपरीत-बुद्धि-शाखा-भेद** means many and varied misconceptions, **इतर** means other than **मनोजय** and **मोक्षजय**. Any other goal other than **मनोजय** and **मोक्षजय** is a misconception. **धर्म** is really not a **पुरुषार्थ**, **अर्थ** is really not a **पुरुषार्थ** and **काम** is also not a **पुरुषार्थ**. Mistaking **धर्म-अर्थ-काम**s as **पुरुषार्थ** itself is **विपरीत-बुद्धि**. Then which one is **पुरुषार्थ**? There is only one **पुरुषार्थ**. Thinking of anything other than **मोक्ष** as **पुरुषार्थ** is **विपरीत-बुद्धि**. And this is important because **वेदपूर्व** tempts with flowery words. If you do this ritual then all children in the family will be healthy, you do those rituals then whatever debt is there will

be cleared, etc. Therefore, वेद tempts with conventional goals. And the temptation will take the बुद्धि away. कृष्ण says विपरीत-बुद्धि-शाखा-भेद. A कर्मयोगि will never use any ritual for any benefit other than मनोजय and मोक्षजय. The one who holds on to मनोजयद्वारा मोक्षजय is a कर्मयोगि. Therefore, he says इतर-विपरीत-बुद्धि-शाखा-भेदस्य all many and varied misconceptions in the form of धर्म-अर्थ-काम पुरुषार्थs बाधिका they all are negated. You should remember नचिकेतस् of कठोपनिषत्. How यमधर्मराज offered so many and he said all of them are wonderful, you keep with yourself. Imagine freely offered! Try to remember that मन्त्र.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य विविनक्ति धीरः ॥ १-२-२॥

दयानन्द स्वामिजि uses a beautiful expression पुरुषार्थ निश्चयः, *clarity with regard to priorities of life*. So बाधिका means eliminator of all the other goals of life. This is the meaning of एका. Why does it eliminate all other goals? Because सम्यक्-प्रमाण-जनितत्वात् – this knowledge is born out of the right understanding of the वेद. That means वेदपूर्व is not meant for material results, even though it promises material results, that is not the purpose of वेदपूर्व, it is meant for only one result, i.e., the right interpretation of the वेद. Therefore, सम्यक्-प्रमाण-जनितत्वात् – कर्मयोगि's understanding is born out of the right interpretation of the वेद, unlike पूर्वमीमांसक's interpretation. Therefore, इह – in his lifestyle, श्रेयोमार्गे – which is the spiritual path or lifestyle. हे कुरुनन्दन – हे अर्जुन. What about other people? The other people are the embodiment of confusion. And confusion is never one. Therefore, the other people are not

clear even though they are very religious, they have been practicing religion without clarity, that is a great success. It is a great success to be religious without knowing what religion is meant for.

याः पुनः इतरा बुद्ध्यो यासां शाखा-भेद-प्रचार-वशाद् अनन्तः अपारः अनुपरतः संसारो नित्य-प्रततो विस्तीर्णो भवति, प्रमाण-जनित-विवेक-बुद्धि-निमित्त-वशात् च उपरतासु अनन्त-भेद-बुद्धिषु संसारः अपि उपरमते ।

So now he goes to the second line. याः पुनः इतरा बुद्ध्यः – whereas all other visions of the confused कर्मिs. So इतरा बुद्ध्यः means all other visions. Other means other than मनोजयद्वारा मोक्षजय. If this is not known means there are other बुद्धिs. शाखा-भेद-प्रचार-वशात् अनन्तः – anything other than मोक्ष can never be one but it will be infinite. दयानन्द स्वामिजि nicely says, *if you miss the infinite then the desires are infinite*. Because infinite is only one. *If you miss the infinite end then the ends are infinite*. शाखा-भेद-प्रचार means which extends into many and varied branches. प्रचार means extension. शाखा-भेद means many and varied branches. If you leave मोक्ष then the other three will come – धर्म, अर्थ and काम. धर्म means पुण्यम्. Once you go for पुण्यम्, infinite rituals are there for getting varieties of पुण्यम्. अर्थ means possessions for security. Once you go towards possessions for security, possessions are many and varied. And if you go for काम, possessions for pleasure, they are also many and varied. Thus अनन्त पुण्यानि, अनन्त अर्थाः, अनन्त कामाः शाखा-भेद-प्रचार-वशात्. Because of their extension अनन्तः – they become infinite and अपारः –

there is no end for it. First I prayed for myself, then I prayed for my children, then I prayed for my grandchildren, this will go endlessly. I may be hundred years but still then I am not able to ask for मोक्ष. While standing in front of God I remember my family members rather than नैष्कर्म्य सिद्धि.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

याः पुनः इतरा बुद्ध्यो यासां शाखा-भेद-प्रचार-वशाद् अनन्तः
अपारः अनुपरतः संसारो नित्य-प्रततो विस्तीर्णो भवति, प्रमाण-
जनित-विवेक-बुद्धि-निमित्त-वशात् च उपरतासु अनन्त-भेद-
बुद्धिषु संसारः अपि उपरमते ।

After completing the topic of ज्ञानयोग otherwise known as साङ्ख्ययोग कृष्ण has now entered into the topic of कर्मयोग. The actual कर्मयोग will be only briefly mentioned in the forty-eighth verse but beginning from forty upto forty-seven कृष्ण is glorifying कर्मयोग. कर्मयोग स्तुतिः. And when we talk about कर्मयोग here we have to be careful, कर्मयोग is of two types.

- 1) One is a कर्मयोग presented for a materialistic person; materialistic कर्मयोग.
- 2) The other one is a कर्मयोग presented for a spiritual seeker; spiritual कर्मयोग.

➤ When we are talking about कर्मयोग for a group of business people who want to improve their performance, improve their success rate, improve their profit rate and reduce their stress, the कर्मयोग for their context will be different because they don't want to hear about मोक्ष, they don't want to hear about वैराग्यम् or detachment. Therefore, to suit them we have to design कर्मयोग differently, by carefully avoiding मोक्ष, carefully avoiding आत्मा, carefully avoiding वैराग्यम् or detachment and encourage them to succeed in material fields.

How to excel in business, in art, in music, etc., it is a materialistic कर्मयोग. It is सकामकर्म प्रधान कर्मयोग. This is one type.

➤ And there is a second type of कर्मयोग which is given to spiritual seekers who have understood the limitation of material achievement. Their aim is not profit or better success rate in worldly pursuits. Because they are not interested in धर्म, अर्थ and काम. They are interested in only one पुरुषार्थ that is मोक्ष. So the कर्मयोग presented to मुमुक्षुs is different from the कर्मयोग presented for corporate people who are certainly not मुमुक्षुs. And this मुमुक्षु has only one desire in life and that is मोक्ष. And we want to present कर्मयोग for him not for better success rate, not for excellence in material performance not even for increased profit, not even for the expansion of business. We give कर्मयोग for साधनचतुष्टय सम्पत्ति. And therefore, the success of कर्मयोग is measured in terms of वैराग्यम्, the success of कर्मयोग is measured in terms of शम, दम, उपरम, तितिक्षा, etc. The success of कर्मयोग is measured in terms of more and more interest in श्रवणमनननिदिध्यासनम्. कर्मयोग designed for a spiritual seeker is totally different.

Therefore, when we take गीता मूलम् class we stress on materialistic कर्मयोग because the majority is interested in better performance in life. But when you go to शङ्कराचार्य's भाष्यम्, he is ruthless, he doesn't have any consideration for materialistic people. Therefore, he clearly says कर्मयोग is not for professional success. कर्मयोग is for detachment from the world. Therefore, in this श्लोक also शङ्कराचार्य clearly

interprets व्यवसायात्मिका बुद्धिः as the clear understanding of a spiritual seeker is only one. And clear understanding can be translated as clear desire. So व्यवसायात्मिका बुद्धिः is व्यवसायात्मिका इच्छा. The deep desire of a spiritual seeker is only one. That is मोक्षः एव. Whereas the shifting desires of materialistic people are many and endless. Therefore, in the second line अव्यवसायिनां बुद्ध्यः means the misconceptions of materialistic people. And misconceptions can be understood as the materialistic desires of this category of people which are endless and the cause of संसार. Therefore, शङ्कराचार्य adds a paragraph here that any desire other than मोक्ष is a cause of संसार. And therefore, he adds here in the second paragraph which I introduced in the last class, याः पुनः इतरा बुद्ध्यः. So this sentence is a very long sentence consisting of both these paragraphs. This paragraph as well as the next one is one sentence. So for our convenience we will split it into smaller segments. याः पुनः इतरा बुद्ध्यः – the other understandings or desires of materialistic people, the other non-मोक्ष desires of materialistic people, अनन्ताः भवन्ति. इतरा बुद्ध्यः materialistic desires are अनन्ताः endless, infinite. And what is the nature of those desires? कृष्ण doesn't say that but शङ्कराचार्य does, all those desires are the cause of संसार. यासां शाखा-भेद-प्रचार-वशात् – because of the endless varieties of those desires. शाखा-भेद means varieties. प्रचार means extent or expanse. Because of the extent or expanse of endless varieties of materialistic desires संसारः अनन्तः भवति – संसारः becomes endless, अपारः – shoreless, it is eternal, it is all-pervading, अनुपरतः – without even a temporary respite. अनुपरतः means without rest. Why is

there no rest? Because it is संसार. So अनुपरतः continuous without break. And therefore नित्य-प्रततः – it is endless going from जन्म to जन्म and विस्तीर्णः – vast in different fields. भवति. So materialistic desires are the cause of संसार. And the reduction of materialistic desires will lead to a reduction of संसार. अन्वय-व्यतिरेक. The more the materialistic desires the greater the संसार and the lesser the desires the lesser the संसार. Then उपरतासु अनन्त-भेद-बुद्धिषु – when these misconceptions and the materialistic desires come down, उपरता means they become lesser and lesser. अनन्त-भेद-बुद्धिषु means endless misconceptions. Here we can understand misconception as desire. When these endless misconceptions or desires उपरतासु come down; and how do they come down? प्रमाण-जनित-विवेक-बुद्धि-निमित्त-वशात् – because of the discriminative understanding born out of वेद प्रमाण. What is the discriminative understanding? नित्य-अनित्य वस्तु विवेक – मोक्ष alone is नित्यम्, therefore, worth desiring, everything else is अनित्यम्, and therefore not worth desiring. This practice of नित्य-अनित्य वस्तु विवेक will lead to the reduction of desires, attachment. Then संसारः अपि उपरमते – संसारः also becomes weaker. Therefore, कर्मयोग is meant for increasing the वैराग्यम् of a मुमुक्षु. कर्मयोग is meant for improving the वैराग्यम् of a मुमुक्षु. Continuing;

ता बुद्ध्यो बहुशाखा बह्व्ययः शाखा यासां ता बहुशाखा, बहुभेदा इति एतत् । प्रति-शाखा-भेदेन हि अनन्ताः च बुद्ध्यः, केषाम्? अव्यवसायिनां प्रमाण-जनित-विवेक-बुद्धि-रहितानाम् इति अर्थः

॥२-४१॥

So ताः बुद्धयः – those materialistic visions or understandings which we can understand as materialistic desires. Here in this श्लोक बुद्धि can be translated as desire. Those materialistic desires are बहुशाखाः – multibranched. One branch is धर्म, another branch is अर्थ, another branch is काम. So बहुशाखाः शङ्कराचार्य gives विग्रह वाक्यम् – बह्व्यः शाखाः यासां – those which have got many branched materialistic desires. There is a printing mistake in the गोरखपुर book. यासां तां. It should be ताः. That विसर्ग will be dropped, so without विसर्ग also it is ok. Only the dot above should be removed. What do you mean by बहुशाखाः? बहुशाखाः is equal to बहुभेदाः. बहुशाखाः means many varieties of desires. And प्रति-शाखा-भेदेन हि अनन्ताः च भवन्ति. You cannot say materialistic desires are only three – धर्म, अर्थ, काम. Within धर्म itself there are so many secondary branches, within अर्थ or possession for security also there are many branches. Therefore, in each branch there are secondary and tertiary branches. Therefore, he says प्रति-शाखा-भेदेन – in each branch there are sub-branches. भेद – means varieties. And because of the varieties of sub-branches and their sub-branches अनन्ताः च बुद्धयः – the desires are endless. Ok, केषाम्? – this is for whom? अव्यवसायिनाम् – for those people who do not have clear knowledge. In this context व्यवसाय means knowledge. What type of knowledge? प्रमाण-जनित-विवेक-बुद्धि – this is the translation of व्यवसाय. What do you mean by that? विवेक-बुद्धि means clear understanding. Clear understanding born out of प्रमाण. प्रमाण means वेद प्रमाण जनित-विवेक-बुद्धि. And those people who do not have this clear knowledge are called

अव्यवसायिनाम्, प्रमाण-जनित-विवेक-बुद्धि-रहितानाम्.

Materialistic desires are endless and therefore, even after coming to वेद they will never use वेद for मोक्ष, they will use वेद also for furtherance of संसार. The only difference is others are materialistic संसारिs while these people are religious संसारिs. Incidentally after केषाम् there should be a question mark. So materialistic desires are endless for whom? Such a question is being asked. And for that the answer is given – materialistic desires are endless for the unintelligent people, unenlightened people. The अन्वय is, हे कुरुनन्दन! इह व्यवसाय-आत्मिका बुद्धिः एका (भवति) । अव्यवसायिनाम् बुद्ध्यः हि बहुशाखाः अनन्ताः च (भवन्ति) । बुद्ध्यः is plural number, feminine gender. Therefore, बहुशाखाः अनन्ताः are also plural number and feminine gender. In this particular verse the word बुद्धिः can be practically translated as desire. So the essence of this श्लोक is the desire of a spiritual seeker is only one and the desires of materialistic people are endless.

Now these two ideas are going to be commented upon hereafter. The following श्लोकs are a commentary upon these two types of desires. The commentary on मोक्ष इच्छा, श्रेय इच्छा and प्रेय इच्छा is going to be given. We will read the introduction.

येषां व्यवसायात्मिका बुद्धिः नास्ति ते —

So here contrast is going to be made. First कृष्ण talks about the endless desires of materialistic people. Therefore, He says, येषाम् – those materialistic people व्यवसायात्मिका बुद्धिः नास्ति – who do not have the spiritual desire mentioned in the

first line of the previous श्लोक, who are not मुमुक्षुs ते – they will be of the following description. In short the materialistic people will be of the following description. The description is given in three श्लोकs – forty-two, forty-three and forty-four is the commentary on the materialistic people's worldly desires.

Verse 02-42

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ गीता २-४२ ॥

So first I will give you the gist. These materialistic people are religious alright. They have faith in the वेदs, scriptures and they focus upon the कर्मकाण्ड of the वेदs. If you ask them what is the purpose of कर्मकाण्ड they will say it is meant for accomplishing धर्म, अर्थ and काम पुरुषार्थs. So their approach is: the purpose of वेदपूर्वभाग is getting the धर्म-अर्थ-काम. Here a spiritual seeker is not talked about but we have to look at them in contrast. A spiritual seeker on the other hand does not approach कर्मकाण्ड for getting धर्म-अर्थ-काम but for getting वैराग्यम् towards धर्म-अर्थ-काम. A small difference only. If you say कर्मकाण्ड is meant for धर्म-अर्थ-काम then you are materialistic, whereas if you say कर्मकाण्ड is meant for धर्म-अर्थ-काम वैराग्य प्राप्ति, if you understand परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् ॥ मुण्डकोपनिषत् १-२-१२ ॥ then you have got an appropriate attitude. The materialistic people on the other hand have a wrong attitude towards कर्मकाण्ड. Therefore, कृष्ण says अविपश्चितः – unintelligent people with a wrong attitude towards कर्मकाण्ड and वेद-वाद-रताः – they are all the time engaged in वेद-वाद the Vedic statements which fulfill the worldly desires. They are all the

time engaged in *Vedic* statements – प्रजाकामश्चिन्वीत, पशुकामश्चिन्वीत, वृष्टिकामश्चिन्वीत, those who talk about only such statements are वेद-वाद-रताः. In short, they are सकामकर्म प्रधानाः, काम्यकर्म प्रधानाः. And अन्यत् न अस्ति इति वादिनः – they don't accept नित्यनैमित्तिक कर्म at all, they argue that there is nothing else other than material success. So अन्यत् न अस्ति इति वादिनः these are the religious *Vedic* materialistic people and not only do they have these ideas for themselves, they also spread this gospel to others. पुष्पिताम् वाचम् प्रवदन्ति – they have got a flowery language. You can successfully climb the corporate ladder if you follow गीता teaching. Thus they present गीता teaching for business management, corporate success, will introduce in all schools and colleges, and advertise गीता as a means for better profit and they will be successful also. Why? Because पुष्पिताम् वाचम् – they have got management jargon. What कृष्ण says is they use गीता for the wrong purpose but they are unaware of what they are doing. This is the essence. Now we will go to the भाष्यम्.

**याम् इमां वक्ष्यमाणां पुष्पितां पुष्पित-वृक्ष इव शोभमानां श्रूयमाण-
रमणीयां वाचं वाक्य-लक्षणां प्रवदन्ति ।**

So materialistic people, that is the subject of the sentence. प्रवदन्ति – they prattle इमां पुष्पितां वाचम्. इमाम् means the following, i.e., the next श्लोक, so the following words they talk about which are very very flowery like पुष्पित-वृक्ष इव शोभमानाम् – very attractive like a flower plant. Flowery speech means very attractive like a flower plant. Since they speak in an attractive manner, more and more people are

likely to follow materialistic कर्मयोग. Suppose you talk about वैराग्यम्, अनित्यत्व दोषम्, दुःखमिश्रितत्व दोषम् etc., then they will not come to the next class! They don't want to hear about अनित्यत्वम्, दुःखमिश्रितत्वम्; वैराग्यम् is allergic to many people. They want a वैराग्यम्less वेदान्त! वैराग्यम्less वेदान्त is like a plastic flower which is a flower sans smell. Therefore, शोभमानाम् means श्रूयमाण-रमणीयाम् – which is very very beautiful to hear. वाचम् is equal to वाक्य-लक्षणाम् – speech प्रवदन्ति – they talk about. And regularly quoting कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। all the other people who do not have access to the original they think कृष्ण is only talking about corporate success. They think this is the essence of the गीता. That is the problem. Continuing;

के? अविपश्चितः अल्पमेधसः, अविवेकिनः इति अर्थः ।

And **के?** who are they that talk in this manner? **अविपश्चितः** is equal to **अल्पमेधसः** – those who have not grasped the spiritual content of the गीता. गीता is a मोक्ष शास्त्रम् which is to be utilized for a greater purpose. Traditional people shed tears on hearing such speech that the गीता which is a मोक्ष शास्त्रम्, such a गीता is being mis-utilized. But these people successfully tom-tom. **अविपश्चितः अल्पमेधसः** is equal to **अविवेकिनः** – those who do not have discrimination. **इति अर्थः** – this is the meaning of the word **अविपश्चितः**.

वेद-वाद-रताः बहु-अर्थ-वाद-फल-साधन-प्रकाशकेषु वेद-वाक्येषु रताः ।

So **वेद-वाद-रताः** – they heavily quote from the **वेद**s, **गीता** but they will only quote whatever is convenient to them, wherever **वैराग्यम्** part comes, such as

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ गीता ७-२२ ॥

Like this wherever **वैराग्यम्** has been emphasized those **श्लोक**s are very very carefully deleted. They only quote convenient **श्लोक**s which are **अर्थ-वाद** – non-essential **मन्त्र**s of the **वेद**. And **फल** – they talk about those statements which talk about material benefit like money, children, family etc., all those things they are interested in. **फल** means **धर्म-अर्थ-काम फल**. And **साधन** – the **काम्यकर्म**s meant for accomplishing those results. Thus they quote **काम्यकर्म**s, they talk about materialistic results and they talk about their glory. And they don't tell lies as those statements are there in the **वेद**s. But they talk only about those statements. The very same **गीता** says

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ गीता ७-२३ ॥

कृष्ण says all those material results are finite, don't go after them, seek the infinite alone, those **श्लोक**s are the main **श्लोक**s of the **गीता**, those main **श्लोक**s are carefully filtered. That is why **शङ्कराचार्य** says **अर्थ-वाद वाक्यानि** and not **प्रमाण वाक्यानि**, primary **श्लोक**s which are left out from the **गीता**. So **बहु-अर्थ-वाद-फल-साधन-प्रकाशकेषु वेद-वाक्येषु** – in such **Vedic** statements **रताः** – they concentrate, they constantly engage themselves in. And they have to do that because all will run away if **वैराग्यम्** is talked about. *People want मोक्ष and*

attachment to coexist. This is the peculiar desire of people, they want मोक्ष and attachment to coexist. Therefore, these people want to talk about मोक्ष only and they leave out the detachment part.

हे पार्थ, न अन्यत् स्वर्ग-प्राप्ति-आदि-फल-साधनेभ्यः कर्मभ्यः अस्ति इति एवं वादिनो वदन-शीलाः ॥२-४२॥

So these materialistically religious people follow the वेद and also many काम्यकर्म mentioned in the वेद. But when it comes to नित्यनैमित्तिक कर्म like performing daily सन्ध्यावन्दनम् etc., which are meant for मोक्ष, which are meant for spiritual growth, they don't talk about that. They even argue that they are irrelevant. Therefore, he says **हे पार्थ** – अर्जुन, **अन्यत् न अस्ति** – there is no other कर्म mentioned in the वेद other than **कर्मभ्यः** – काम्यकर्म which are **स्वर्ग-प्राप्ति-आदि-फल-साधनेभ्यः** – those काम्यकर्म which are meant for attainment of स्वर्ग. स्वर्ग symbolizes all material goals other than मोक्ष. **न अन्यत् अस्ति** that means they don't concentrate on नित्यनैमित्तिक कर्म at all. They concentrate only on काम्यकर्म - what is the remedy for this, what is the श्लोक for this and that, all for material benefits. They don't ask for a श्लोक for मोक्ष. Therefore, **अन्यत् न अस्ति इति वादिनः** – **वदन-शीलाः**. **वदन-शीलाः** means what? It is not that they talk once in a while but they regularly talk about this only. So this is the description of materialistic people's first श्लोक. The अन्वय is, हे पार्थ! वेद-वाद-रताः, 'अन्यत् न अस्ति' इति वादिनः अविपश्चितः (याम्) इमाम् पुष्पिताम् वाचम् प्रवदन्ति । The word याम् can be put in brackets. Because these three श्लोक forty-

two to forty-four put together grammatically form one single sentence. So it is a very very long sentence. For the sake of convenience we will split it into shorter ones. The word याम् makes it a very long sentence because the word याम् means 'which' a relative pronoun. Because of the relative pronoun the sentence becomes very long. So if you keep that याम् outside then it will become one sentence by itself. Unintelligent people speak flowery words. Thus we get a small and simple sentence. Continuing;

ते च —

Verse 02-43

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ गीता २-४३ ॥

Again the description of materialistic people. They are **काम-आत्मानः स्वर्ग-पराः** – embodiment of worldly desires. **आत्मा** means mind. **काम-आत्मा** means their minds are full of worldly desires. Culminating in what? **स्वर्ग-पराः** – having **स्वर्ग** as their ultimate goal. And these materialistic people - again **वाचम् प्रवदन्ति** we have to supply, taken from the previous **श्लोक** - utter flowery words. What are the types of words? **क्रिया-विशेष-बहुलाम्** – full of varieties of **काम्यकर्म**s. So **क्रिया-विशेष** means varieties of **काम्यकर्म**s for fulfilling worldly desires. And what will they lead to? **जन्म-कर्म-फल-प्रदाम्** – which can only perpetuate the **पुनरपि जननम् पुनरपि मरणम्** cycle. **संसार** perpetuating **काम्यकर्म**s alone they can talk about. And all keeping in mind only two things – they don't have four **पुरुषार्थ**s at all, they have only two, **भोग-ऐश्वर्य-गतिम् प्रति. भोग**

means pleasures or entertainments. And ऐश्वर्य means power or position. So they want power and position and the consequent comforts of life. Therefore, गतिम् प्रति इमाम् पुष्पिताम् वाचम् प्रवदन्ति. This is the gist of the श्लोक. Now we will go to the भाष्यम्.

कामात्मानः काम-स्वभावाः, कामपराः इति अर्थः । **स्वर्गपराः** स्वर्गः परः पुरुषार्थो येषां ते स्वर्गपराः स्वर्गप्रधानाः । **जन्म-कर्म-फल-प्रदां** कर्मणः फलं कर्म-फलं । जन्म एव कर्म-फलं जन्म-कर्म-फलं तत् प्रददाति इति जन्म-कर्म-फल-प्रदा । तां 'वाचं प्रवदन्ति' इति अनुषज्यते ।

So ते च कामात्मानः. ते च is in the introduction. So those materialistic people are काम-आत्मानः is equal to काम-स्वभावाः. आत्मा means स्वभावः. काम-स्वभावाः is equal to कामपराः. कामपराः means they consider काम as the greatest पुरुषार्थ. Here the word काम does not mean desire but it means desirable objects. Objects of desire are called here as काम. कर्मव्युत्पत्ति. पराः means that is the greatest goal. Material comfort is the greatest goal for them. And in the material comfort what is the greatest? In भूलोक these days it is America, like that in the olden days the goal was स्वर्गपराः – the highest standard of living. शङ्कराचार्य gives the विग्रहवाक्यम् for स्वर्गपराः. स्वर्गः परः पुरुषार्थः – the greatest goal येषां ते – for whom, those people are called स्वर्गपराः. Heaven bound. They are all heaven bound. स्वर्गप्रधानाः – they consider that as the status in the society. They feel that when they introduce their children to such material comforts alone they can feel their पूर्णत्वम्. The description is what? The materialistic comforts

that the children enjoy in America. Even if they are going farther and farther from God, religion, scriptures, सन्ध्यावन्दनम् but materialistically they are on the top, then these people are very very proud of such growth. They don't know what the loss is! Therefore, स्वर्गप्रधानाः these people जन्म-कर्म-फल-प्रदाम् 'वाचं प्रवदन्ति' । – they talk about words which will lead to only more संसार. And then from कर्मणः फलम् onwards is the explanation of the compound word जन्म-कर्म-फल-प्रदा. For संस्कृत students the compound has to be split. Therefore, शङ्कराचार्य explains that. We have to take कर्मफलम् first. कर्मणः फलम् कर्मफलम् – the result of कर्म is कर्मफलम्. What is the result of कर्म? The materialistic person will say heaven. But the spiritual seeker will say जन्म एव कर्म-फलम् जन्म-कर्म-फलम् – the result of कर्म is पुनर्जन्म. You are talking about going to स्वर्ग but we are worried about coming from स्वर्ग. It is like going to a hill-station during summer which is very very nice when thought of going to, but the problem is after the vacation when you come back it is more terrible. Therefore, intelligent people are far-sighted, when they think of going upwards they equally think of going down also. And therefore, कर्मफलम् is पुनर्जन्म. So जन्म एव कर्म-फलम् जन्म-कर्म-फलम्. कर्मधारय समास. What do you mean by प्रदा? He says तत् प्रददाति – the cause for the कर्मफलम् in the form of पुनर्जन्म. In short, cause of संसार. So तत् प्रददाति इति जन्म-कर्म-फल-प्रदा ।. The whole thing is only a grammatical compound expansion, that is relevant for संस्कृत students. The final meaning is they are all a cause of संसार only. तां 'वाचं प्रवदन्ति' – these materialistic people always are engaged in

such संसार causing speech only. इति अनुषज्यते. This verb is not there in the श्लोक. Therefore, शङ्कराचार्य says you have to bring the word वाचम् and प्रवदन्ति from the previous श्लोक and complete the sentence. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

कामात्मानः काम-स्वभावाः, कामपराः इति अर्थः । **स्वर्गपराः**
स्वर्गः परः पुरुषार्थो येषां ते स्वर्गपराः स्वर्गप्रधानाः । **जन्म-कर्म-
फल-प्रदां** कर्मणः फलं कर्म-फलं । जन्म एव कर्म-फलं जन्म-कर्म-
फलं तत् प्रददाति इति जन्म-कर्म-फल-प्रदा । तां 'वाचं प्रवदन्ति'
इति अनुषज्यते ।

After introducing कर्मयोग in the thirty-ninth verse, now from the fortieth verse onwards upto the forty-seventh verse Lord कृष्ण is giving the preparatory Knowledge for कर्मयोग. The basic principle of कर्मयोग which is called in the मीमांसा शास्त्र as संयोगपृथक्त्व न्यायः. It is a two-fold application of one and the same साधन. Based on this two-fold application Lord कृष्ण says कर्मकाण्ड or वेदपूर्व is available for two-fold application.

- 1) Materialistic application
- 2) Spiritual application.

Materialistic application means using religion, rituals, पूजा etc., for worldly benefits or family benefits. When we use religion, भगवान्, भक्ति, पूजा etc., for worldly benefits or family benefits it is called the materialistic application of the वेदपूर्व called लोकजयः. Whereas when the same religion, भगवान्, same भक्ति, same पूजा etc., are utilized for मनोजयः, transforming my attitude then it is the spiritual application of कर्मकाण्ड or वेदपूर्व.

Both these applications are there. कृष्ण says an intelligent person uses कर्मकाण्ड for मनोजयः and an unintelligent one uses कर्मकाण्ड for लोकजयः. And this he presents as व्यवसायात्मिका बुद्धिः and अव्यवसायात्मिका बुद्धिः. व्यवसायात्मिका बुद्धिः is spiritual desire and अव्यवसायात्मिका बुद्धिः is materialistic desire. The one who has got व्यवसायात्मिका बुद्धिः is called कर्मयोगि and the other one is called कर्मि. And कृष्ण is contrasting कर्मयोगि and कर्मि in these verses between forty and forty-seven. There the key verse is verse number forty-one where कर्मयोगि and कर्मि have been introduced. Now from forty-two onwards they are contrasted. In verses forty-two, forty-three and forty-four कृष्ण is talking about the unintelligent कर्मि who has got अव्यवसायात्मिका बुद्धिः who puts वेदपूर्व only for material benefits. And that is being elaborately said, in which we are seeing the forty-third verse. In the first paragraph शङ्कराचार्य explained the first half of the मन्त्र. कामात्मानः – the कर्मि's are only interested in लोकजयः. And not only इहलोकजयः, they want favorable conditions not only in the इहलोक but स्वर्गपराः – they are interested in परलोक also. And not knowing that both इहलोक and परलोक will only perpetuate पुनरपि जननम् पुनरपि मरणम् cycle they talk about only these words जन्मकर्मफलप्रदाम् वाचम् प्रवदन्ति. वाचम् प्रवदन्ति has to be brought from the previous श्लोक. Therefore, he says अनुषज्यते. अनुषज्यते means to be linked. What is to be linked? The words वाचम् प्रवदन्ति have to be drawn here and complete the sentence. Otherwise this श्लोक is grammatically incomplete. So वाचम् means the words, the talk. What type of talk?

जन्मकर्मफलप्रदाम्. So they are actually seeking a कर्मफलम् which superficially looking seems to improve either the इहलोक or परलोक but the real कर्मफलम् they are seeking is पुनरपि जननम् only, unknowingly, therefore, जन्म एव कर्मफलम् जन्मकर्मफलम्. जन्मकर्मफलप्रदाम् वाचम् प्रवदन्ति. Not only are they misguided people they even guide others. And therefore, they talk about various Vedic applications for varieties of material benefits. So the first half is over. Now शङ्कराचार्य enters into the second half of the verse in the second paragraph. We will read.

क्रिया-विशेष-बहुलां क्रियाणां विशेषाः क्रिया-विशेषाः । ते बहुलाः यस्यां वाचि ताम् । स्वर्ग-पशु-पुत्रादि-अर्था यया वाचा बाहुल्येन प्रकाशयन्ते ।

So the next word in the मूलम् is क्रिया-विशेष-बहुलाम्. शङ्कराचार्य gives the विग्रह वाक्यम् for this. क्रियाणां विशेषाः क्रिया-विशेषाः. षष्ठी तत्पुरुष समास. क्रिया-विशेषाः means varieties of rituals. क्रिया means rituals, विशेषाः here means variety, various types of rituals either कायिकम्, वाचिकम् or मानसम्. Especially काम्यकर्माणि, which ritual will produce which worldly benefit – such rituals. Then the next part of विग्रह वाक्यम् is ते बहुलाः यस्यां वाचि ताम् । So the second part is क्रिया-विशेष-बहुलाम्. That word has to be joined in बहुव्रीहि समास. Therefore, he says ते – those rituals are बहुलाः – saturated, full of. यस्यां वाचि – in which speech. ताम् – such a speech. Therefore, ते बहुलाः यस्यां वाचि means they utter such a speech, a speech which is full of materialistic rituals only. So ते means क्रिया-विशेषाः. So क्रिया-विशेषाः बहुलाः यस्यां वाचि.

Therefore finally the compound is बहुव्रीहि समास and the meaning is they talk about only materialistic rituals. Then the sentence is incomplete, we have to complete. ताम् वाचम् ते प्रवदन्ति – such a speech these unintelligent people constantly speak. Then the next sentence. स्वर्ग-पशु-पुत्रादि-अर्थाः यया वाचा बाहुल्येन प्रकाशयन्ते । For the sake of grammatical convenience यया can be translated as तया. Therefore, तया वाचा – through such a speech what is revealed is स्वर्ग-पशु-पुत्रादि-अर्थाः क्रिया-विशेषाः प्रकाशयन्ते – through their speech varieties of rituals are revealed like स्वर्ग-पशु-पुत्रादि-अर्थाः – heaven, pets, children etc. All of them will come under लोकजय only. बहुव्रीहि. स्वर्ग-पशु-पुत्रादयः अर्थाः येषाम् क्रिया-विशेषाणाम् ते क्रिया-विशेषाः. Such rituals are बाहुल्येन प्रकाशयन्ते – predominantly revealed in their speech. In short, they don't talk about मनोजय at all. Continuing;

भोगैश्वर्य-गतिं प्रति भोगः च ऐश्वर्यं च भोगैश्वर्ये । तयोः गतिः प्राप्तिः भोगैश्वर्य-गतिः । तां प्रति साधन-भूता ये क्रिया-विशेषाः । तद्-बहुलां तां वाचं प्रवदन्तो मूढाः संसारे परिवर्तन्ते इति अभिप्रायः ॥२-४३॥

So the next word in the मूलम् is भोगैश्वर्य-गतिं प्रति. Here also शङ्कराचार्य gives the विग्रह वाक्यम् for संस्कृत students. भोगः च ऐश्वर्यं च भोगैश्वर्ये । It is a द्वन्द्व समास. भोगः means possessions for pleasure; sense objects. कर्मव्युत्पत्ति. भुज्यते इति भोगः objects of pleasure. Then ऐश्वर्यम् means power. ईश्वरस्य भावः ऐश्वर्यम्. So power and pleasure are called भोगैश्वर्ये. Then the next word is गति. He gives the विग्रह वाक्यम्. तयोः गतिः प्राप्तिः भोगैश्वर्य-गतिः । षष्ठी तत्पुरुष. तयोः

गतिः भोगैश्वर्ययोः-गतिः भोगैश्वर्य-गतिः. And गतिः is equal to प्राप्तिः. Therefore, भोगैश्वर्य-गतिः is equal to भोगैश्वर्य-प्राप्तिः. The attainment of power and pleasure. Then तां प्रति साधन-भूताः ये क्रिया-विशेषाः । For grammatical convenience we will take ये as ते and after क्रिया-विशेषाः full stop. So ते क्रिया-विशेषाः – those religious rites that these people talk about are all meant for what? They seem to be the embodiment of भक्ति, they seem to be very very religious people. But all the time they invoke God for तां प्रति साधन-भूताः – only as a means for ताम्. ताम् here means भोगैश्वर्य-गतिं प्रति. So they misuse religion for materialistic benefits. Therefore, they talk about rituals which are साधन-भूताः – means of either भोगः or ऐश्वर्यम् only. That is why they are being referred to as religious materialistic people. Then the next sentence. तद्-बहुलां तां वाचं प्रवदन्तः मूढाः – these people are unintelligent people प्रवदन्तः – who constantly talk about तां वाचम् – the above mentioned words, i.e., जन्मकर्मफलप्रदाम् क्रियाविशेषबहुलाम्. तां वाचम् प्रवदन्तः – uttering such words all the time तद्-बहुलाम्. तत् means क्रियाविशेषबहुलाम्, is full of only materialistic rites. These मूढाः. What will happen to them? Even though they are भक्तः they cannot be happy. They will be devout संसारिः, religious संसारिः. The other people are atheistic संसारिः. Therefore, शङ्कराचार्य says संसारे परिवर्तन्ते. And they ask what is the use of my भक्ति? I have visited so many temples, performed so many पूजाः still I get so many problems. शङ्कराचार्य says problems only will come. Because you have not utilized भक्ति properly. Therefore, संसारे परिवर्तन्ते – those people will very much continue in संसार. Mental pains will not go by such a

devotion. Then a question might be asked of शङ्कराचार्य. हे शङ्कर, this is your addition. Isn't it? कृष्ण doesn't say मूढाः संसारे परिवर्तन्ते. Why are you adding that footnote. So if you are a commentator then please comment only for what is said there. Therefore, शङ्कराचार्य says I know कृष्ण has not said that but इति अभिप्रायः – this is कृष्ण's intention. So naturally your next question will be 'how do you know?' Intentions are अप्रत्यक्षम्. If you ask 'how do you know?' शङ्कराचार्य will say read two more श्लोक, कृष्ण Himself will make it clear. त्रैगुण्यविषयाः वेदाः, abused वेदपूर्व will cause more संसार. What a powerful statement! त्रैगुण्यविषयाः वेदाः means abused कर्मकाण्ड will only perpetuate and increase संसार. This is going to be said by कृष्ण Himself, therefore, I know in advance. So with this the commentary on verse forty-three is over. The अन्वय is, काम-आत्मानः स्वर्ग-पराः जन्म-कर्म-फल-प्रदाम् क्रिया-विशेष-बहुलाम् (वाचम्) भोग-ऐश्वर्य-गतिम् प्रति (प्रवदन्ति) । प्रति means for the sake of. Continuing;

Verse 02-44

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ गीता २-४४ ॥

I will give you the gist of the श्लोक. Here Lord कृष्ण says when a person abuses the वेदपूर्व for materialistic purposes three things happen. Then he will get addicted to more and more such rituals only. Even for minor problems he will run towards only Vedic rituals. And therefore, such काम्यकर्म will increase. This is the first problem. And संसार will increase is the second problem. And the third and most dangerous problem

is the *spiritual desire will not get rooted in the mind. He will never get a desire for मनोजयः*, he will never get a desire for spiritual growth and even if such a desire is there in some corner of the mind, because of the abuse of religion that spiritual desire will be suppressed and wiped out. Such a spiritual possibility, spiritual application of religion he will never come to know. Therefore, कृष्ण says व्यवसायात्मिका बुद्धिः in this verse means spiritual desire. Desire for मनोजयः. समाधौ न विधीयते. न विधीयते means does not take root, does not get stabilized. What does not get stabilized? Spiritual desire does not neither takes root nor gets stabilized. Where? समाधौ. Here the word समाधि has a special meaning which we have to carefully note. शङ्कराचार्य says समाधि means mind. In this श्लोक the word समाधि has no connection with सविकल्पक समाधि, निर्विकल्पक समाधि, योग समाधि, no such meaning it carries here. समाधि is equal to mind. That means for those materialistic भक्त's spiritual desire does not take root in the mind. That means the entire human birth will get wasted. This is the gist of the verse. We will go to the भाष्यम्.

तेषां च — भोगैश्वर्य-प्रसक्तानां 'भोगः कर्तव्यम् ऐश्वर्यं च' इति भोगैश्वर्ययोः एव प्रणयवतां तद्-आत्म-भूतानां तथा क्रिया-विशेष-बहुलया वाचा अपहत-चेतसाम् आच्छादित-विवेक-प्रज्ञानां व्यवसायात्मिका साङ्ख्ये योगे वा बुद्धिः समाधौ समाधीयते अस्मिन् पुरुषोपभोगाय सर्वम् इति समाधिः अन्तःकरणं बुद्धिः । तस्मिन् समाधौ न विधीयते न भवति इति अर्थः ॥२-४४॥

So the whole भाष्यम् is one sentence. तेषां च — भोगैश्वर्य-प्रसक्तानाम् — so what will happen to those people.

What is the consequence of such a religious materialistic life? To use the seventh chapter language आर्त-अर्थार्थी भक्तः. So तेषाम् means आर्त-अर्थार्थी भक्तानाम्. भोगैश्वर्य-प्रसक्तानाम् is in the मूलम् for which शङ्कराचार्य gives the meaning. 'भोगः कर्तव्यम्' – pleasures are to be enjoyed by me. And special offers are there on अक्षय तृतीया day. ऐश्वर्यम् च (कर्तव्यम्) – I have to climb the corporate ladder and get a higher and higher position. ऐश्वर्यम् means better position. इति – with this intention भोगैश्वर्ययोः एव प्रणयवताम्. प्रणय means love or inclination. Endowed with an inclination only for these two types of worldly goals. प्रणय is equal to इच्छा. प्रणयवताम् इच्छावताम्. And there is nothing wrong if such desires are there as long as they are secondary desires. But the problem is तद्-आत्म-भूतानाम् – those two desires dominate their mind, their thinking, their waking hours all the time the mind is preoccupied with those two only. Therefore, शङ्कराचार्य calls it तद्-आत्म-भूतानाम्. आत्म means that has become their very nature. In keeping with the word कामात्मानः which कृष्ण said earlier here an equivalent is given तद्-आत्म-भूतानाम्. So those who are full of materialistic plans. And not only that तया अपहत-चेतसाम् that is in the मूलम्. अपहत-चेतस् means those whose minds are carried away by that, preoccupied in that field only. And तया means by that. Now कृष्ण only says 'by that'. Now that means what? Pronoun means confusion. Therefore, शङ्कराचार्य says तया is equal to तया वाचा – by those words, the Vedic काम्यकर्म words which they all the time talk about. Therefore, the words which are क्रियाविशेषबहुलया which are full of materialistic rituals. क्रियाविशेषबहुलया वाचा is the

commentary upon **तया**. Words full of rituals, by those words their minds are carried away. **अपहत-चेतसाम्** is in the **मूलम्**, is equal to **आच्छादित-विवेक-प्रज्ञानाम्**. All beautiful बहुव्रीहि. **आच्छादित विवेक प्रज्ञा येषां ते**. **अपहतम्** is equal to **आच्छादितम्** which means covered, obstructed, non-functional. What is non-functional? **विवेक प्रज्ञा**, discrimination or discriminative power is covered. How do you know the discriminative power is covered? If it has not been covered these people would have seen the three दोषs which are present in power and position. What are the three दोषs? दुःखमिश्रितत्वम्, अतृप्तिकरत्वम् and बन्धकत्वम् three powerful दोषs are there. But their eyes do not perceive that. Why? Because **आच्छादितम्**. Intelligence is covered. Therefore, **आच्छादित-विवेक-प्रज्ञानाम्**. What will happen for those people? I will tell you what will not happen. He says **व्यवसायात्मिका बुद्धिः न विधीयते** – spiritual fire is never lighted and nourished. Therefore, he says **व्यवसायात्मिका बुद्धिः** – clear spiritual desire. And how does spiritual desire express? The spiritual desire expresses in two different ways. In the initial stages when I am a religious person spiritual desire expresses in the form of **ज्ञानयोग्यता इच्छा**. All my prayers are directed only for **ज्ञानयोग्यता**, all my सङ्कल्पs are **ज्ञानवैराग्य सिद्ध्यर्थम्, साधनचतुष्टय सम्पत्ति सिद्ध्यर्थम्, मनोजयः प्राप्त्यर्थम्**. Therefore, **ज्ञानयोग्यता** is the first way in which spiritual desire expresses itself at the **कर्मयोग** level. Then when I go to **श्रवणमनन** level, spiritual desire expresses itself in the form of **ज्ञान इच्छा**. So **ज्ञानयोग्यता इच्छा** and **ज्ञान इच्छा** these are the two expressions of spiritual desire. **वेदपूर्व**

द्वारा ज्ञानयोग्यता प्राप्तिः, वेदान्त द्वारा ज्ञान प्राप्तिः. The entire वेद is meant for ज्ञानम् and मोक्ष only.

सर्वे वेदा यत्पदमामनन्ति ॥ कठोपनिषत् १-२-१५ ॥

In fact, धर्म-अर्थ-काम don't exist for him, they are all by-products that will come when he pursues them. And that is why he puts the word साङ्ख्ये योगे. साङ्ख्य is ज्ञानम्, योग means ज्ञानयोग्यता. So बुद्धिः means इच्छा. इच्छा for ज्ञानयोग्यता and ज्ञानम् doesn't take place, doesn't come. In short, spiritual desire doesn't come where समाधी is equal to समाधीयते अस्मिन् पुरुषोपभोगाय सर्वम् इति समाधिः अन्तःकरणम्. So he gives the derivation of the word समाधिः. He has to give the derivation because in this context of the word समाधिः has a special meaning. And he says it is derived from the root सम्+आ+√धि to place. समाधि means to place. And it is सप्तमी व्युत्पत्तिः, अधिकरण व्युत्पत्तिः. That means समाधीयते refers to a place in which everything is placed for our experience. समाधिः is a name of a locus in which everything is placed for human experience. *If you have to experience anything in the world it has to be placed in your mind.*

बुद्ध्यारूढं सदा सर्वं ॥ उपदेशसाहस्री ७-१ ॥

शङ्कराचार्य very beautifully says in उपदेशसाहस्री. *Anything can be experienced by you only when it is mounted on a frame called your own mind. So if you have to experience this talk, this talk must fall within the range of the mind. Otherwise the talk exists in the world but it is not available for your experience. Now what is the condition? First of all you have to*

come to the class. Secondly, the more important thing is mind should be here. So if you come to the class and mind is here,

नानाच्छिद्र घटोदर स्थित ॥ श्रीदक्षिणामूर्ति स्तोत्रम् ४ ॥

तमेव भान्तमनुभाति सर्वम् ॥ मुण्डकोपनिषत् २-२-१० ॥

my words enter through your sense organs and get into your mental frame work. Then alone you can enjoy that. Therefore, what is the definition of mind? Mind is a locus in which any भोग्यविषय has to be placed if it has to be experienced by a living being. And therefore, it is called समाधीयते. So place of mounting the world. It is the mount for the world. Or a frame for the world is called mind. So समाधीयते अस्मिन् – that in which सर्वम् समाधीयते – everything is mounted पुरुषोपभोगाय – for the sake of the experience of पुरुषः. Here the word पुरुषः means any जीवः. And that is why when one thing is out of sight it goes out of mind. And when it goes out of mind, it goes out of your experience. That is why a close relative who has been far away for thirty years without any contact when that person dies nothing happens. Even though he is a very close relative, mourning will be for thirteen days or three months, but you don't feel any sorrow because that person has left home and there is no contact also. Then nothing happens, no experience. Whereas a neighbor who might be a foreigner but has constant interaction पुरुषोपभोगाय अन्तःकरणे समाधीयते, therefore, he gives experience. And when that person dies you want to mourn for six months. Thus though mourning principles are based on general relationship, in our experience what you are attached to is the world that is in your mental frame. Therefore, what is the

definition of mind? That in which the world is loaded for experience. **समाधीयते अस्मिन् इति समाधिः**. And what is that? **अन्तःकरणम्** – the internal organ. Which internal organ? **बुद्धिः**. So **समाधिः** is equal to **अन्तःकरणम्** is equal to **बुद्धिः**. Then the next sentence. **तस्मिन् समाधौ** – in that mind the spiritual desire **न विधीयते** is equal to **न भवति** – does not take place, does not take root. That means he will become more and more materialistic, there is no chance of turning spiritual at all. This is the tragedy of a **कर्मि** who has got **अव्यवसायात्मिका बुद्धिः**, in our language one who is a religiously materialistic person. The **अन्वय** is, **तया (वाचा) अपहत-चेतसाम् भोग-ऐश्वर्य-प्रसक्तानाम् समाधौ व्यवसाय-आत्मिका बुद्धिः न विधीयते ।** **अपहत-चेतसाम्** and **भोग-ऐश्वर्य-प्रसक्तानाम्** both are **सम्बन्धे षष्ठी**, **सामानाधिकरण्यम्**. The sentence is simple only. In the mind of the materialistic people spiritual desire does not take root. Continuing;

य एवं विवेक-बुद्धि-रहिताः तेषां कामात्मनां —

So what will **वेदपूर्वभाग** do to those people? Will **वेदपूर्वभाग** give much benefit to people or not? Will religion be beneficial to materialistic people or not? Will **भक्ति** be beneficial to materialistic people or not? If you ask, **शङ्कराचार्य** says, this is the benefit for them according to **कृष्ण**. He says **ये एवम्** – those people who are of the above description. **य एवम्** is because of **सन्धि** rule. When split it should be read as **ये एवम्**. By ‘above description’ it means the last three **श्लोक**s. **वेदवादरताः, कामात्मानः, स्वर्गपराः** all those adjectives must be remembered. And in short, **विवेक-बुद्धि-**

रहिताः – those who do not know what is the intelligent application of religion, who do not have sufficient discrimination to know about the intelligent application of कर्मकाण्ड or भक्ति. And what is intelligent application? मनोजय application is an intelligent one and लोकजय application is an unintelligent one. Those who do not know about this are **विवेक-बुद्धि-रहिताः**. संयोगपृथक्त्व न्याय ज्ञान रहिताः. **तेषां कामात्मनाम्** – for those materialistic people, the following is the result. What is that? Their भक्ति will only preserve the संसार. Not only that, often their भक्ति will be challenged also. Because when भक्ति is used for worldly purposes sometimes it is successful but several times problems come in spite of भक्ति, when भक्ति itself will be challenged. During such conditions how to ask them to read this श्लोक? Because they are so much disturbed that you cannot even tell them the mistake they are committing. शङ्कराचार्य says सकाम भक्ति will challenge भक्ति itself. This is the essence. I will just introduce the श्लोक.

Verse 02-45

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ गीता २-४५ ॥

I will give you the gist. Another very important श्लोक. Until now कृष्ण talked about the wrong application of भक्ति. And in this श्लोक He talks about the adverse consequence of the wrong application of भक्ति or कर्मकाण्ड or religion or temple visit or ritual etc. And what is the adverse consequence He says and also He mentions therefore, what is the right

application of भक्ति. भक्ति for लोकजय is the wrong application and therefore, भक्ति for मनोजय is the right application. That is going to be the essence. So here the crucial sentence is वेदाः त्रैगुण्य-विषयाः – for materialistic people कर्मकाण्ड will only perpetuate संसार. भक्ति also will perpetuate संसार. Rituals also will perpetuate संसार. Not because कर्मकाण्ड is wrong but the application of कर्मकाण्ड is wrong. Therefore, अर्जुन you don't commit the blunder, use भक्ति or कर्मकाण्ड only for one thing – God give me mental strength. I don't want to use भक्ति for anything else other than mental strength. A very beautiful श्लोक. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 02-45 Continuing:

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ गीता २-४५ ॥

Lord कृष्ण has introduced the topic of कर्मयोग in verse number thirty-nine एषा तेऽभिहिता साङ्ख्ये. साङ्ख्ययोग has already been taught by Me. बुद्धिर्योगे त्विमां शृणु here योग means कर्मयोग. कर्मयोगे बुद्धिम् शृणु I want to teach कर्मयोग, He started. And from that verse कर्मयोग topic continues. And what कृष्ण wants to say is कर्मयोगि has got व्यवसायात्मिका बुद्धिः which means he is very clear about the goal of life. He wants to get मोक्ष and not only that he wants to get मोक्ष in this life itself. And for मोक्ष he requires ज्ञानम्. For ज्ञानम् he requires चित्तशुद्धि. For चित्तशुद्धि he requires कर्मयोग. And therefore he is engaged in कर्मयोग. His priorities are clear. Through कर्मयोग I want चित्तशुद्धि, through चित्तशुद्धि I want to get ज्ञानम् later and through ज्ञानम् I want to get मोक्ष. And thereafter that is what कृष्ण presented as व्यवसायात्मिका बुद्धिः being clear about the direction of the journey. Thereafter कृष्ण pointed out once a person has become कर्मयोगि and he wants to use the कर्मकाण्ड of the वेद for चित्तशुद्धि then he must know certain things. And that is कर्मकाण्ड has got काम्यकर्म, प्रायश्चित्तकर्म, नित्यनैमित्तिक कर्म etc. And if his aim is चित्तशुद्धि, काम्यकर्म and प्रायश्चित्तकर्म are of no use at all. Only नित्यनैमित्तिक कर्म part of कर्मकाण्ड is relevant. And therefore, he has to filter the कर्मकाण्ड and take to only

नित्यनैमित्तिक कर्म and all the काम्यकर्मस and प्रायश्चित्तकर्मस or परिहारकर्मस are irrelevant for him. And therefore कृष्ण strongly criticizes all the काम्यकर्मस in these verses. यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः etc., is a strong criticism of those people who are making use of only the काम्यकर्मस and परिहारकर्मस of the वेद. And since they will not provide वित्तशुद्धि because what provides वित्तशुद्धि is नित्यनैमित्तिक कर्म and since काम्य, निषिद्ध, प्रायश्चित्तकर्मस do not give वित्तशुद्धि, कृष्ण strongly recommends to a कर्मयोगि that you should learn to give up all the काम्य, प्रायश्चित्तकर्मस. If you are using those कर्मस you will continue to be in संसार and your goal of मोक्ष cannot be attained. And therefore, those people who use काम्य, प्रायश्चित्तकर्मस are unintelligent people and for them कर्मकाण्ड will perpetuate संसार. So कर्मकाण्ड consisting of काम्य, प्रायश्चित्तकर्मस will perpetuate संसार whereas कर्मकाण्ड consisting of नित्यनैमित्तिक कर्म will liberate you. So does कर्मकाण्ड bind you or liberate you? It depends upon which part of कर्मकाण्ड you are using. If it is काम्य, प्रायश्चित्त part then it is त्रैगुण्यविषयाः वेदाः, it will keep you in संसार. If it is नित्यनैमित्तिक part of कर्मकाण्ड then it will gradually release you from संसार. How? वित्तशुद्धि, गुरुप्राप्ति, ज्ञानप्राप्ति द्वारा. And therefore, in the forty-fifth verse कृष्ण says if you are a कर्मयोगि wanting liberation in this जन्म then you have to give up all काम्यकर्मस and प्रायश्चित्तकर्मस. So what you should give up as a कर्मयोगि is emphasized in this श्लोक, a very important श्लोक. What do you mean by giving up all काम्यकर्मस and प्रायश्चित्तकर्मस? What we mean is: don't use prayers and rituals for getting favorable results in your worldly ventures. A very

tough rule to follow. But it is emphasized. *Never use prayers and rituals to get favorable results in your worldly ventures. Never pray for favorable results. The moment you pray for favorable results it becomes a काम्यकर्म. The moment you pray for success it becomes a काम्यकर्म. Work for success and never pray for success.* If I should not pray for success then what should I pray for? If you should pray then don't pray for success but pray for the mental strength to receive any result. *Work for success but pray for the mental strength for accepting any result. This is कर्मयोग.* Pray for success - you are a कर्मि. Work for success but pray for accepting any result - is कर्मयोग. Similarly, never use prayers or rituals to solve any problem – personal problem, health problem, family problem, financial problem or business problem. If it is used then it will become प्रायश्चित्तकर्म. A कर्मयोगि cannot afford to do that. Then what should I pray for? *Work to solve your problems but pray that whether the problem is solved or not I should have the mental strength to accept it. Prayer is not to solve the problem, prayer is to accept both solvable and unsolvable problems.* If I am taking a medicine to cure a disease, “O Lord! Cure the disease”, if I say then it becomes प्रायश्चित्तकर्म. On the other hand, “O Lord! I am taking the medicine but whatever be the result of the medicine O Lord! Give me the strength to accept the result.” Thus *God is never used for favorable results or solving problems. God is used only for mental strength whatever be the consequences of my worldly activities.* Very very tough decision to make in life. If you are a serious कर्मयोगि who wants मोक्ष in this life then give up all the काम्य, प्रायश्चित्तकर्मस.

All requisitions should be thrown away from your life. No types of vows, no types of requisitions must be there. कृष्ण asks are you ready. This is not for ज्ञानयोग, this rule is given at the कर्मयोग level itself. We are supposed to be ज्ञानयोगis but most of our prayers and rituals are still used to solve problems etc., then what kind of a seeker am I? कृष्ण says give up if you are a serious seeker. This is the essence of forty-five. We will enter the भाष्यम्.

त्रैगुण्यविषयाः त्रैगुण्यं संसारो विषयः प्रकाशयितव्यो येषां ते वेदाः त्रैगुण्यविषयाः ।

This is the commentary upon the first quarter of the श्लोक. वेदs are dealing with त्रैगुण्यम् as its subject matter. विषयः means subject matter. वेदs as their subject matter have got त्रैगुण्यम्. Now here the word वेदs refers to the कर्मकाण्ड part of the वेद. And in the कर्मकाण्ड, the word वेदs refers to काम्य, प्रायश्चित्तकर्म part. Therefore, here the word वेदाः refers to all the काम्य and प्रायश्चित्तकर्मs. And that वेदाः has got त्रैगुण्यम् as its subject matter. Naturally the question will be what is the meaning of the word त्रैगुण्यम्? शङ्कराचार्य says त्रैगुण्यम् is equal to संसारः. शङ्कराचार्य doesn't give the explanation. But the subcommentators elaborate on it. त्रैगुण्यम् means whatever is the product of three गुणs. त्रयाणाम् गुणानाम् कार्यम् त्रैगुण्यम्. Whatever be the result of three गुणs. What is the result of three गुणs? The entire universe consisting of the lower, middle and upper world all put together come under संसार only. Therefore, the whole universe is nothing but संसार the cause of सुखदुःख. And this संसार is विषयः is equal to

प्रकाशयितव्यः. **प्रकाशयितव्यः** means subject matter to be revealed. **येषां ते** indicates it is a बहुव्रीहि समास. **त्रैगुण्यं विषयः** **येषां ते**. By that what does शङ्कराचार्य say or कृष्ण say? All the काम्य, प्रायश्चित्तकर्मs deal with संसार means as long as you are only in काम्य, प्रायश्चित्तकर्मs you will continue in संसार only. To use the seventh chapter language as long as you are a सकामभक्तः you will be a संसारि only. Or to put in another language as long as you are an आर्त भक्तः and अर्थार्थी भक्तः you will be a भक्त alright but you will continue to be in संसार. Therefore, drop आर्त भक्ति and अर्थार्थी भक्ति and take to जिज्ञासु भक्ति which is called कर्मयोग. Therefore अर्जुन, understand आर्त भक्ति and अर्थार्थी भक्ति will perpetuate संसार. Continuing;

त्वं तु निःश्रेयसो भव अर्जुन निष्कामो भव इति अर्थः ।

So the next quarter of the श्लोक is **निःश्रेयसो भव.** **अर्जुन** is सम्बोधन. कृष्ण is addressing अर्जुन here, हे अर्जुन! What should you do? **त्वं तु निःश्रेयसो भव.** Why that letter तु? In the introduction to the forty-fifth श्लोक कृष्ण talked about विवेक-बुद्धि-रहिताः, unintelligent people. And in the previous श्लोकs he has talked about unintelligent people - यामिमां पुष्पितां वाचं प्रवदन्ति अविपश्चितः. The word तु in the भाष्यम् indicates Arjuna, you be different from those people. Therefore, unlike those unintelligent people may you be an intelligent user of कर्मकाण्ड. And if you are an intelligent user then drop all the काम्य, प्रायश्चित्तकर्मs. Therefore, he says **निःश्रेयसः भव.** बहुव्रीहि. निर्गतम् त्रैगुण्यम् यस्मात् सः. In your life no more काम्य, प्रायश्चित्तकर्मs, never pray for success or problem solving. Then always pray for साधनचतुष्टय सम्पत्ति only. So

निष्कामः भव is equal to **निष्कामो भव** means give up all your काम्य, प्रायश्चित्तकर्मs from your life however tempting it might be. During the crisis you will feel like praying to God for help, resist the temptation for these things and pray for mental strength. **निष्कामो भव इति अर्थः**. Continuing;

निर्द्वन्द्वः – सुखदुःखहेतू सप्रतिपक्षौ पदार्थौ द्वन्द्वशब्दवाच्यौ । ततो निर्गतो निर्द्वन्द्वो । भव ।

So **निर्द्वन्द्वः** is the next word. First he gives the meaning of the word **द्वन्द्व**. **द्वन्द्व** is **सुखदुःखहेतू सप्रतिपक्षौ पदार्थौ** – the objects of the world which fall under the category of pairs of opposites. **पदार्थौ सप्रतिपक्षौ** means of pairs of opposites like heat and cold, success and failure, संयोग and वियोग, health and sickness, profit and loss, all these are called **द्वन्द्व**. So **सप्रतिपक्षौ** means mutually opposite. **प्रतिपक्ष** means opposite. बहुव्रीहि समास **सप्रतिपक्षौ** mutually opposite. And what are they? **सुखदुःखहेतू** – if one is the source of **सुखम्** the opposite will be the source of **दुःखम्**. If the arrival of something is a source of happiness then its departure will be a source of sorrow. Similarly, if success is the source of happiness its opposite will be the source of sorrow. Therefore, all the pairs of opposites are **सुखदुःखहेतू**. So **हेतू उकारान्त पुल्लिङ्गः हेतु शब्दः प्रथमा द्विवचनम्**. Dual number because causes of **सुखम्** and **दुःखम्**. And these are known as **द्वन्द्व**, **द्वन्द्वशब्दवाच्यौ**. **वाच्यौ** means referred to. The pairs of opposites are referred to by the word **द्वन्द्व**. Then **ततः निर्गतः** – a person who has transcended both of them. **ततः** means the pairs of opposites. **निर्गतः** means transcendence. This is called **निर्द्वन्द्वः**. So the one who has

transcended the pairs of opposites is called **निर्द्वन्द्वः**. So **ततः निर्गतः निर्द्वन्द्वः** is the **विग्रह वाक्यम्** of **निर्द्वन्द्वः**. **बहुव्रीहिः निर्गतम् द्वन्द्वम् यस्मात् सः निर्द्वन्द्वः**. Then the next word **भव** is not there in the **मूलम्** but **शङ्कराचार्य** adds it. May you become **निर्द्वन्द्वः**. What do you mean by that? Mentally may you be prepared for all the pairs of opposites. The preparation for facing both is called **निर्द्वन्द्वत्वम्**. That means may you enjoy **समत्वम्** in all the pairs of opposites. And if you say that I don't have a mind to accept failure and that is why I am praying for success. Why am I praying for success? Because my mind is not ready for failure. And if my mind is not ready for failure then what should I pray for? What will be the normal conclusion? Pray for success. But what **कर्मयोग** says is if your mind is not ready for failure then your prayer should be for mental strength and not for success. Your prayer should be for mental strength to receive the failure also. So if you are not ready for failure then don't pray for success but pray for mental strength to receive the failure also. Because ultimately **मोक्ष** is mental strength and not uniform success in life. Uniform success is never possible for anyone in life however great a devotee one maybe. Therefore, instead of working for consistent success, why can't you work for mental strength. So **निर्द्वन्द्वः भव** means pray for **मनोजय** and not **लोकजय**. Continuing;

त्वं नित्यसत्त्वस्थः सदा सत्त्वगुणाश्रितो भव ।

So the next word is **नित्यसत्त्वस्थः**. If you should be mentally prepared for failure also in life your mind should

become stronger. And therefore, may you increase your mental strength. And here mental strength is referred to as सत्त्वगुण प्रधान mind. So may you increase your सत्त्वगुण, the more the सत्त्वगुण the more the mental strength. A रजोगुण person will get more worldly successes but the problem will be his mind can never accept failure, failure will shatter him. A सत्त्वगुण प्रधानि is one who has got more mental strength to accept both of them. Therefore, he says सदा सत्त्वगुण-आश्रितः भव – may you always have सत्त्वगुण as the प्रधानम्. रजोगुण and तमोगुण cannot be avoided but let there be more of सत्त्वगुण. And therefore only the word निस्त्रैगुण्यः must be interpreted properly. There are some people who translate निस्त्रैगुण्यम् as transcending the three गुणs. त्रैगुण्यम् means three गुणs. नि means transcending. निस्त्रैगुण्यम् means that which has transcended all the three गुणs. That means निर्गुणम् ब्रह्म. And there is a श्लोक also निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः ॥ शुकाष्टक ॥ In that श्लोक निस्त्रैगुण्यम् means निर्गुणम्. So if you take that meaning here निस्त्रैगुण्यम् as निर्गुणम् ब्रह्म भव you will have a problem because in the second line कृष्ण says नित्यसत्त्वस्थः भव. May you have सत्त्वगुण. So if निस्त्रैगुण्यम् means free from three गुणs then in the second line how can कृष्ण say have सत्त्वगुण? Therefore, there seems to be a contradiction between the word निस्त्रैगुण्यम् and नित्यसत्त्वस्थः. How does शङ्कराचार्य resolve the contradiction? He says the word निस्त्रैगुण्यम् has nothing to do with निर्गुण, निस्त्रैगुण्यम् means निष्कामो भव. And नित्यसत्त्वस्थः means may you develop सत्त्वगुण. How to develop सत्त्वगुण? May you do more and more of

नित्यनैमित्तिक कर्म and pray for mental strength. Ok, when should I be सत्त्वगुणि? He says सदा सत्त्वगुण-आश्रितः भव. When I want something to happen and it doesn't happen - निर्दण्डः, whether he works properly or not, in both - निर्दण्डः भव. Continuing;

तथा नियोगक्षेमः अनुपातस्य उपादानं योगः; उपातस्य रक्षणं क्षेमः, योगक्षेमप्रधानस्य श्रेयसि प्रवृत्तिः दुष्करा इति अतो नियोगक्षेमो भव ।

Another very important condition for a कर्मयोगि. Here he says योगः and क्षेमः refers to acquisition and preservation of things. And नियोगक्षेमः means to reduce acquiring things and preserving things. In short, make your life more and more simple. In fact, a कर्मयोगि should be a half सन्न्यासि. That means his possessions must be as minimum as possible so that सन्न्यास later will be easier. Therefore, he says नियोगक्षेमः. He defines योगः and क्षेमः. अनुपातस्य उपादानं योगः – acquiring new things is called योगः. उपादानम् means buying, acquiring. अनुपात means that which I don't possess. Not only because I don't possess, there is a greater resentment that the neighbor possesses. उपातस्य रक्षणं क्षेमः – once you have acquired a thing you have to take care of it by cleaning it, repairing it, maintaining it, using it etc. You must give a lot of time to maintain things if you acquire them. Therefore, it is called क्षेमः. उपातस्य means whatever has been acquired its maintenance. To use in our language PORT. These are the four things we acquire. P – possession, O – obligatory duty, R – relation, T – transaction. Relationships are also acquired by

socialization. Socializing is for a कर्म. For कर्मयोगि socialization will have to gradually come down. Greater the socialization, greater is the increase in relation and the more the relation the more the preoccupation. Therefore, acquisition is not only of materials but acquisition is of relations also. Finally comes transaction. Once P O and R increases T will also increase. Therefore योगक्षेम in our language is PORT. **निर्योगक्षेमः** is PORT reduction. If I don't do that what will happen? शङ्कराचार्य makes a very important statement. Remember it thoroughly. **योगक्षेमप्रधानस्य श्रेयसि प्रवृत्तिः दुष्करा**. Underline and learn by heart this sentence. **The PORT in life will always cause preoccupation in the mind. The more the PORT is the more the mental preoccupation. Either I will be thinking of possessions or relations or transactions or the duties allotted to them. Greater the PORT greater the mental preoccupation. And when the mind is preoccupied it will not have time for वेदान्त. And also it will not have the focus on वेदान्त.** Neither the time nor the focus, the mind will be always a shallow mind. Because of this the pursuit of वेदान्त is impossible as long as you have योग and क्षेम. Therefore, he says योगक्षेमप्रधानस्य – so here also शङ्कराचार्य is very careful. He doesn't say you have to give up the PORT totally. Because the very living requires certain possessions, certain relations, even a सन्न्यासि has got गुरुशिष्य relationship. Therefore, we don't want to bring the PORT to zero we want to reduce the PORT. Therefore, he says योगक्षेमप्रधान – the one who has got too much of PORT for him श्रेयसि प्रवृत्तिः – time and concentration on वेदान्त or spirituality

is दुष्करा – not possible. श्रेयस् means spirituality. इति अतः – therefore if you want मोक्ष and that too in this life itself then start PORT reduction process from now onwards. Here also विग्रह वाक्यम् is similar. शङ्कराचार्य doesn't give that. निर्गतौ योगक्षेमौ यस्मात् सः निर्योगक्षेमः. The one who has reduced the PORT. Continuing;

आत्मवान् अप्रमत्तः च भव । एष तव उपदेशः स्वधर्मम् अनुतिष्ठतः ॥२-४५॥

So the next and last word of the मूलम् is आत्मवान्. Here आत्मा means mind. आत्मवान् means *may you be endowed with a mind. May you be endowed with a mind, as though I don't have a mind? He says, now you don't have a mind because your mind is already stuck in the PORT, you don't have a mind available to listen to my talk. You have a mind but your mind is stuck in the PORT. Therefore, having the mind means have a mind which is available for spirituality. Make your mind available for spirituality.*

अन्यत्रमना अभूवं नादर्शमन्यत्रमना अभूवं नाश्रौषम् ॥
बृहदारण्यकोपनिषत् १-५-३ ॥

I was very much present in the class but am not sure whether स्वामिजि said this. That is अन्यत्रमना अभूवम्. न अश्रौषम्. It is said in the बृहदारण्यकोपनिषत् – that today I didn't listen to the class properly. Therefore, आत्मवान् is equal to having a mind. That means अप्रमत्तः भव – may you be mindful, may you be careful, may your mind be available for spiritual pursuit. The word प्रमत्तः means the one whose mind is distracted. अप्रमत्तः means undistracted. That means for sixty minutes of the class,

the mind must be available for the entire sixty minutes. That is called अप्रमत्तः. Ok, then what will अर्जुन do? कृष्ण You are asking me to give up all the कर्म. You are saying निस्त्रैगुण्यो भव. Therefore, You are asking me निष्कामो भव, asking me to give up all the कर्म's then why can't I run away from the battlefield. So शङ्कराचार्य says I have asked you to give up only काम्य, प्रायश्चित्तकर्म's but you have to continue your नित्यनैमित्तिक कर्म. Therefore, he says स्वधर्मम् अनुतिष्ठतः तव – this is the teaching for you, you have to follow your स्वधर्म. And स्वधर्म means नित्यनैमित्तिक कर्म. And for अर्जुन नित्यनैमित्तिक कर्म is युद्धम्. You cannot give up महाभारत battle. And when you are doing the battle what should be your prayer? Don't pray for success, then it will become काम्यकर्म. Prayer must be whatever be the result of the battle –

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ गीता २-३८ ॥

– without praying for victory in war pray for mental strength whatever the result may be. This is तव उपदेशः – my advice to you. And अनुतिष्ठतः is adjective to तव and it is षष्ठी विभक्ति, तकारान्तः पुल्लिङ्गः अनुतिष्ठत् शब्दः अनुष्ठा (√स्था) शतृ प्रत्ययान्तरूपः, present active participle, sixth case अनुतिष्ठन् अनुतिष्ठन्तौ अनुतिष्ठन्तः. अनुतिष्ठतः अनुतिष्ठतोः अनुतिष्ठताम् षष्ठी एकवचनम्. And therefore, in classical कर्मयोग only नित्यनैमित्तिक कर्म's are there. There are no काम्य, प्रायश्चित्तकर्म's. Therefore, always prayer is for साधनचतुष्टय सम्पत्ति through नित्यनैमित्तिक कर्म. No other prayer for a कर्मयोगि. This is the classical कर्मयोग. The अन्वय

is, वेदाः त्रैगुण्यविषयाः (भवन्ति) । हे अर्जुन! (त्वं) निस्त्रैगुण्यः निर्द्वन्द्वः नित्य-सत्त्वस्थः निर्योगक्षेमः आत्मवान् (च) भव ।

Continuing; Introduction to forty-sixth verse.

सर्वेषु वेदोक्तेषु कर्मसु यानि अनन्तानि फलानि तानि न अपेक्ष्यन्ते चेत्, किमर्थं तानि ईश्वराय इति अत्यनुष्ठीयन्ते इति उच्यते । शृणु —

So this is the introduction to forty-six. A question that maybe asked by a person based on the previous श्लोक. So you are asking me to do my कर्मस. And I am doing कर्मस for only one purpose. कर्मस are done for the sake of कर्मफलम्. Because कर्म requires effort and effort is always painful. Nobody will look for any pain. If I am taking some pains to do कर्म it is because I am interested in the कर्मफलम्. Therefore, the rule is anybody performs कर्म for कर्मफलम्. And here कृष्ण is advising may you do कर्म but don't pray for success, don't pray for favorable result which means don't pray for कर्मफलम्. So now if I have to do कर्म and I should not pray for favorable result, i.e., कर्मफलम्, then why the heaven should I perform कर्म at all? कर्म is done for कर्मफलम्. You are asking me to do कर्म without praying for favorable result or कर्मफलम्, then why should I do कर्म? For that the answer is given. If you don't ask for कर्मफलम् the very कर्म will give another फलम्. If you don't ask for conventional कर्मफलम् then the very same कर्म will give another फलम्. What is that फलम्? साधनचतुष्टय सम्पत्ति. Therefore, कर्म without the conventional फलम् is useful to you. Therefore, he says that सर्वेषु वेदोक्तेषु कर्मसु – in all the वैदिक कर्मस यानि अनन्तानि फलानि – so many worldly results are

promised तानि न अपेक्ष्यन्ते चेत् – if I am going to renounce all those material results. Success, profit, getting children, wife, house, health all of them will come under material results only. If I renounce those material results, if I don't ask for all these things which I am habituated to ask for, you are telling me not to ask then what should I do? न अपेक्ष्यन्ते चेत् किमर्थं तानि – why should I pray at all? Because I know prayer means something has to be asked for. At least I can pray for the well-being of the children. That is also materialistic prayer. You should not even ask for that. That is what it is. Don't ask for even the welfare of the family. That also comes under material result only. Then why should I pray? So तानि ईश्वराय इति अत्यनुष्ठीयन्ते किमर्थं. किमर्थम् means why should I do my daily पारायणम्? ईश्वराय means as a dedication, offering to the Lord किमर्थं अत्यनुष्ठीयन्ते – why should they be performed? If you ask then the answer is prayers have got non-material results, viz., साधनचतुष्टय सम्पत्ति which will come only if you don't ask for material result. If you drop the material result you will get the other one, the spiritual result. So you choose whether you want material result or spiritual result. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

सर्वेषु वेदोक्तेषु कर्मसु यानि अनन्तानि फलानि तानि न
अपेक्ष्यन्ते चेत्, किमर्थं तानि ईश्वराय इति अत्यनुष्ठीयन्ते इति
उच्यते । शृणु —

Lord कृष्ण talked about the important condition of
कर्मयोग in verse number forty-five. And we should remember
this condition is not directed towards the entire humanity. These
conditions are prescribed only for a small group of serious
seekers who are interested in मोक्ष in this जन्म itself. And
therefore, these conditions we should not share with all the
other people in the world, it will create confusion. The forty-
fifth verse is relevant to only a selected set of serious seekers
who are मुमुक्षुs, who want liberation in this जन्म itself. What
are the conditions?

1) The first condition is reduce the number of all the special
पूजाs and prayers which are meant for worldly benefit, which
are meant for family benefit, which are meant for bodily
benefit. It is very tough, but condition number one.

2) The second condition is increase the number of general
पूजाs and prayers which are meant for universal well-being,
लोकक्षेमः and which are meant for spiritual growth. Spiritual
growth includes mental strength or तितिक्षा to accept all
situations in life – at the family level, at the physical level.

Therefore, reduce the special पूजाs and increase the general
पूजाs is the important condition for कर्मयोग. And if you put in

technical language reduce all काम्य, प्रायश्चित्तकर्मs and increase your नित्यनैमित्तिक कर्म. काम्य, प्रायश्चित्तकर्मs can be translated as special पूजाs and prayers and नित्यनैमित्तिक कर्मs can be translated as general पूजाs and prayers. And कृष्ण has given the reasons behind His recommendation.

➤ First he pointed out that all काम्य, प्रायश्चित्तकर्मs do not guarantee the expected results because they can produce the result only if they are done following all the rules and regulations, they must be perfectly done. All the मन्त्रs should be chanted without स्वरवर्णविपर्यय and those who perform those special पूजाs must have आचार and अनुष्ठान in their general life. Only when those conditions are there काम्य, प्रायश्चित्तकर्मs will be fruitful and therefore, their result is uncertain. This कृष्ण termed as अभिक्रमनाशः, uncertainty of result.

➤ The second reason that कृष्ण said was all काम्य, प्रायश्चित्तकर्मs have got an inbuilt risk in them. Because they are काम्य, प्रायश्चित्तकर्मs they should be done properly and if they are not done properly sometimes result may not come and sometimes they can produce opposite or negative results also. Therefore, all काम्य, प्रायश्चित्तकर्मs have got an inbuilt risk factor which कृष्ण termed as प्रत्यवाय दोषः. There are two प्रत्यवायs. Generally प्रत्यवाय means the पापम् that comes by the omission of duties. But here we are not talking about the प्रत्यवाय connected with नित्यनैमित्तिक कर्म, here the word प्रत्यवाय means the negative result born out of imperfect

performance of काम्य, प्रायश्चित्तकर्मs. Therefore, the second reason is they are risky.

➤ Then thirdly, काम्य, प्रायश्चित्तकर्मs have got only limited power to produce चित्तशुद्धि or spiritual growth. This is the third reason.

➤ Then the fourth reason is if the very same काम्य, प्रायश्चित्त कर्मs are replaced by नित्यनैमित्तिक कर्मs, i.e., general पूजाs and prayers then they will produce more चित्तशुद्धि फलम्.

➤ Fifthly नित्यनैमित्तिक कर्मs also have the power to bless us with worldly well-being as a by-product. नित्यनैमित्तिक कर्मs themselves will give the worldly well-being, physical well-being, family well-being as a by-product.

➤ And finally and most importantly नित्यनैमित्तिक कर्मs do not have any inbuilt risk in them. Therefore, even if you chant wrongly, without following any आचार and अनुष्ठानम् you need not worry about a negative result. But once it is a काम्यकर्म mistakes may produce negative results also. Therefore, the wisest course is reduce special पूजाs and increase general पूजाs. And general पूजाs means direct the prayers for spiritual growth and universal well-being. This is an important condition to be a कर्मयोगि. A कर्मयोगि uses a triangular format of जीवजगदीश्वर but it is a refined triangular format. The ordinary format of जीवजगदीश्वर is I use ईश्वर for worldly purposes. The refined method of triangular format is I refuse to use ईश्वर for any worldly purposes. I will bring ईश्वर only for

mental strength and spiritual growth. I use a triangular format alright but only for mental strength and spiritual growth and not for anything else will I call ईश्वर. This is an improved triangular format. Only when you use this we can go to the binary format of आत्मानात्मा. If we fail in the improved triangular format itself then how can we graduate to binary format. And therefore, verse forty-five is an important condition to become a कर्मयोगि. Then in the forty-sixth verse शङ्कराचार्य gives the introduction and that is asked by a person if I am doing all my पूजाs as general पूजाs and prayers and if they are not meant for worldly benefits then why should I do that पूजा itself. So he says सर्वेषु वेदोक्तेषु कर्मसु यानि अनन्तानि फलानि – all the वैदिक पूजाs and prayers promise infinite worldly benefits like children, health, wealth etc. They are very tempting rituals and prayers and you are asking me to do पूजा and you are ordering me not to ask for them. Then why the heaven should I spend my time in पूजाs and prayers? Therefore, he asks यानि अनन्तानि फलानि – infinite material results are mentioned in the वेदs, तानि न अपेक्ष्यन्ते चेत् – if I don't ask for them, if they are not desired by me, किमर्थं तानि – why should I waste my time in those पूजाs and prayers, ईश्वराय इति – offering them to ईश्वर, अत्यनुष्ठीयन्ते – why should I do those कर्मs? इति चेत् – if such a question is asked उत्त्यते । शृणु – I shall tell you the consequence of general पूजा otherwise called नित्यनैमित्तिक कर्म अनुष्ठानम्. What is that? We will read the forty-sixth verse.

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ गीता २-४६ ॥

First I will give you the gist of the श्लोक. So what कृष्ण has prescribed in the forty-fifth verse is performance of कर्म with कर्मफल इच्छा त्यागः, without asking for the material कर्मफल perform पूजाs and prayers. Then what will I get is the question. For that कृष्ण says these very same पूजाs will produce वित्तशुद्धि, it will produce a desire for वेदान्त श्रवणम्, it will give you conditions for वेदान्त श्रवणम्, it will help you in getting ज्ञानम्, it will help you in getting मोक्ष and it will give you infinite आनन्द. Therefore, what कृष्ण says is if you renounce कर्मफल आनन्द then you will get ज्ञानफल आनन्द. So this is the deal. If you give up कर्मफल आनन्द, i.e., the आनन्द that you will derive through varieties of कर्मफल either in the form of money or family or success in business, that आनन्द if you renounce and continue to do those कर्मs then it will be replaced by ज्ञानफल आनन्द, not immediately but in due course. Then naturally the next question will be what is the difference between कर्मफल आनन्द and ज्ञानफल आनन्द. कर्मफल आनन्द is called प्रेयः and ज्ञानफल आनन्द is called श्रेयः. One is finite in nature and the other is infinite in nature. So कर्मफल आनन्द is finite and ज्ञानफल आनन्द is infinite. Therefore, कृष्ण says if you get ज्ञानफल आनन्द, the infinite आनन्द then whatever कर्मफल आनन्दs are there in the world they all will be included in the infinite whereas the infinite आनन्द will not be included in the finite कर्मफल आनन्द. This is the idea given

in the तैत्तिरीयोपनिषत् आनन्द मीमांसा portion. The उपनिषत् talks about all the pleasures of worldly possessions. In hundred units of that is मनुष्यगन्धर्व आनन्द, देवगन्धर्व आनन्द etc. Thirteen levels of आनन्दs are mentioned. And the उपनिषत् says all of them are included in ज्ञानफल ब्रह्मानन्द. That idea is given in the forty-sixth verse.

एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥
बृहदारण्यकोपनिषत् ४-३-३२ ॥

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥ तैत्तिरीयोपनिषत् ३-१०-६ ॥

These two मन्त्रs are condensed in this श्लोक. In the second line कृष्ण says all कर्मफल आनन्दs are included in ज्ञानफल आनन्द. And in the first line कृष्ण gives an example. The example is that of उदपानः and सर्वतः सम्प्लुतोदकः. The word उदपानः means a small well with some water. उदकं पीयते अस्मात् इति उदपानम्. And सर्वतः सम्प्लुतोदकः is a compound word which means कासारः or समुद्रः, a huge lake of pure water. And कृष्ण says in the well water you have got limited benefits only. Maximum you can quench your thirst and perhaps you can have a bath. Whereas with a huge lake you can even irrigate all your farm lands and gardens etc. you have got so many benefits. And all those benefits include the benefits of the well water also. Not only do you get the benefits of the well water but other additional benefits also are there. Therefore, उदपान प्रयोजनानि कासार प्रयोजने अन्तर्भवन्ति. कासार means lake. उदपान प्रयोजनानि all the benefits of the well are included in कासार प्रयोजनम् in the benefits of the lake whereas कासार

प्रयोजनानि उदपान प्रयोजने न अन्तर्भवन्ति. In the same way कर्मफल आनन्द ज्ञानफल आनन्दे अन्तर्भवति. This is the gist of the verse according to शङ्कराचार्य's भाष्यम्. We will see the भाष्यम्.

यथा लोके कूप-तडागादि-अनेकस्मिन् उदपाने परिच्छिन्न-उदके यावान् यावत्-परिमाणः स्नान-पानादिः अर्थः फलं प्रयोजनं स सर्वः अर्थः सर्वतः संप्लुतोदके तावान् एव सम्पद्यते तत्र अन्तर्भवति इति अर्थः ।

So यथा लोके – शङ्कराचार्य comments on the first half of the verse. First half is दृष्टान्तः example while the second half is original. So यथा लोके. लोके means as we see in the world. कूप-तडागादि-अनेकस्मिन् उदपाने. उदपाने is equal to परिच्छिन्न-उदके – a limited source of water like कूप-तडागादि. कूप means a well, तडाग means a bigger pond. So well has got water, pond has got more water. But remember more water is limited water only. If well is taken as मनुष्यानन्द, pond can be taken as देवानन्द, देवानाम् आनन्दः is superior to मनुष्यानन्द alright but both of them are finite only. So कूप-तडागादि-अनेकस्मिन् उदपाने. So you can take hundred wells and hundred ponds but all put together also will have only limited प्रयोजनम्. यावान् is equal to यावत्-परिमाणः – whatever be the measurement, quantity of अर्थः is equal to फलम् is equal to प्रयोजनम् – benefit. What are the benefits? स्नान-पानादिः – like taking bath and drinking water etc. सः सर्वः अर्थः – all those benefits सर्वतः संप्लुतोदके. शङ्कराचार्य does not give the meaning of सर्वतः संप्लुतोदके. Subcommentators give the meaning. सर्वतः संप्लुतोदके is a compound word which means

समुद्रः or कासारः. Even if you take समुद्रः you should not take salt ocean but it should be translated as pure water sea. So सर्वतः संप्लुतम् उदकम् यस्मिन् सः सप्तमी बहुव्रीहि. So that in which water is spread all over. In that समुद्रम् तावान् एव सम्पद्यते – whatever benefit is attainable in the ocean or in the sea, तावान् एव सम्पद्यते, it is co-relative to यावान्. तावान् एव सम्पद्यते is equal to तत्र अन्तर्भवति – they are all included. All finite आनन्दs are included in ब्रह्मानन्द. Of course that will be said in the next paragraph. We will read.

एवं तावान् तावत्-परिमाण एव सम्पद्यते सर्वेषु वेदेषु वेदोक्तेषु कर्मसु यः अर्थो यत् कर्मफलम्

So एवम् – in the same manner as in the example तावान् तावत्-परिमाण – the same infinite quantity. एव सम्पद्यते – that means in that infinite quantity is included. सम्पद्यते should be translated as अन्तर्भवति. अन्तर्भवति should be translated as is included. In the infinite आनन्द is included यत् कर्मफलम् – all the कर्मफलम्s. And what are the कर्मफलम्s? सर्वेषु वेदेषु is equal to वेदोक्तेषु कर्मसु – in all the वैदिक कर्मs. यः अर्थः – whatever फलम् is offered. अर्थः here means फलम्. The final meaning is कर्मफल आनन्द. So all the कर्मफल आनन्दs promised in all the कर्मs of the entire कर्मकाण्ड, सम्पद्यते they are all included in ज्ञानफल आनन्द. That is said in the next line. In fact, after कर्मफलम् fullstop should not be there. It is a continuous sentence.

सः अर्थो ब्राह्मणस्य सन्न्यासिनः परमार्थ-तत्त्वं विजानतो यः अर्थः विज्ञान-फलं सर्वतः संप्लुतोदक-स्थानीयं तस्मिन् तावान् एव सम्पद्यते । तत्र एव अन्तर्भवति इति अर्थः ।

सः अर्थः – in fact, entire कर्मफल आनन्द promised in the entire कर्मकाण्ड of the वेद. **सः अर्थः** is included for **ब्राह्मणस्य विजानतः**. **ब्राह्मणस्य** is equal to **सन्न्यासिनः**. What type of **सन्न्यासि**? The one who is free from all attachments towards all the possessions and relations. And not only a **सन्न्यासि** but also **परमार्थ-तत्त्वं विजानतः** – the one who knows the **परमार्थ-तत्त्वम्**, ब्रह्मज्ञानि इति अर्थः. **विजानतः** is adjective to **ब्राह्मणस्य**. Present active participle, षष्ठी एकवचनम्, विजानतः विजानतोः विजानताम्. For that ब्राह्मण **यः अर्थः विज्ञान-फलम्** – whatever benefit he gets in the form of ज्ञानफलम्. We should note – not immediately; this कर्मयोग will lead to चित्तशुद्धि, गुरुप्राप्ति, श्रवणप्राप्ति, ज्ञानप्राप्ति in due course. That **विज्ञान-फलम् यः अर्थः** whatever it is. And in the example this ज्ञानफलम् is compared to **सर्वतः संप्लुतोदक-स्थानीयम्** – the आनन्द of ज्ञानफलम् is equal to the huge sea of आनन्द. So he says **सर्वतः संप्लुतोदक-स्थानीयम्**. **स्थानीयम्** means comparable, equivalent to the समुद्रः. समुद्रः **स्थानीयम्** इति अर्थः. **तस्मिन्** – in that infinite ब्रह्मानन्द तावान् एव सम्पद्यते. All these words are to supplied, they are not in the मूलम्. शङ्कराचार्य himself comments तावान् एव सम्पद्यते is equal to तत्र एव अन्तर्भवति – in that infinite आनन्द all the worldly आनन्दs are included. **इति अर्थः** – this is the meaning of the श्लोक. Then in support of that शङ्कराचार्य gives a श्रुति quotation taken from छान्दोग्योपनिषत्.

‘सर्वं तदभिसमेति यत्किञ्चित्प्रजाः साधु कुर्वन्ति । यस्तद्धेद यत्स वेद’ [छान्दोग्योपनिषत् ४-१-४] इति श्रुतेः ।

In छान्दोग्योपनिषत् there is a parallel idea, the number is given 4-1-4. There it is said a person who gets liberation that मुक्ति आनन्द includes all the आनन्दs of worldly action, all the worldly benefits of action. So प्रजाः साधु कुर्वन्ति. प्रजाः means people, साधु कुर्वन्ति means they perform special पूजाs for पुण्यम्. Here साधु कर्म refers to all the special पूजाs, काम्यपूजाs प्रायश्चित्तपूजाs etc., done for worldly benefits. Why do I seek those worldly benefits? So that I may be happy. Here the उपनिषत् says whatever happiness one derives through those काम्यकर्मs and प्रायश्चित्तकर्मs all of them are included in the मोक्षफलम्, ज्ञानफलम्. A particular sage called रैवत had this ज्ञानफलम् knowledge. रैवत is a sage talked about in the छान्दोग्योपनिषत्. Whatever knowledge रैवत had if you gather that ब्रह्मानन्द then you will get liberation and in that all other आनन्दs are included. But only one point we have to note here. There in the छान्दोग्योपनिषत् context the topic is सगुण ज्ञानम् and क्रममुक्ति. Whereas in तैत्तिरीयोपनिषत् and बृहदारण्यकोपनिषत् the topic is निर्गुण ज्ञानम् and सदोमुक्ति. But मुक्ति is the same whether it is क्रममुक्ति or सदोमुक्ति. मुक्ति has got infinite आनन्द. Therefore, this quotation also is relevant only. Perhaps the better quotation would have been the तैत्तिरीयोपनिषत् or बृहदारण्यकोपनिषत्. Other commentators quote that nicely.

‘सर्वं कर्माखिलम्’ [गीता ४-३३] इति च वक्ष्यन्ति ।

So not only is श्रुति support present that of स्मृति is also there which कृष्ण Himself will tell in the later part of the गीता. सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ गीता ४-३३ ॥ There the

meaning given by शङ्कराचार्य is all the कर्मफलम्s are included in ज्ञानफलम्. And therefore, don't work for कर्मफलम्, always work for ज्ञानफलम्. A nice way of putting. Instead of seeking finite results it is better to seek infinite result. To say this differently: don't work for कर्मफलम्, always work for ज्ञानफलम्. Continuing;

तस्मात् प्राग् ज्ञान-निष्ठाधिकार-प्राप्तेः कर्मणि अधिकृतेन कूप-
तडागादि-अर्थ-स्थानीयम् अपि कर्म कर्तव्यम् ॥२-४६॥

So here शङ्कराचार्य makes a beautiful general observation which is the link for the next श्लोक. So we have said always choosing कर्मफलम् is an inferior approach and choosing ज्ञानफलम् alone is a superior approach. That means if I do business also I should do business not for profit. This is the idea that comes. So naturally any intelligent person will ask this question. If I don't want कर्मफलम् and I want ज्ञानफलम्, what should I do? If I don't want कर्मफलम् I should give up कर्म and if I want ज्ञानफलम् then I should go after ज्ञानम्. So if I don't want कर्मफलम् shouldn't I renounce the कर्म? If I don't want business profit shouldn't I renounce the business? This will be the natural question. कृष्ण says no. You should not renounce कर्म, you should renounce कर्मफलम् only because when कर्म is done renouncing the कर्मफलम् the very same कर्म will help in getting ज्ञानफलम्. When you do कर्म without asking for कर्मफलम् the very same कर्म can give ज्ञानफलम्. Now the next question is how can कर्म give ज्ञानफलम्? If you do कर्म renouncing the कर्मफलम् the कर्म will take you through वित्तशुद्धि, गुरुप्राप्ति द्वारा unknowingly you will land in

श्रवणमनननिदिध्यासनम्. Even if you don't want you will somehow end up in ज्ञानम्, even if it be due to the प्रारब्ध of the गुरु. How you end up there you yourself will not know. Therefore, continue all your worldly activities as they are and all your endeavors be preceded by only one general prayer that सर्वे भवन्तु सुखिनः. Let it contribute to universal well-being and let it contribute to my spiritual growth which includes mental strength to face any type of future that the प्रारब्ध brings. Holding onto this universal prayer continue your family life, you will land in ज्ञानम्. This is advice to the कर्मयोगि. If there are people who are entering spirituality then change your attitude without dropping any of your activities. Therefore, he says, तस्मात् – therefore, ज्ञान-निष्ठाधिकार-प्राप्तेः प्राग् – until a person gets साधनवतुष्टय सम्पत्ति in full measure. ज्ञान-निष्ठाधिकार means the qualification for receiving Vedantic teaching and retaining Vedantic teaching. Until साधनवतुष्टय सम्पत्ति comes which means until family worries come down may you concentrate on worldly activities. Not that वेदान्त श्रवणम् should be given up, वेदान्त श्रवणम् is secondary, that is continued but the focus is on पञ्चमहायज्ञs. नित्यनैमित्तिक कर्म is equal to पञ्चमहायज्ञाः for all practical purposes. That is why somebody asked स्वामिजि what is the नित्यनैमित्तिक कर्म for ladies. We don't have separate कर्मs for ladies or separate कर्मs for gents, whenever शास्त्र talks about नित्यनैमित्तिक कर्म it is directed to the family. Therefore, it is a teamwork that is to be done. And as a teamwork may you do पञ्चमहायज्ञाः. So कर्मणि अधिकृतेन – by those people who are now ready only for कर्मयोग कूप-तडागादि-अर्थ-स्थानीयम् अपि कर्म कर्तव्यम् –

they should perform नित्यनैमित्तिक कर्मs only and all prayers and पूजाs should be in the form of general prayers and पूजाs and gradually reducing and bringing to zero all the काम्यकर्मs and प्रायश्चित्तकर्मs specific prayers and पूजाs, कर्म कर्तव्यम्. कूप-तडागादि-स्थानीयम् – even though कर्मs are inferior to ज्ञानम् because it is comparable to only a small well or pond, even though कर्म is inferior, equivalent to well or pond, that कर्म will have to be continued until a person is ready. So this is the भाष्यम्. The अन्वय based on the भाष्यम् is a slightly involved अन्वय, a little bit technical. उदपाने यावान् अर्थः (भवति सः) सर्वतःसम्प्लुतोदके (यावान् अर्थः भवति तस्मिन् अन्तर्भवति) । सर्वेषु वेदेषु (यः अर्थः भवति) तावान् विजानतः ब्राह्मणस्य (यः अर्थः भवति तस्मिन् अन्तर्भवति) । Continuing;

Verse 02-47

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ गीता २-४७ ॥

So this verse also is treated by शङ्कराचार्य in a totally different way. The most popular meaning that is very widely used in all English translations is not the meaning according to शङ्कराचार्य. He gives a totally different meaning to the most popular श्लोक in the गीता. The most often quoted but the meaning is different. I will just introduce that. In the previous verse it has been said don't ask for कर्मफलम् but ask for ज्ञानफलम्. So renounce कर्मफलम् and seek ज्ञानफलम् is the advice given in verses forty-five and forty-six. So naturally the question will be if I should renounce कर्मफलम् why can't I renounce कर्म also because I am not interested in कर्मफलम् and

why can't I go after श्रवणमनननिदिध्यासनम्. Because that is logical I am not interested in कर्मफलम् therefore, I am renouncing कर्मफलम्, I am interested in ज्ञानफलम्, therefore, I should go after ज्ञानम्. For that कृष्ण's answer is I will agree as this is the most logical and natural. If you want ज्ञानफलम् you should go after ज्ञानम् only. But even if you have to go after ज्ञानम् desire for ज्ञानम् will not make you qualified for ज्ञानम्. The presence of desire doesn't prove the presence of qualification. Just because I desire for IIT doesn't mean I can enter IIT. Therefore, you have desire for ज्ञानम् but that doesn't mean you can pursue ज्ञानम् you should have desire and you should have qualification also. So ज्ञानम् pursuit requires desire for ज्ञानफलम् and also qualification for ज्ञानम्. And अर्जुन if you were qualified for ज्ञानम् I would have recommended that but you don't have the qualification, now you have the qualification for कर्म only. कर्मणि एव अधिकारः. Now at present you have qualification for कर्मयोग only. therefore, focus on कर्मयोग. That is the advice given. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 02-47 Continuing:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ गीता २-४७ ॥

कृष्ण has started the topic of कर्मयोग which is a preparatory step for ज्ञानयोग. And कृष्ण points out that अर्जुन is not yet ready for ज्ञानयोग and therefore, he has to compulsorily practice कर्मयोग for some time. And in these verses He gives the principles of कर्मयोग, the classical, traditional कर्मयोग which itself is a tough साधन. And the first principle that he already hinted is avoid all काम्य, प्रायश्चित्त and निषिद्धकर्मस. The first principle a कर्मयोगि should understand and try to follow is avoidance of all काम्यकर्मस, avoidance of all प्रायश्चित्त कर्मस and avoidance of all निषिद्धकर्मस which means no more special पूजास, special prayers or special vows or requisitions for any worldly benefits. This itself is an extremely tough proposition and a person has to try to accomplish at the earliest. And if one is serious he should take a list of all the काम्य, प्रायश्चित्त and निषिद्धकर्मस that are going on now and divide them into two types. The avoidable ones and the unavoidable or difficult to avoid. And thereafter gradually removing the avoidables at the earliest and if we are sincere then भगवान् will help us to avoid all the काम्य, प्रायश्चित्त and निषिद्धकर्मस. This is proposition one. Tough but it should be implemented.

Then the second principle is if all these three कर्मs are avoided what is there for me to do? We have been doing only these three कर्मs, so when we are asked to avoid these three we wonder what is there to do, we think we might as well take सन्न्यास. कृष्ण says you have to do all the नित्यनैमित्तिक कर्मs, all your obligatory duties consisting of the religious duties as well as the secular or worldly duties. May you perform all the religious duties and worldly duties to the best of your capacity. This is principle number two.

Then the third is when all the religious duties and worldly duties are performed which includes earning money, raising children, getting them married etc., they all will come under religious duties and worldly duties. When they are done all of them should be dedicated to ईश्वर प्रीति or नारायण प्रीति with a सङ्कल्प or a prayer. A prayerful deliberate dedication of all the duties to the Lord. And when this prayer is done two types of results can be found. For the performance of these obligatory duties there are दृष्ट फलम्, visible results are there. And for all these duties there are अदृष्ट फलम्, invisible results are also there. कृष्ण is dealing in this श्लोक with the अदृष्ट फलम्. When a कर्मयोगि is dedicating the नित्यनैमित्तिक कर्मs for ईश्वर what kind of अदृष्ट फलम् is generated? And there the शास्त्र says the अदृष्ट फलम् is पुण्यम्. अदृष्ट फलम् for नित्यनैमित्तिक कर्म is पुण्यम्. We have already left काम्य, प्रायश्चित्त and निषिद्धकर्मs, now we are confining to obligatory duties which a person does to his family, which is, in our language, पञ्चमहायज्ञः. And when we offer them, dedicate them to the Lord then पुण्यम् is produced. And this पुण्यम् is of

two types. नित्यनैमित्तिक कर्म generates two types of पुण्यम्. And we can choose one of these two. We cannot choose both types of पुण्यम्, we can choose any one of them and choosing one is renouncing the other. This is called संयोगपृथक्त्व न्यायः in मीमांसा शास्त्रम्. संयोगपृथक्त्व न्यायः means application of one and the same कर्म to two different results. And what are the two types of पुण्यम्? One is material पुण्यम् which I can use for worldly well-being, family well-being, personal well-being. In short, I will get अदृष्ट फलम् which provides materials required for the well-being of अनात्मा for doing my obligatory duties. So I can spend that पुण्यम् for अनात्मा's upliftment. Then the second type of पुण्यम् is purely spiritual पुण्यम् which will not work in the अनात्मा field but it will help in the spiritual field. Therefore, it is the spiritual पुण्यम्. This spiritual पुण्यम् alone increases my वैराग्यम् towards everything, वैराग्यम् towards the family also. We hear this आशापाशम्, पाशम् towards the family is the most powerful obstacle for ज्ञाननिष्ठ. And if this पाशम् should be broken a lot of spiritual पुण्यम् is required. Thus विवेक will be generated, वैराग्यम् will be generated, शमादि षट्कसम्पत्ति will be generated and मुमुक्षुत्वम् will be intensified if I dedicate all the कर्म to the Lord and don't encash the पुण्यम् for worldly well-being. I should simply say I am offering this to Lord and I don't expect any type of material पुण्यम् out of it. I don't have any specific directed prayers to be asked from you O Lord. I am asked to do the duty and I am doing it full stop. Therefore, the third principle is perform the duty without asking for material पुण्यम् then spiritual पुण्यम्

will increase. This is the third principle. And if I am doing these three things –

- (1) avoidance of काम्य, प्रायश्चित्त and निषिद्धकर्मs,
- (2) proper performance of the religious duties and worldly duties, and
- (3) when I perform those duties I dedicate them to the Lord as an offering and at the time of dedication I don't have any worldly direct special request to the Lord – I will get the spiritual पुण्यम् increasing.

And how do I know that? How do I know I am successful in कर्मयोग? कृष्ण says समत्वम् योगः उच्यते. Mental equanimity is the litmus test, it is a definite test. And how do you define mental equanimity? Reduction of FIR, this is not during निदिध्यासनम्. We generally talk about FIR reduction during ज्ञानयोग निदिध्यासनम्. But here I am quoting the same thing. Proper कर्मयोग itself will heavily reduce FIR. And as the FIR comes down the triple C (calmness of the mind, cheerfulness in my personality, and courage in confronting life) increases both externally and internally. So this triple C both external and internal should increase and FIR should decrease. This is called as समत्वम् by कृष्ण. समत्वम् is the test to know whether I am following these three principles of कर्मयोग. This is the gist of the forty-seventh verse. Now we will enter the भाष्यम्.

कर्मणि एव अधिकारो न ज्ञान-निष्ठायां ते तव ।

कर्मणि एव अधिकारः. So here शङ्कराचार्य takes **अधिकारः** as your present fitness is only for the practice of कर्मयोग. **अधिकारः** means योग्यता. So now you have qualification enough only to practice कर्मयोग. And why do we say only for कर्मयोग? That only excludes न ज्ञान-निष्ठायाम् – now you are not qualified for serious practice of ज्ञानयोग. You can expose yourself to *Vedantic* teaching a little bit but serious pursuit of ज्ञानयोग renouncing all the कर्म's or taking to सन्न्यास you are not qualified. So the serious pursuit of ज्ञानयोग is otherwise called a सन्न्यास way of life - you are not qualified. So न ज्ञान-निष्ठायाम् अधिकारः. **अधिकारः** is equal to योग्यता. For whom? ते is equal to तव. So this is the first quarter of the verse. Continuing;

तत्र च कर्म कुर्वतो मा फलेषु अधिकारः अस्तु । कर्म-फल-तृष्णा मा भूत् कदाचन । कस्यांविद् अपि अवस्थायाम् इति अर्थः ।

So here also शङ्कराचार्य gives a totally different meaning. Not only शङ्कराचार्य but all the traditional commentators give a special meaning which we generally don't give in our public discussion of कर्मयोग. So the popular कर्मयोग is a highly diluted, highly compromised version of कर्मयोग because if rigorous कर्मयोग is introduced students may not come to class. That is why the popular कर्मयोग is a diluted version, here शङ्कराचार्य gives the classical version. Here मा फलेषु कदाचन is in the मूलम्. शङ्कराचार्य says you have to add the word अधिकारः here. So कर्मणि अधिकारः has been used. फलेषु मा अधिकारः. When you supply the word अधिकारः here शङ्कराचार्य says this अधिकारः word has a

different meaning. First when you said कर्मणि अधिकारः there अधिकारः means योग्यता. When you supply अधिकारः with फलेषु there अधिकारः means तृष्णा or desire. So फलेषु अधिकारः means desire for फलम्. Therefore, शङ्कराचार्य says तत्र च कर्म कुर्वतः – so once you have decided to be a कर्मयोगि because you are not qualified for ज्ञानयोग, you will be performing नित्यनैमित्तिक कर्म. So कर्म कुर्वतः here means नित्यनैमित्तिक कर्म कुर्वतः तव. For you who are performing only नित्यनैमित्तिक कर्म, discharging your religious and worldly duties मा अस्तु फलेषु अधिकारः – may you not have अधिकारः फलेषु with regard to नित्यनैमित्तिक कर्म फलम्. मा should be connected with अस्तु. मा अस्तु means may you not have a desire for नित्यनैमित्तिक कर्म फलम्. And that शङ्कराचार्य himself explains कर्म-फल-तृष्णा मा भूत्. So he himself is giving the meaning for the word अधिकारः in the second line. अधिकारः is equal to तृष्णा. अधिकारः is equal to योग्यता is the first meaning. अधिकारः is equal to तृष्णा is the second meaning. May you not have desire. And when कृष्ण says may you not have desire for कर्म फलम्, what does He mean? We are not talking about the दृष्ट फलम्, the visible result of कर्म. So when a father is trying to get admission in a particular college and the application is put, then the result of the application, i.e., getting the seat or not is not talked here, we are talking about the अदृष्ट फलम् of that कर्म that I do. अदृष्ट फलम् is पुण्यम्. This पुण्यम् alone is of two types. I can use that पुण्यम् for admission by a prayer. I have put an application which may result in getting a seat or not. But when I am doing that duty as a father I dedicate my कर्म and for the dedication

with prayer I am entitled for a पुण्य फलम्, that पुण्य फलम् I can use for admission. But कर्मयोग says you should never use or ask for that पुण्यम् for any of the worldly results. For doing the father's duty prayerfully you are entitled for a पुण्यम् but never use the पुण्यम् for any of the worldly benefits or family well-being or health etc. Therefore, may you not seek material पुण्यम् out of that performance of duty. कर्म-फल-तृष्णा मा भूत् कदाचन at any time. Do what you have to do, never use the prayers for any worldly benefit. Do what you have to do, let anything that should happen let it happen, according to the law of कर्म what should happen let it happen, I will never use my prayers for influencing the result of the कर्म. Therefore, never do that. This is the toughest thing. And that makes कर्मयोग. Therefore, कदाचन – कस्यांचिद् अपि अवस्थायाम् – at any time. At any time means what? Subcommentators write before doing the duty or during the performance of the duty or after the performance of the duty never use your devotion for influencing the result. Whatever result has to come according to the law of कर्म it is going to come whether you ask for it or not. Never use the prayers for influencing the result. This is the condition. Ok, what will happen? If I use prayers for influencing the result then चित्तशुद्धि is out. Spiritual benefit will go away, it is like a seesaw, you can choose only one of them. And therefore, कस्यांचिद् अपि अवस्थायाम् is the meaning of कदाचन. कर्मणः प्राग्, कर्मानुष्ठान काले, अनुष्ठानाद् उर्ध्वञ्च अवस्थायाम् इति अर्थः. This is with regard to अदृष्ट फलम्, पुण्यम् that we can gain. This is the meaning of the second quarter of the verse. Continuing;

यदा कर्म-फले तृष्णा ते स्यात् तदा कर्म-फल-प्राप्तेः हेतुः स्याः, एवं
मा कर्म-फल-हेतुः भूः ।

So now he explains the third quarter **मा कर्म-फल-हेतुः भूः**. As I said we have to very carefully understand when we are doing an action the result of the action that is the दृष्ट फलम्, the visible result of the action like throwing a stone it will hit the target and that result will happen according to the law of कर्म, we don't have any choice with regard to the दृष्ट फलम्. But as far as the अदृष्ट फलम् is concerned we do have a choice and we can vote for either material पुण्यम् or spiritual पुण्यम् and here कृष्ण gives the advice never vote for material पुण्यम्, never use your prayers for influencing the worldly events or family events. Because the moment you use your prayers for material पुण्यम् then you are perpetuating संसार चक्र. Because your attention is going to अनात्मा. Is family आत्मा or अनात्मा? Unfortunately very tough to swallow. Ultimately in वेदान्त when we are saying जगन्मिथ्या we keep our family at the end. We don't notice that family has quietly got out of the चक्रम्. And thereafter we complain that ज्ञानम् and worry coexists. We say the entire जगत् is मिथ्या except the family. That simply won't work. वेदान्त says the whole universe including the family, your own body and mind is मिथ्या. When body पाशम् is so strong, then that family राग we are not willing to keep aside. And that पाशम् and मोक्ष can never coexist. It is a truth, a bitter truth, we have to choose whether we want पाशम् and संसार or to cut off the पाशम् and vote for मोक्ष. कृष्ण says the choice is yours. If you say I want पाशम् only let मोक्ष go away, then don't cry, you will have worry also. The choice is yours.

Every time you use your prayers for any worldly benefit you are making अनात्मा more and more real. At कर्मयोग level itself you have to reduce your passion for अनात्मा. And how to do that? Only in this way, therefore, कृष्ण says, don't increase your संसार by using your prayers for worldly purposes. So मा भूः – may you not become कर्म-फल-हेतुः – the cause of कर्म फलम्, worldly results. May you not be the cause of material पुण्यम् and through that may you not be the cause of पुनरपि जननम् पुनरपि मरणम् cycle. So यदा कर्म-फले तृष्णा स्यात् – when you have got desire for material पुण्यम् तदा – then कर्म-फल-प्राप्तेः हेतुः स्याः – then you will get material पुण्यम् which will only cause perpetuation of संसार. So कर्म-फल-प्राप्तेः is equal to संसारस्य, जन्ममरणचक्ररूप संसारस्य हेतुः स्याः. So every worldly prayer will perpetuate संसार. It is one more pedaling. Every requisition is one more pedaling. Every single requisition is pushing the संसार चक्रम्. So if you are a कर्मयोगि may you not do. स्याः here means you will become. You will become the cause of perpetuating संसार if you use your prayers for worldly benefits. This is a general statement given by शङ्कराचार्य. Therefore, एवं मा कर्म-फल-हेतुः स्याः भूः – thus may you not be the perpetuator of संसार चक्रम्. This is the statement made by कृष्ण. So भूः here is a verbal form. It should be preceded by the letter अ. Because of the संस्कृत grammar rule that letter अ is dropped. The real word is अभूः. अभूः means become. मा अभूः means may you not become the cause of continuation of संसार चक्रम्. Continuing;

यदा हि कर्म-फल-तृष्णा-प्रयुक्तः कर्मणि प्रवर्तते तदा कर्म-फलस्य एव जन्मनो हेतुः भवेत् ।

Almost the same idea is repeated. **यदा हि** – whenever **कर्म-फल-तृष्णा-प्रयुक्तः** – with a desire for worldly results and also with a desire for material **पुण्यम्** which will influence worldly results with such a desire **कर्मणि प्रवर्तते** – when you are working in the world you are engaged in **कर्म**. **कर्मणि** is **विषय सप्तमी**. To use the seventh chapter language when you are **आर्त भक्त** or **अर्थार्थी भक्त**, **तदा** – then **कर्म-फलस्य एव जन्मनः हेतुः भवेत्** – you will become the cause of **संसार** perpetuating **कर्म फलम्**. We have to supply this, **कर्म-फलस्य** means **संसार** perpetuating **कर्म फलम्**. **एव जन्मनः** – its origination. **जन्मनः** is **षष्ठी विभक्ति**, it means **उत्पत्ति**. **हेतुः** means cause. You will become the cause of **संसार** perpetuating **पुण्यम्**. Continuing;

‘यदि कर्म-फलं न इष्यते, किं कर्मणा दुःख-रूपेण?’ इति मा ते तव सङ्गः अस्तु अकर्मणि, अकरणे प्रीतिः मा भूत् ॥२-४७॥

So suppose a person asks “if I should not ask for any material benefit and if I should not even pray for material **पुण्यम्** for the family well-being, then why should I do any **कर्म** at all?” You are asking me to do **कर्म** and you are asking me not to vote for the **कर्म फलम्**, then why should I do **कर्म**? **कर्म** is done for **कर्म फलम्**. If I don’t want **कर्म फलम्** why should I do the **कर्म**s? Here **कर्म** means **नित्यनैमित्तिक कर्म**. If he asks why should I do **काम्य कर्म**, then immediately **कृष्ण** will say don’t do. Here the question is why should I do **नित्यनैमित्तिक कर्म** if I should not vote for worldly well-being out of it. **कृष्ण** says don’t ask that question, you have to do **नित्यनैमित्तिक कर्म**. May you not renounce the **नित्यनैमित्तिक कर्म** at any time. Even though you should not do it for worldly benefits still you

can renounce the material पुण्यम् but you can never renounce your duties both worldly as well as religious duties, you have to continue them. The reason to continue them is not given here, शङ्कराचार्य also doesn't say. The answer is given later. I will give you the answer after seeing this portion. So now this portion is within quotation. This is a thought of a student, a seeker. Suppose a person thinks, 'यदि कर्म-फलं न इष्यते – if I should not vote for the कर्म फलम् which will give me worldly benefits at least स्वर्ग after death. किं कर्मणा दुःख-रूपेण?' – what is the use of performing all these worldly duties and religious duties if I don't expect any worldly benefits? I will renounce that also. So कर्मणा. And that too दुःख-रूपेण कर्मणा – which involves pain. Early morning getting up and doing prayers. If one is a traditional person then सन्ध्यावन्दनम्, औपासनम्, ब्रह्मयज्ञम् etc., are there. And if a person doesn't do that then other forms of regular prayers are there. Why should a person do? I have been doing for the well-being of the family and you are telling me not to do for such purposes. Then for what should I perform कर्म? इति – upto this is quotation. Don't ask such a question. And with this intention ते तव अकर्मणि सङ्गः मा अस्तु – with this thought may you not develop an interest in giving up the कर्म. 'With this thought' means do कर्म but don't pray for the well-being of the family, then why should I do कर्म. With this thought may you not develop an interest in renouncing the कर्म. अकर्मणि means कर्म त्यागे in giving up your daily prayers. सङ्गः ते मा अस्तु – may you not develop an inclination. अकर्मणि is equal to अकरणे. अकरणे is equal to कर्म त्यागे. सङ्गः is equal to प्रीतिः. प्रीतिः means inclination. मा भूत्

– may you not develop. ते is equal to तव. Ok, why does कृष्ण say that? There are two reasons. One is if नित्यनैमित्तिक कर्मs are renounced, regular prayers are renounced then प्रत्यवाय पापम् will come. Renunciation of duties – both worldly duties as well as religious duties will produce पापम् which is called प्रत्यवाय पापम्. Then the second reason is when I do my duties without expecting worldly benefits like raising the children without expecting them to take care of me in the old age. If my प्रारब्ध is such that they will take care of, it will happen but I am not doing my duty with an expectation or reward for that. Then why am I raising my children properly? Parents have a duty to raise children and I dedicate it to the Lord whether they will return it or not is none of my concern. Very tough. Now if I renounce that worldly benefit then I am going to get another benefit. And that benefit is spiritual growth ज्ञान योग्यता प्राप्तिः. If I do नित्यनैमित्तिक कर्म without expecting any worldly benefit in return I am going to get, without asking for it, spiritual benefit. Spiritual benefit automatically comes and therefore, may you perform your कर्म. And you will not incur पापम्. So प्रत्यवाय पाप वर्जनार्थम् ज्ञान योग्यता प्राप्त्यर्थम् नित्यनैमित्तिक कर्माणि कुरु. And out of that worldly benefits are there, but you don't think in those lines at all. So this is the meaning of the forty-seventh श्लोक. The अन्वय is, कर्मणि एव ते अधिकारः (भवति) कदाचन फलेषु (अधिकारः) मा (अस्तु) । कर्म-फल-हेतुः मा (अ)भूः । ते अकर्मणि सङ्गः मा अस्तु । The अभूः is लुङ् form. √भू, परस्मैपदि लुङ्, मध्यमपुरुषः, एकवचनम्, अभूत् अभूताम् अभूवन्; अभूः अभूतम् अभूत. And when लुङ्

comes along with the word मा that अ is dropped by the grammar rule. Introduction to forty-eight. Continuing;

यदि कर्म-फल-प्रयुक्तेन न कर्तव्यं कर्म कथं तर्हि कर्तव्यम्? इति उच्यते –

कर्म-फल-प्रयुक्तेन कर्म न कर्तव्यम् – so a कर्मयोगि should not perform the नित्यनैमित्तिक कर्म for the sake of worldly well-being even though नित्यनैमित्तिक कर्मs are capable of giving worldly well-being, a person should not have a sight in that. Because शास्त्र promises even स्वर्ग for doing the duties. कर्मणा पितृलोको विद्यया देवलोको ॥ बृहदारण्यकोपनिषत् १-७-१६ ॥ पितृलोक means स्वर्गलोक. Performance of नित्यनैमित्तिक कर्मs can give स्वर्ग. कृष्ण says don't look at it at all. Because स्वर्ग also comes under अनात्मा, your sight is in आत्मा, because you are a कर्मयोगि. Therefore, कर्म-फल-प्रयुक्तेन – motivated by कर्म फलम्, that is material result, कर्म न कर्तव्यम् – one should not perform the duties यदि – if this is the rule, कथं तर्हि कर्तव्यम्? – then what should be the motive or what should be the attitude when a कर्मयोगि performs his duties. If worldly motive should not be there, if materialistic motive should not be there then what should be the attitude. कथम् means कया भावनाया with what attitude कर्तव्यम् – the कर्म should be done. इति उच्यते – this is being said in the next श्लोक.

Verse 02-48

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ गीता २-४८ ॥

I will give you the gist of the verse. First कृष्ण says कर्माणि कुरु. Therefore, since you should not give up नित्यनैमित्तिक कर्मस may you perfectly perform your obligatory duties both religious and worldly. Here the word कर्माणि means नित्यनैमित्तिक कर्माणि. कृष्ण assumes that a कर्मयोगि has given up काम्य, प्रायश्चित्त and निषिद्धकर्मस or he is drastically reducing them. Even if he is not giving them up immediately he is drastically reducing them, seriously reducing them, committedly reducing them, this is कृष्ण's assumption. Therefore, कर्माणि means worldly duties. Then what should be the attitude? सङ्गम् त्यक्त्वा – may you not keep your eyes on the worldly consequences of your actions including material पुण्यम् as said in the previous shloka. This is a repetition of the previous श्लोक, a restatement of the previous श्लोक. Neither material पुण्यम् which gives स्वर्ग later nor family consequences, therefore may you not keep your eyes on such consequences. And कृष्ण adds another powerful statement. सिद्धि-असिद्धयोः अपि समः भूत्वा – when you do that कर्म spiritual growth is definite but may you not develop an anxiety regarding even the spiritual growth. As स्वामि चिन्मयानन्दजि says spiritual growth is an evolution and not a revolution. Don't expect an overnight change. Like monkey seeing the root of the plant after planting it. Like that don't measure your spiritual growth and feel bad or compare with others may you not have anxiety. Then what should you do? Just dedicate it for ईश्वर आराधनम्. The only attitude is I am offering this to the Lord because भगवान् has commanded me to do this. ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम्. Other than offering to the

Lord nothing else. And if I follow this what will be the state of mind that I enjoy? समत्वम्. And what is समत्वम्? Reduced FIR and increased triple C. समत्वम् is कर्मयोग. The भाष्यम् we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

योगस्थः सन् कुरु कर्माणि केवलम् ईश्वरार्थं, तत्र अपि ‘ईश्वरो मे
तुष्यतु’ इति सङ्गं त्यक्त्वा, धनञ्जय ।

कृष्ण is dealing with the topic of कर्मयोग. And here the कर्मयोगि kept in mind is one who has got clear interest in मोक्ष primarily. Therefore, this कर्मयोगि kept in mind is a मुमुक्षु who considers मोक्ष as the primary goal. And even though he is a मुमुक्षु he doesn’t have साधनचतुष्टय सम्पत्ति completely – विवेक, वैराग्यम् and शमादि षट्कसम्पत्ति are very very deficient. And therefore, his primary goal of remaining in the family or society is साधनचतुष्टय सम्पत्ति. That focus he does not give up at all. And therefore, in this verse कर्माणि कुरु is taken as only do your नित्यनैमित्तिक कर्म whatever be your duties perform the duties, give up all the काम्य, प्रायश्चित्त कर्मस. And when these duties are performed what should be the attitude one should have? That alone शङ्कराचार्य says **योगस्थः सन् कुरु कर्माणि** – remaining in कर्मयोग may you perform your duties well. And when you are doing that what should be the prayer? The prayer should not involve any worldly request or even any family request should not be there but **केवलम् ईश्वरार्थम्** – my aim is only to dedicate this कर्म to the Lord and nothing else. And **तत्र अपि सङ्गं त्यक्त्वा** – even when you perform the कर्म for ईश्वर offering don’t expect even ईश्वर प्रीति as the result. It is offered for ईश्वर आराधन and what ईश्वर does is none of my concern. Therefore, **‘ईश्वरो मे तुष्यतु’** – ‘may the Lord be pleased with me and may the Lord take care

of my family with some extra care' – this should not be said. **केवलम् ईश्वराश्रयार्थम् कुरु**. That **केवलम्** is very important, only for that. So '**ईश्वरो मे तुष्यतु**' is within inverted commas. **इति सङ्गम्** – such an expectation **त्यक्त्वा** – may you not entertain. Upto this we saw in the last class. Continuing;

फल-तृष्णा-शून्येन क्रियमाणे कर्मणि सत्त्व-शुद्धि-जा ज्ञान-प्राप्ति-लक्षणा सिद्धिः । तद्-विपर्यय-जा असिद्धिः । तयोः सिद्ध्यसिद्ध्योः अपि समः तुल्यो भूत्वा कुरु कर्माणि ।

Now **शङ्कराचार्य** comes to the second line of the verse. **सिद्धि-असिद्ध्योः**. He gives the meaning of the word **सिद्धि** in this paragraph. **कर्मणि क्रियमाणे** – when all actions are performed **फल-तृष्णा-शून्येन** – by a person who does not seek any worldly or family benefits. **फल-तृष्णा** means desire for worldly benefits which includes family benefits. **शून्य** means without seeking any worldly or family benefits **कर्मणि क्रियमाणे** if the actions are performed purely for the dedication to the Lord. **सति सप्तमी, कर्मणि क्रियमाणे सति**. Then what will happen? **सत्त्व-शुद्धि** – the result of that dedicated **कर्म** is **विवेक, वैराग्यम्** and **शमादि षट्कसम्पत्ति**. And what happens because of **चित्तशुद्धि**? **ज्ञान-प्राप्ति**. So **सत्त्व-शुद्धि** is the immediate result. And **सत्त्व-शुद्धि-जा ज्ञान-प्राप्ति** is the remote result. So **जा** means born out of. **सत्त्व-शुद्धि-जा** means born out of **सत्त्व-शुद्धि**. **सत्त्व** means **चित्त**. And what is born out of **चित्तशुद्धि**? **ज्ञान-प्राप्ति** comes. And that is called **सिद्धिः**. Attainment of **ज्ञानम्** is called **सिद्धिः**. Of course, we should supply, not that **चित्तशुद्धि** will directly produce knowledge. **चित्तशुद्धि** will create a conducive condition for **श्रवणमनननिदिध्यासनम्**. And that **श्रवणादि** will

produce knowledge. That ज्ञान-प्राप्ति is called सिद्धिः. The सिद्धिः is the ultimate result of कर्मयोग. So with that the definition of सिद्धिः is over. Then तद्-विपर्यय-जा असिद्धिः. So तद्-विपर्यय means the opposite of that. What do you mean by the opposite of that? That is, when a person does varieties of कर्मस and there is a prayer involved in all those कर्मस and if in those prayers he seeks any worldly or family benefits then it will no more be called कर्मयोग because the prayer has been utilized for a worldly benefit which means वित्तशुद्धि cannot come. Therefore, तद्-विपर्यय-जा means फल-तृष्णा-युक्तेन क्रियमाणम् कर्म when the कर्म is done with फल-तृष्णा. As a result of such a कर्म he may get certain worldly benefits, some prosperity may come, the family situations may improve. Those benefits will certainly come but spiritually this person does not get much benefit at all. Therefore, असिद्धिः. असिद्धिः means failure in वित्तशुद्धि and therefore, failure in ज्ञान-प्राप्ति. And therefore, कर्म gives material success, it will not give spiritual success, कर्मयोग gives spiritual success it may or may not give material success. You decide which one you want to vote for. Therefore, तद्-विपर्यय-जा असिद्धिः भवति. तयोः सिद्धि-असिद्धयोः अपि समः भूत्वा. Another rigorous condition. When you choose to become a कर्मयोगि as a result of that you will progress spiritually and you will get वित्तशुद्धि and ज्ञानम्. But may you not entertain anxiety even regarding the spiritual progress. कर्मयोग gives spiritual progress but may you not develop an anxiety even regarding the spiritual progress, let the कर्मयोग give the progress in its own pace. Because if there are five कर्मयोगिs each of their spiritual growth need not be of the same

rate. One may be very very slow, another may be very fast because there are past कर्मs either favorable or unfavorable. And therefore, since unseen obstructions are possible we can never foresee the rate of spiritual progress, therefore, don't even bother about that, let it happen in its own pace. Relax and be a कर्मयोगि. Therefore, he says सिद्धि-असिद्ध्योः अपि – even with regard to your success in spirituality or failure in spirituality समः भूत्वा – may you not have any disturbance or anxiety. Maintain equanimity. समः is equal to तुल्यः. Here तुल्यः is mental equanimity. कुरु कर्माणि – may you do all your duties. Continuing;

कः असौ योगो यत्र-स्थः 'कुरु' इति उक्तम्? इदम् एव तत् सिद्ध्यसिद्ध्योः समत्वं योग उच्यते ॥२-४८॥

So now शङ्कराचार्य comments on the last quarter. समत्वम् योगः उच्यते. And शङ्कराचार्य connects it with the first word of the श्लोक. In the beginning of the श्लोक कृष्ण used the expression योगस्थः कुरु. May you do your कर्मs remaining in योग. So योगस्थः means remaining in योग may you do your कर्मs. So when we hear that sentence we will get a question what do you mean by remaining in योग? And for that question कृष्ण gives the answer in the last quarter. योगः समत्वम् उच्यते. By the word योग I mean equanimity. Therefore, remaining in योग do your कर्मs, i.e., remaining in equanimity may you do your कर्मs. Therefore, शङ्कराचार्य asks the question कः असौ योगः – what is the meaning of the word योग? यत्र-स्थः सन् remaining in which 'कुरु' इति उक्तम् – कृष्ण asks a person to perform an action. So what is the meaning of the word योग

remaining in which कृष्ण asks people to do कर्म. For that कृष्ण Himself gives the answer इदम् एव तत् – this is that योग, which is समत्वं योग उच्यते – nothing but समत्वम्. And समत्वम् in what? सिद्धि-असिद्ध्योः – समत्वम् with regard to the success or failure of the कर्मयोग. So with this the commentary on the forty-eighth verse is over. The अन्वय is, हे धनञ्जय! सङ्गम् त्यक्त्वा सिद्धि-असिद्ध्योः समः भूत्वा योगस्थः (सन् त्वम्) कर्माणि कुरु । समत्वम् योगः उच्यते । Continuing; introduction to forty-nine.

यत् पुनः समत्व-बुद्धि-युक्तम् ईश्वराधनार्थं कर्म, एतस्मात् कर्मणः ।

So in the following verse Lord कृष्ण is going to compare कर्मयोग which is done for spiritual growth and कर्म which is done for worldly and family benefits. That comparison between कर्मयोग and कर्म He is going to do. For that first he mentions the कर्मयोग which कृष्ण defined in the previous श्लोक. What is that कर्मयोग? समत्व-बुद्धि-युक्तम् – a lifestyle of activity in which the mind is maintained समः. So समत्व-बुद्धि-युक्तम्. And ईश्वराधनार्थम् – not only is the mind poised all the time i.e., it is free from worry, the mind is stress-free all the time and also the mind enjoys a reverential condition. Just as in a temple we have got a reverential attitude, a holy sense is there similarly everywhere throughout the mind enjoys the sense of holiness. That reverential attitude or prayerful attitude is there. Poise plus prayerfulness is कर्मयोग. Therefore, समत्व-बुद्धि-युक्तम् poise, ईश्वराधनार्थम् prayerful attitude कर्म – any action along with these two conditions is called कर्मयोग. And

एतस्मात् कर्मणः – suppose you compare this कर्मयोग with कर्म what will be the comparison? So **एतस्मात् कर्मणः** is पञ्चमी विभक्ति which means compared to this कर्मयोग. Then in the श्लोक कृष्ण will do the comparison. शङ्कराचार्य just gives the introduction.

Verse 02-49

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ गीता २-४९ ॥

First I will give you the gist of the verse. कृष्ण says compared to this कर्मयोग, कर्म is far inferior. What is the reason? He said कर्म will not give चित्तशुद्धि, गुरुप्राप्ति and ज्ञानिप्राप्ति is the first problem. The second problem is when a कर्म is done with a prayer for worldly benefit or family benefit I have to invariably use the word मम in the सङ्कल्प. So ममकार reinforcement is done in every कर्म. ममकार means *my* son, *my* husband, *my* wife, *my* children, *my* company, *my* business. Whereas वेदान्त says ममकार nourishes संसार, worry. Every कर्म done for worldly benefit nourishes ममकार, ममकार nourishes संसार only. Whereas this person is a मुमुक्षु. And what is मोक्ष? निर्ममो निरहङ्कार. A मुक्त पुरुष is one who doesn't want to use मम with regard to any blessed thing in the creation including his own body and mind. His goal is not to have मम with his own body and mind. When that is the goal, if I keep doing सङ्कल्प मम पुत्र मम पौत्र then I will be going in the opposite direction. निर्ममत्व is the aim of कर्मयोग, ममत्व nourishment is the direction of every worldly prayer. And therefore, one nourishes संसार another nourishes मोक्ष. How

can they be compared? कर्म is far inferior to कर्मयोग because it promotes संसार whereas कर्मयोग promotes मोक्ष. So बुद्धि-योगात्, here for the word बुद्धि शङ्कराचार्य gives two meanings. The first meaning is कर्मयोग. Why is कर्मयोग called बुद्धियोगः? Because कर्मयोग is associated with समत्व-बुद्धि. Therefore, it is called बुद्धियोगः. This is the gist of the verse. Now we will go to the भाष्यम्

दूरेण अतिविप्रकर्षेण हि अवरं निकृष्टं कर्म फलार्थिना क्रियमाणं बुद्धि-योगात् समत्व-बुद्धि-युक्तात् कर्मणो जन्म-मरणादि-हेतुत्वाद्, धनञ्जय ।

So दूरेण अतिविप्रकर्षेण. दूरेण is in the मूलम्, which means अतिविप्रकर्षेण is equal to far, remote, remotely inferior, far inferior. अतिविप्रकर्षेण is adverbial to अवरम्. हि अवरम् is in the मूलम्, is equal to निकृष्टम्, inferior. Even though superficially कर्म remains the same – both कर्मि and कर्मयोगि do the same actions taking the same amount of time, the physical effort is the same, even though in every respect the actions are the same but the सङ्कल्प makes them diagonally opposite. The कर्मि says because of this action and this पुण्यम् let my family and business prosper. When the prayer is directed to any ममकार centered सङ्कल्प, it will nourish I and mine. Whereas this person says ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम् करिष्ये. Other than this he won't ask for anything else. Then what about the family? Whatever भगवान् gives according to the law of कर्म. Therefore, अवरम् far inferior is the कर्म. And what is the कर्म? फलार्थिना क्रियमाणम् – a कर्म which is done by a फलार्थि a person who is materially

motivated, a seeker of worldly benefits or family benefits. **क्रियमाणम् कर्म** – a कर्म that is performed. Ok, it is far inferior to what? **बुद्धि-योगात्** – compared to the same कर्म. कर्म need not be given up, continue with your कर्म but only say परमेश्वर प्रीत्यर्थम्. When the worldly कामs are not mentioned, by default चित्तशुद्धि is going to come. We need not ask for it in सङ्कल्प. So **समत्व-बुद्धि-युक्तात् कर्मणः**, कर्म which is associated with **समत्व-बुद्धि** i.e., कर्मयोग. Both **समत्व-बुद्धि-युक्तात्** and **कर्मणः** are पञ्चमी विभक्ति. The reason is not given by कृष्ण but शङ्कराचार्य puts it in a very simple word, very powerful, **जन्म-मरणादि-हेतुत्वात्** – because in कर्म with worldly prayers you are reinforcing ममकार which in turn reinforces संसार which will only reinforce **जन्म-मरणादि-हेतु**, पुनरपि जननम् पुनरपि मरणम् cycle. And therefore what? May you decide whether you want to be a कर्मि or कर्मयोगि, the choice is yours. Suppose you say who cares for मोक्ष. I want to be with family and children. Nothing wrong but you should be ready for the consequent problems also. And if you say I don't mind the problems then we say दीर्घायुष्मान् भव, tomorrow do not cry in front of the Lord for your problems. The choice is yours.

यत एवं योग-विषयायां बुद्धौ तत्-परिपाक-जायां वा साङ्ख्य-बुद्धौ शरणम् आश्रयम् अभय-प्राप्ति-कारणम् अन्विच्छ प्रार्थयस्व । परमार्थ-ज्ञान-शरणो भव इति अर्थः ।

So all these are based on an assumption that a student of the भगवद्गीता has got मोक्ष as the primary goal. We can never talk about these things to a materialistic person who is

interested in worldly benefits, to such a person this श्लोक cannot be said at all, this is meant for a person who wants मोक्ष. And our advice to him is if मोक्ष is your primary goal then you should aim at ज्ञानम्. How quickly you start श्रवणमनननिदिध्यासनम्, your focus must be on ज्ञानयोग. And if ज्ञानयोग is your focus then for that the immediate focus is नित्यनैमित्तिक कर्म. कर्मयोग must be the immediate focus and ज्ञानयोग must be the remote focus, other than that nothing must be there. Therefore, he says यतः एवम् – because of this reason बुद्धौ शरणम् अन्विच्छ – may you take shelter in बुद्धि. Don't depend on anyone around, you should have शरणागति to बुद्धि only. What is the meaning of the word बुद्धि? शङ्कराचार्य says two meanings are possible. One meaning is समत्व-बुद्धि. May you take shelter in a mind which is समः. The second meaning is आत्मज्ञानम्. So may you take shelter in आत्मज्ञानम्. That means the immediate shelter is कर्मयोग, the first aid is कर्मयोग and the ultimate shelter is ज्ञानयोग. Other than that may you not depend on anything. Therefore, he says योग-विषयायां बुद्धौ. This is the first meaning, समत्व-बुद्धि. What does कृष्ण mean by that? *Instead of expecting a transformation in the people around, instead of working for changing the people around may you start working on your mind. Let the focus of improvement be not the set-up but let the focus of improvement be your own mind.* So योग-विषयायां बुद्धौ – let mind improvement be your shelter, your saving grace. This is the first aid, i.e., साधनचतुष्टय सम्पत्ति. What is the second and ultimate shelter? तत्-परिपाक-जायां वा साङ्ख्य-बुद्धौ. साङ्ख्य बुद्धि here means आत्मज्ञानम्. What type of आत्मज्ञानम्? तत्-परिपाक-जायाम् –

which is born out of the improvement of the mind. So तत् means समत्व-बुद्धि, परिपाक-जा means born out of the maturity of the mind, born out of the improvement of the mind will be the आत्मज्ञानम् later. May you ultimately take shelter in a wise mind. A very beautiful concept. You have got only two shelters. The first shelter is a mature mind, which is साधनचतुष्टय सम्पन्नः mind. The second shelter is a wise mind. Other than the mature mind and the wise mind don't expect any help from anywhere else in the world. That should be your aim. Therefore, साङ्ख्य-बुद्धौ वा. वा means अथवा 'or' in one of these two depending upon where you stand. If you are in the beginning stage you have to take shelter in साधनचतुष्टय सम्पत्ति. If you have already attained साधनचतुष्टय सम्पत्ति then you should go for the higher shelter called ज्ञानम्. On these two only you should depend. So शरणम् is in the मूलम्, is equal to आश्रयम् is equal to अभय-प्राप्ति-कारणम् – the source of strength, the source of peace, the source of security. अभय means security. Your own mind should become the only source of security and nothing else. इति अन्विच्छ – that is your ultimate destination. What is the reason? That is understood. A person who comes to मोक्ष must have understood that depending on any other thing in the world is risky because world is unpredictable, world is uncontrollable, and world is unsustainable. And therefore, I should not depend upon them. I should depend on my own mind only. इति अन्विच्छ is equal to प्रार्थयस्व means may you seek such a shelter. What is the essence of that? परमार्थ-ज्ञान-शरणो भव – may your ultimate shelter be only knowledge. Knowledge is the ultimate power. And what type of ज्ञानम्? परमार्थ-ज्ञानम्

which means आत्मज्ञानम् or ब्रह्मज्ञानम् परमार्थ-ज्ञान-शरणो भव. बहुव्रीहि. परमार्थ-ज्ञानम् शरणम् यस्य सः परमार्थ-ज्ञानः. What is the meaning of the word परमार्थः? The word अर्थः means वस्तु, a substance. And in वेदान्त any substance is divided into three layers based on the degree of reality. One is called प्रातिभासिक अर्थः, a substance belonging to the subjective order of reality like स्वप्न पदार्थः, dream object. The second one is व्यावहारिक अर्थः a substance belonging to the relative, empirical world like an object in waking state. The last one पारमार्थिक अर्थः a substance belonging to the absolute order of reality which is only one. So subjective reality, empirical reality and absolute reality. The absolute reality is called परमः अर्थः. In short, परमार्थः means ब्रह्मन् or आत्मा. Therefore, परमार्थानन्द means ब्रह्मानन्द. So here परमार्थ-ज्ञानम् means ब्रह्मज्ञानम् or आत्मज्ञानम्. Let knowledge be your only shelter. Continuing;

यतः अवरं कर्म कुर्वाणाः कृपणा दीनाः फल-हेतवः फल-तृष्णा-प्रयुक्ताः सन्तः 'यो वा एतदक्षरं गार्ग्यविदित्वास्मात्लोकात्प्रैति स कृपणः [बृहदारण्यकोपनिषत् ३-८-१०] इति श्रुतेः ॥२-४९॥

And why am I recommending ज्ञानम् for you? Because anything else makes you an unfortunate संसारि. If you take shelter in anything else other than ज्ञानम् then your condition will be pitiable, miserable. And therefore, I am recommending ज्ञानम्. यतः – because अवरं कर्म कुर्वाणाः – suppose you are performing inferior कर्म. By inferior कर्म is meant a कर्म in which ममकार is invoked dominantly. कुर्वाणाः – suppose people perform. How do you know? फल-हेतवः is equal to फल-

तृष्णा-प्रयुक्ताः – whose mind is preoccupied with worldly benefits. So this is the explanation of **अवरं कर्म कुर्वाणाः**. So those people who perform inferior कर्म which means those people who perform कर्म with material benefits in view they are **कृपणाः** is equal to **दीनाः** – they are unfortunate ones. What is the reason? He has said before **जन्म-मरणादि-हेतुत्वात्**, that we have to bring here, they will only continue in **संसार**. How do you do the **अन्वय**? **फल-हेतवः फल-तृष्णा-प्रयुक्ताः सन्तः** should be connected with **अवरं कर्म कुर्वाणाः**. So **फल-तृष्णा-प्रयुक्ताः सन्तः अवरं कर्म कुर्वाणाः (जनाः)** such people **कृपणाः दीनाः भवन्ति**. **कृपणाः** is subjective complement. Such people are unfortunate ones. Then the question is how do you know that? **शङ्कराचार्य** says that is said in **बृहदारण्यकोपनिषत्**, that idea is being borrowed here by Lord कृष्ण. **‘यो वा एतदक्षरं गार्गि अविदित्वा**. So here the context must be very clear because the word **गार्गि** comes. **याज्ञवल्क्य** is addressing **गार्गि**, a **ब्रह्मवादिनि** one of his challengers. He is addressing her, **‘यो वा एतदक्षरं अविदित्वा** – suppose a person doesn’t get **आत्मज्ञानम्** in this life. After getting all the facilities and also the **बुद्धि**, if he continues to say **मम**, me and mine, and dies worrying about the family what a tragedy he says. **एतदक्षरम् अविदित्वा** – without knowing the infinite. And at the time of death also what must be the thought **अन्त-काले च माम् एव स्मरन्**. The success of human life is **ब्रह्मनिष्ठा** or at least the compromised version is **सगुण ईश्वर स्मरणम्**. And without one of these two **अस्मात् लोकात् प्रैति** – if a person dies remembering any other thing **सः कृपणः** – such a person is an unfortunate one. Therefore, start reducing the **ममकार** now itself. That is why I repeatedly say

handover the family to भगवान्. That is the starting point, stop your worry about the family. This becomes important when वेदान्त is taught to a गृहस्थ. When वेदान्त is taught to a सन्न्यासि, we need not say don't worry about the family etc. When वेदान्त is taught to a गृहस्थ, a गुरु has to repeatedly tell handover your family to God, let God take care of it. You do what is to be done. May God do the worrying job. That is the partnership company. भगवान्'s contribution is worry, your contribution is action. You act and let God worry. Then alone does वेदान्त work, otherwise it doesn't seem to work. इति श्रुतेः – this is the quote from अक्षरब्राह्मणम् of बृहदारण्यकोपनिषत्. The अन्वय is, हे धनञ्जय! कर्म हि बुद्धियोगात् दूरेण अवरम् (भवति) । (त्वम्) बुद्धौ शरणम् अन्विच्छ । फल-हेतवः कृपणाः (भवन्ति) । अन्विच्छ is अनु+√इष्, परस्मैपदि लोट्, मध्यमपुरुषः एकवचनम्. It means may you seek, अन्विष् means may you seek. So seek shelter in knowledge. फल-हेतवः is बहुव्रीहि. फलम् हेतुः यस्य सः ते. And फल हेतु is the word referring to सकाम कर्म कर्ताs. Those who do सकाम कर्मs are called here फल हेतुs. This is the name of the person. फल-हेतवः is the name of the people who perform सकाम कर्मs. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 02-49 Continuing:

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ गीता २-४९ ॥

In verses forty-seven and forty-eight Lord कृष्ण presented कर्मयोग साधन and from the forty-ninth verse upto the fifty-third, the glory and result of कर्मयोग are talked about. And in these verses कृष्ण uses the word बुद्धियोगः in the place of कर्मयोगः and शङ्कराचार्य is going to give two different meanings for the word बुद्धियोग. The first meaning is बुद्धियोग is equal to कर्मयोग. And the second meaning is बुद्धियोग is equal to ज्ञानयोग. So in the first interpretation the word बुद्धि refers to समत्व भावना. In the first interpretation the word बुद्धि is equal to भावना and here it refers to समत्व भावना, a mental state of equanimity. Therefore, बुद्धियोग means that कर्मयोग which is performed with समत्व भावना. समत्व-भावना-युक्त कर्म बुद्धियोग. So in English we have to translate बुद्धि as attitude. Therefore, in the first interpretation बुद्धि means attitude. कृष्ण does not mention here how this समत्वम् is attained. Later we come to know that the समत्वम् is attained by ईश्वरार्पण भावना and प्रसाद भावना. ईश्वरार्पण भावना as a कर्ता, प्रसाद भावना as a भोक्ता is equal to समत्व भावना. This समत्व भावना of the कर्ता भोक्ता makes कर्मयोग. This is the first interpretation of बुद्धियोग. And later शङ्कराचार्य will translate बुद्धि as आत्मज्ञानम्. And in that interpretation बुद्धियोग will mean ज्ञानयोग. This will come later. Based on the first

definition or interpretation शङ्कराचार्य commented verse number forty-nine which we completed in the last class बुद्धि-योगात् कर्म अवरम् भवति compared to कर्मयोग mere कर्म is far inferior. And therefore, अर्जुन may you convert कर्म into कर्मयोग by entertaining समत्व भावना. And if you don't do that कृपणाः फल-हेतवः if you perform कर्म with an anxiety for the result it will lead to संसार therefore, they are कृपणाः. Upto this we saw in the last class. Now we will enter into verse fifty introduction.

समत्व-बुद्धि-युक्तः सन् स्वधर्मम् अनुतिष्ठन् यत् फलं प्राप्नोति तत् शृणु —

शङ्कराचार्य says after glorifying कर्मयोग in the forty-nine verse, now from the fiftieth verse onwards कृष्ण is talking about कर्मयोग फलम्, the result. Therefore, he says **समत्व-बुद्धि-युक्तः सन्** – a बुद्धियोगि or a कर्मयोगि is one who is endowed with समत्व-बुद्धि. Here बुद्धि should be translated as भावना. So **समत्व-बुद्धि-युक्तः** means **समत्व-भावना-युक्तः**, endowed with a mental state of equanimity, a कर्मयोगि. What should he do? **स्वधर्मम् अनुतिष्ठन्** – he should perform स्वधर्म, विहित कर्म, नित्यनैमित्तिक कर्म, which means he should avoid काम्य, प्रायश्चित्त and निषिद्ध कर्माणि. So avoiding all other कर्मस he focuses on स्वधर्म अनुष्ठानम्. **स्वधर्मम् अनुतिष्ठन् सन्** present participle, performing the स्वधर्म **फलं प्राप्नोति** – he will attain the following results. So कर्म as well as समत्व-भावना is required. That is why स्वामि दयानन्दजी beautifully says from the standpoint of the action it is called कर्मयोग and from the standpoint of the attitude it is called बुद्धियोग. **यत् फलं प्राप्नोति**

– he will attain the following results तत् शृणु – may you listen to that result. And why should you listen? Because that is the incentive for you to perform कर्मयोग. प्रयोजनम् अनुद्दिश्य न मन्दोऽपि प्रवर्तते इति न्यायात्. And what is that फलम्? That is said in the verse, we will read.

Verse 02-50

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ गीता २-५० ॥

First I will give you the gist. Here कृष्ण says a बुद्धि-युक्तः that means a कर्मयोगि who is endowed with समत्व भावना will cross over all the पुण्यपापम्s. सुकृत-दुष्कृते जहाति means he gives up, eliminates all the पुण्यपापम्s. That means he will attain मोक्ष. Now this will create a problem. If कृष्ण says कर्मयोग will eliminate all the पुण्यपापम्s and will give मोक्ष then who will come to ज्ञानयोग. Therefore, शङ्कराचार्य is very careful. We can never accept that कर्मयोग will give मोक्ष because

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ॥
कैवल्योपनिषत् १-३ ॥

न कर्मणा मोक्षः it is clearly said, how can कृष्ण contradict that. Therefore, शङ्कराचार्य adds a note ‘in due course’. कर्मयोग will give मोक्ष not directly but in due course. And what do you mean by ‘in due course’? Through चित्तशुद्धि, गुरुप्राप्ति, class प्राप्ति, श्रवणादि प्राप्ति, in that way he will attain मोक्ष. Therefore, परम्परा फलम् is मोक्षः, साक्षात् फलम् is चित्तशुद्धि. Therefore अर्जुन, may you perform कर्मयोग. And कर्मयोग is skill in action. A second famous definition of कर्मयोग. The first

definition is समत्वम् योगः उत्पद्यते, equanimity in action is कर्मयोग. How do you define skill in action as कर्मयोग? शङ्कराचार्य explains that normally कर्म is the cause of संसार. Therefore, कर्म by nature is binding. कर्मणा बध्यते जन्तुः ॥ महाभारत १२-२४१-७ ॥ इति स्मृतिः. So कर्म is a natural poison like cobra poison. But by समत्व भावना a person treats कर्म like treating cobra poison chemically and making a medicine out of it. Out of कर्म poison by treatment of भावना a person converts कर्म poison into कर्म medicine. Converting poison, the killer, into medicine, the savior, is a greatest medical achievement. Like that what is spiritual achievement? Converting the poison कर्म into the medicine कर्मयोग by a chemical treatment called attitudinal change is the skill. Therefore, skill in action is कर्मयोग. This is the gist. We will read the भाष्यम्.

बुद्धि-युक्तः समत्व-विषयया बुद्ध्या युक्तो बुद्धि-युक्तः, जहाति परित्यजति इह अस्मिन् लोके उभे सुकृत-दुष्कृते पुण्य-पापे सत्त्व-शुद्धि-ज्ञान-प्राप्ति-द्वारेण यतः, तस्मात् समत्व-बुद्धि-योगाय युज्यस्व घटस्व ।

बुद्धि-युक्तः is the first word for which शङ्कराचार्य gives the विग्रह वाक्यम् तृतीया तत्पुरुषः, बुद्ध्या युक्तः बुद्धि-युक्तः – endowed with बुद्धि is बुद्धि-युक्तः. It refers to a कर्मयोगि because he is endowed with the भावना. Now what type of भावना is he endowed with? **समत्व-विषयया** – a भावना, an attitude which is connected to समत्वम् or equanimity. A mental state which is associated with equanimity. **समत्व-विषयया**, बहुव्रीहि. समत्वं विषयः यस्याः सा बुद्धिः समत्व-विषयया बुद्धिः तया युक्तः. In short, a person endowed with a poised mental state is called बुद्धि-

युक्तः. Ok, what does he do? **जहाति** – renounces or gives up. **जहाति** is equal to **परित्यजति**, totally gives up, totally becomes freed from **उभे सुकृत-दुष्कृते** – both पुण्यम् and पापम्. Whereas काम्य कर्म's produce पुण्यम् and प्रायश्चित्त कर्म's destroy पापम् but कर्मयोग alone has the power to destroy both पुण्यम् and पापम्. Therefore, that **उभे** is emphasis. Both पुण्यम् and पापम्. **सुकृत-दुष्कृते** is equal to पुण्य-पापे. **सुकृतम्** is पुण्यम् **दुष्कृतम्** is पापम्. Ok, how long will it take? How many months will it take? कृष्ण says **इह** is equal to **अस्मिन् लोके** is equal to in this जन्म itself. In this very जन्म it destroys. And how can कर्मयोग destroy पुण्यपापम्? He adds a very important note **सत्त्व-शुद्धि-ज्ञान-प्राप्ति-द्वारेण** – only by giving सत्त्व-शुद्धि. सत्त्व means चित्त. सत्त्व-शुद्धि means चित्तशुद्धि. Thereafter by giving ज्ञानम् it will destroy. Here also we have to make a note. कर्मयोग will not automatically give ज्ञानम्. शङ्कराचार्य has written चित्तशुद्धि ज्ञान-प्राप्ति द्वारा, so can we take it as a person performing कर्मयोग gets चित्तशुद्धि after five years, and if he continues कर्मयोग for another five years he gets ज्ञानम्? No. You have to add another note - गुरुप्राप्ति, श्रवणादि प्राप्ति द्वारा one gets ज्ञानम्. So सत्त्व-शुद्धि गुरुप्राप्ति विचारप्राप्ति ज्ञान-प्राप्ति-द्वारेण. And in the second line **तस्मात्** is there. Therefore, is there. Wherever 'therefore' comes you have to add 'why'? Therefore, he says **यतः**. Since कर्मयोग destroys पुण्यपापम् ultimately, therefore, **तस्मात्**. So **यतः** is to be supplied in the first line of the verse then **तस्मात्** will become correlative of that. These are all grammar points. In the first line if यस्मात् is added then in the second line तस्मात् will come correctly. So **तस्मात्**. Therefore, what should you do? **समत्त्व-बुद्धि-योगाय** – for the practice of

समत्व-बुद्धि-योगः. In the मूलम् **योग** is the word. Its full name is **समत्व-बुद्धि-योगः**. And **समत्व-बुद्धि-योगः** is the name of कर्मयोग. So **समत्व-बुद्धि-योगाय** for the अनुष्ठानम् of कर्मयोग **युज्यस्व** is equal to **घटस्व** – may you prepare, may you get ready, may you brace yourself. √घट्, आत्मनेपदि लोट्, मध्यमपुरुषः एकवचनम्. युज्यस्व also is √युज्, आत्मनेपदि लोट्. √युज् is fourth conjugation and not seventh. Continuing;

योगो हि कर्मसु कौशलं – स्वधर्माख्येषु कर्मसु वर्तमानस्य या सिद्ध्य-असिद्ध्योः समत्व-बुद्धिः ईश्वरार्पित-चेतस्तया तत् कौशलं कुशल-भावः ।

Now शङ्कराचार्य comes to the fourth quarter of the verse, **योगः कर्मसु कौशलम्**. It is a separate sentence. Skill in action is **योगः**. Therefore, he says **योगो हि**. **हि** means indeed, definitely. **योगः** is **कर्मसु कौशलम्**. **कर्मसु** is विषय सप्तमी. **कौशलम्** means skill with regard to the **कर्म** your action. **स्वधर्माख्येषु कर्मसु वर्तमानस्य** – for a person who is engaged in **स्वधर्म कर्म**. **वर्तमानस्य** refers to **पुरुषस्य**. For a person who is engaged in the **कर्म**s. What type of **कर्म**s? Again and again he adds the adjective **स्वधर्माख्येषु कर्मसु** – **कर्म**s which are in the form of only duties **विहित कर्मसु** by which he implies all the काम्य, प्रायश्चित्त and निषिद्ध **कर्म**s are all avoided. **स्वधर्माख्येषु कर्मसु वर्तमानस्य** for such a person **या समत्व-बुद्धिः** – that mindset of equanimity, which was discussed in verse number forty-eight, **समत्वम् योगः उत्पद्यते**. So that mindset of equanimity. Equanimity with regard to what? **सिद्ध्य-असिद्ध्योः** – with regard to the future or the future consequences, whether it is going to be positive consequence

or negative consequence with regard to that there is poise. That **समत्व-बुद्धिः**. कृष्ण doesn't say how that **समत्व-बुद्धिः** comes? But शङ्कराचार्य adds **ईश्वरार्पित-चेतस्तया** – because of dedicating the action as **ईश्वरार्पणम्**. So because of **ईश्वरार्पण भावना**. So here **चेतः** refers to again **भावना** or mindset. And what type of mindset? **ईश्वरार्पित** – whatever I am doing is going to **ईश्वर**, **ईश्वर** has to produce the consequence and not according to my wish but according to the law of **कर्म**. And whatever **ईश्वर** will do will be just, therefore, why should I worry about it. Worry cannot change the result. And therefore, **ईश्वरार्पित-चेतस्तया**. Here **ईश्वरार्पित-चेतस्तया** is one compound word, it should not be split as **ईश्वरार्पित-चेतः तया**. It is a very peculiar compound **इश्वरे अर्पितम् ईश्वरार्पितम्, ईश्वरार्पितम् चेतः यस्य सः ईश्वरार्पित-चेताः तस्य भावः ईश्वरार्पित-चेतस्ता**. That **ता** is an abstract noun. The name for mindset is **चेतस्ता**. **आकारान्तः स्त्रीलिङ्गः ईश्वरार्पितचेतस्ता शब्दः**, the **तृतीया** of this is **चेतस्तया**. This is all grammar problem, others can ignore with a mindset of **ईश्वरार्पणम्**. **इश्वरे ईश्वरार्पित-चेतस्तया** with that mindset **तत् कौशलं कुशल-भावः**. **तत्** here refers to **समत्व-बुद्धिः**. Such a **समत्व-बुद्धिः** is called **कौशलम्**. Here **तत्** is neuter gender **विधेय प्रधानतया** because of the word **कौशलम्** i.e., **कुशल-भावः** skill. In short, **समत्व-बुद्धिः** is the skill in action because **समत्व-बुद्धिः** will convert poisonous action into liberating action. This is the idea. Continuing;

तद् हि कौशलं, यद् बन्ध-स्वभावानि अपि कर्माणि समत्व-बुद्ध्या स्वभावात् निवर्तन्ते ।

Now शङ्कराचार्य himself explains why we say समत्व-बुद्धि in action is skill. What is the reason to call it a skill? Because कृष्ण says it is a skill, He doesn't say why it is skill. So शङ्कराचार्य beautifully explains तद् हि कौशलम् – this mindset of समत्व-बुद्धि is called skill because यत् बन्ध-स्वभावानि अपि कर्माणि – every कर्म including नित्यनैमित्तिक कर्म, every कर्म by itself even the most sacred याग has got a binding nature. Why has it got a binding nature? Because it produces पुण्यम् which in turn produces पुनरपि जननम् cycle. Therefore, the most sacred कर्म has got an inbuilt binding nature whereas the समत्व-बुद्धि removes that binding nature of कर्म. बन्ध-स्वभावानि – even the intrinsic binding nature of those कर्मस समत्व-बुद्ध्या – gets washed off by the poised mind. The कर्मस get washed of what? The poisonous portion. Therefore, he says समत्व-बुद्ध्या – by that mind स्वभावात् निवर्तन्ते – कर्मस get out of that intrinsic binding nature. Not only that we have to add one more note. Not only does the poison go away, on the other hand कर्म gets a new स्वभाव, which has not been mentioned here. That new nature that कर्म gets is liberating nature. So poison goes away and liberating nature come in, all because of an attitudinal change, therefore, how important is a mental transformation to become a कर्मयोगि. So स्वभावात् निवर्तन्ते.

तस्मात् समत्व-बुद्धि-युक्तो भव त्वम् ॥२-५०॥

So तस्मात् – therefore, you apply all your concentration on not only what you do, that is also important, but also with what mindset you do, that also you must give equal importance.

That is why I defined कर्मयोग as proper action plus proper attitude is equal to कर्मयोग. And both components are equally important proper action is as important as proper attitude. तस्मात् त्वम् भव – may you be समत्व-बुद्धि-युक्तः – endowed with the समत्व भावना. The अन्वय is, बुद्धि-युक्तः इह उभे सुकृत-दुष्कृते जहाति । तस्मात् (त्वम्) योगाय युज्यस्व । कर्मसु कौशलम् योगः (भवति) । सुकृत-दुष्कृते is द्वितीया विभक्ति, द्विवचनम्, द्वन्द्व समास. सुकृतञ्च दुष्कृतञ्च सुकृत-दुष्कृते and object of जहाति. उभे is adjective to सुकृत-दुष्कृते. And here some commentators note another interesting point; again grammar point only. According to a grammar rule, in a श्लोक wherever सन्धि rule has to be applied you have to apply the rule of सन्धि. And here the word जहातीह and उभे, there सन्धि rule must have been applied, जहातीह + उभे should have been जहातीहोभे. And if you make that सन्धि rule one letter becomes less also. And if one letter becomes less then according to the rule of अनुष्टुप् metre there will be deficiency, so many problems will come. Therefore, quietly we don't do that सन्धि, जहातीह उभे we read separately. This is grammatically defective but when big people like व्यासाचार्य write we call it आर्ष प्रयोगः. We don't call it a mistake but ऋषि's license. Seeing this we should not imitate. They can do that. Continuing;

यस्मात्—

Verse 02-51

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ गीता २-५१ ॥

In the previous verse कृष्ण said योग is skill in action. And skill in action is समत्व-बुद्धिः. Now कृष्ण did not say why योग is skill in action, why समत्व-बुद्धि is skill He did not explain. शङ्कराचार्य gave the answer in his भाष्यम्. Now कृष्ण is giving the answer in this श्लोक. Therefore, शङ्कराचार्य connects the श्लोक by the word यस्मात्, योग is skill in action because of the following verse. And what does the following verse say. समत्व-बुद्धि will lead to चित्तशुद्धि ज्ञानप्राप्ति जीवन्मुक्ति and विदेहमुक्ति. Therefore, यस्मात् connection is intelligently given for the verse. Now what is the gist of the verse. कृष्ण says a कर्मयोगि will become a मनीषि. मनीषि means a ज्ञानि. A कर्मयोगि will become a ज्ञानि later by चित्तशुद्धि गुरुप्राप्ति श्रवणप्राप्ति द्वारा. And a ज्ञानि will become a जीवन्मुक्त in this life itself. So जन्म-बन्ध-विनिर्मुक्ताः refers to जीवन्मुक्ति and अनामयम् पदम् गच्छन्ति after death they will attain विदेहमुक्ति also. Thus कर्मयोग to ज्ञानम् to जीवन्मुक्ति to विदेहमुक्ति is the course, is the track. Now we will go to the भाष्यम्.

‘कर्मजं’ ‘फलं त्यक्त्वा’ इति व्यवहितेन सम्बन्धः ।

So before connecting the words properly शङ्कराचार्य says ‘कर्मजम्’ and ‘फलम्’ should be read together. When you rearrange the verse in prose order, i.e., अन्वय connect the words ‘कर्मजम्’ and ‘फलम्’ because ‘कर्मजम्’ is adjective to ‘फलम्’, which means the materialistic result born out of कर्म is called कर्मजं फलम्. And त्यक्त्वा means renouncing or not expecting. So कर्मयोगि renounces the worldly benefits attainable through the actions that he performs. Worldly

benefits are there for every action. But he renounces the expectation for worldly rewards because he is interested only in the internal growth. Therefore, 'कर्मजं फलं त्यक्त्वा' is the prose order. व्यवहितेन means these two remote words. व्यवहितम् means remote. Why are they remote? Between 'कर्मजम्' and 'फलम्' there are two intermediary obstacle words therefore, they are said to be remote words, distanced by two words.

इष्ट-अनिष्ट-देह-प्राप्तिः कर्मजं फलं कर्मभ्यो जातं, बुद्धि-युक्ताः समत्व-बुद्धि-युक्ताः हि यस्मात् फलं त्यक्त्वा परित्यज्य, मनीषिणो ज्ञानिनो भूत्वा जन्म-बन्ध-विनिर्मुक्ताः जन्म एव बन्धो जन्म-बन्धः तेन विनिर्मुक्ता जीवन्त एव जन्म-बन्ध-विनिर्मुक्ताः सन्तः पदं परमं विष्णोः मोक्षाख्यं गच्छन्ति अनामयं सर्वोपद्रव-रहितम् इति अर्थः ।

So कर्मजं फलम्. The word कर्मजम् शङ्कराचार्य explains as कर्मभ्यः जातम्. जम् means born out of. कर्मभ्यः means the action. So कर्मभ्यः जातं कर्मजम्. And what is born out of कर्म? फलम् – the result. And कृष्ण only tells the result born out of कर्म, He doesn't say what that is. Therefore, शङ्कराचार्य adds इष्ट-अनिष्ट-देह-प्राप्तिः. So if we are going to expect any worldly benefit from कर्म, then that very attitude will generate either पुण्यम् or पापम् and that पुण्यम् and पापम् will either give इष्ट-देह-प्राप्तिः – a favorable body in the next जन्म or अनिष्ट-देह-प्राप्तिः – an unfavorable body, an inferior body in the next जन्म. Thus संसार is the natural result of कर्म. And this कर्मजं फलम्, बुद्धि-युक्ताः त्यक्त्वा. बुद्धि-युक्ताः is equal to समत्व-बुद्धि-युक्ताः is equal to कर्मयोगिनः. हि means

यस्मात् – because of this reason. **फलं त्यक्त्वा**. We have to connect this with the first line. **फलं त्यक्त्वा** means the natural result of action he should not expect. He should expect only the spiritual result of the action. What is the spiritual result? What transformation has the experience given me. Instead of asking how the setup can be transformed, we should ask what transformation has it given me, what type of improvement can I make in the present setup. It is an ‘I’ oriented approach and not ‘setup’ oriented approach. So **त्यक्त्वा** – having given up all ‘setup’ orientation. **त्यक्त्वा** is equal to **परित्यज्य** – having given up totally. What will happen to them? That is important. **मनीषिणः ज्ञानिनः भूत्वा** – after a long time they will develop interest in वेदान्त and thereafter they will get a गुरु and they will have spiritual education and **मनीषिणो भूत्वा** – they will become wise people later. **मनीषिणः** is equal to **ज्ञानिनः**. **भूत्वा** means after becoming. Here also there are so many grammatical things which we have to observe; शङ्कराचार्य puts here beautifully. कृष्ण does not use the word **भूत्वा**. Here we have only two adjectives: **बुद्धि-युक्ताः** and **मनीषिणः**. Now कर्मयोगि cannot be a **मनीषि**. Is कर्मयोगि a ज्ञानि or अज्ञानि? Let us make the fundamentals clear. कर्मयोगि is a pucca अज्ञानि only because through कर्मयोग he wants to purify the mind and later study वेदान्त and much later get ज्ञानम्. Therefore, a कर्मयोगि is an अज्ञानि. **मनीषिणः** means **ज्ञानिनः**. Now how can Lord कृष्ण present both the adjectives – **बुद्धि-युक्ताः** and **मनीषिणः**? If one is a कर्मयोगि then he can’t be **मनीषिणः** and vice versa. How can कृष्ण present both? We don’t see such problems. शङ्कराचार्य has not only seen the problem but also has given

the solution. We, on the other hand, miss both! Like they say auditor is one who sees a problem which we don't understand and also gives a solution which also we don't understand. Like that शङ्कराचार्य has seen the problem and given the solution also by adding the word भूत्वा. Now being a कर्मयोगि he later becomes a मनीषि. Where is the contradiction? Opposite attributes cannot exist in one person at the same time but they can exist at different times. Therefore, now he is a कर्मयोगि later he will become मनीषिणः भूत्वा. Therefore, by using the word भूत्वा शङ्कराचार्य solves this big problem that कृष्ण has not committed any mistake. Ok, thereafter what happens? जन्म-बन्ध-विनिर्मुक्ताः (is in the मूलम् for which he gives the विग्रह वाक्यम्) – जन्म एव बन्धः जन्म-बन्धः. So जन्म-बन्धः means the shackle which is called जन्म. It is not the shackle born out of जन्म. जन्म itself is a shackle, a bondage. तेन विनिर्मुक्ताः – as a result of this ज्ञानम् these people will become free from that bondage. In English the word free is associated with the preposition from, 'free from'. Whereas in संस्कृत the word विनिर्मुक्ताः is used in third case. Because of using 'from' it should not be put in पञ्चमी विभक्ति. तेन विनिर्मुक्ताः. In संस्कृत it is तृतीया विभक्ति whereas in English it should be translated as पञ्चमी. So तेन विनिर्मुक्ताः – free from the shackles of bondage. So जन्म एव बन्धः is कर्मधारय समास. तेन विनिर्मुक्ताः is तृतीया तत्पुरुष. And when will all these things happen? If you are a विशिष्टाद्वैतिन् then the answer will be you have to die first thereafter you have to go through परमपदम् and then to वैकुण्ठम् and attain मोक्ष. शङ्कराचार्य says मोक्ष is here and now, जीवन्तः एव – even while being alive. मोक्ष doesn't

require a travel to वैकुण्ठ. It is here and now. **जीवन्तः एव सन्तः जन्म-बन्ध-विनिर्मुक्ताः** – they are free from the shackles of bondage. Ok, another note, I am adding. Now how can you say I am free from bondage in this जन्म itself. Maximum you can say I am free from next जन्म. How can you say I am free from this जन्म because this जन्म has already come. Therefore, how can you say **जन्म-बन्ध-विनिर्मुक्ताः** in this जन्म itself? What is the answer? A ज्ञानि is one who not only negates future जन्मस but current जन्म also. Even now I am free from birth because this body does not belong to me. So when I am negating past birth itself where is the question of present or future? Therefore, it is possible to negate the present birth also. So **जन्म-बन्ध-विनिर्मुक्ताः सन्तः**, up to this is जीवन्मुक्ति. Then what happens? In the मूलम् **पदम् गच्छन्ति अनामयम्** is there. शङ्कराचार्य comments on the word **पदम्** is equal to **परमं पदम्**. **पदम्** means destination or goal. कर्मव्युत्पत्ति. पद्यते इति पदम्. And when you use the word goal it can be any goal. All the पुरुषार्थs are goals. Therefore, शङ्कराचार्य adds not one of the goals but **परमं पदम्** – the highest goal or destination he attains. What is that highest goal? **विष्णोः पदम्** – which is the goal of विष्णु. Goal of विष्णु means goal in the form of विष्णु. **विष्णोः स्वरूपम् इत्यर्थः**. Ok, once you use the word **विष्णोः पदम्** then you will understand that abode as विष्णु and travel to that abode! This travel mania won't leave us!! Because all the time we travel. Therefore, मोक्ष also we want to make into another travel. Therefore, शङ्कराचार्य says not **विष्णोः** abode **विष्णोः स्वरूपम्**, the nature of विष्णु which is सत्यंज्ञानमनन्त स्वरूपम् प्राप्नुवन्ति they attain. And what is it called? We tend to say

वैकुण्ठम्, but शङ्कराचार्य says मोक्षारख्यम् – which is called मोक्ष. So here he is remembering the कठोपनिषत्,

विज्ञानसारथिर्यस्तु मनः प्रब्रह्मवान्नरः ।

सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ कठोपनिषत् १-३-९ ॥

And having defined मोक्ष as परमपदम् there the कठोपनिषत् itself defines the परमपदम्, the विष्णुपदम् मोक्षम् as पञ्चकोशविलक्षण आत्मा.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । ॥ कठोपनिषत् १-३-१० ॥

According to कठोपनिषत् विष्णुपदम् is आत्मस्वरूपम्. And that मोक्ष which is called विदेहमुक्ति गच्छन्ति – they attain. Why do you call it the greatest abode? अनामयम् is equal to सर्व-उपद्रव-रहितम्. आमयः means उपद्रवः. अनामयम् means न विद्यते आमयः यस्मिन् तत्. It is adjective to पदम्. Free from all the उपद्रवम्s that means free from all the problems. संसार विनिर्मुक्तम् पदम् गच्छन्ति. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

जन्म-बन्ध-विनिर्मुक्ताः जन्म एव बन्धो जन्म-बन्धः तेन
विनिर्मुक्ता जीवन्त एव जन्म-बन्ध-विनिर्मुक्ताः सन्तः पदं परमं
विष्णोः मोक्षारूपं गच्छन्ति अनामयं सर्वोपद्रव-रहितम् इति अर्थः
।

In these verses from forty-nine to fifty-one Lord कृष्ण talked about the glory and फलम् of बुद्धियोग. And here the word बुद्धियोग can be interpreted in two ways. The first interpretation is बुद्धियोग is equal to कर्मयोग and the second interpretation is बुद्धियोग is equal to ज्ञानयोग. Until now he has given the first interpretation taking बुद्धियोग as कर्मयोग. And remembering the first interpretation you have to read verses forty-nine, fifty and fifty-one, all these three verses you have to read twice. Because in all these three verses the word बुद्धियोग comes and therefore, first you should take the meaning of कर्मयोग and read these three verses and again you have to take the meaning of ज्ञानयोग and read these three verses. First we have taken बुद्धियोग is equal to कर्मयोग. Then with this meaning when we read verse number forty-nine it means बुद्धियोग or कर्मयोग is far superior to कर्म or कर्म is far inferior to कर्मयोग. Then you have to read the fiftieth verse with this meaning wherein कृष्ण says कर्मयोग destroys all the पुण्यम्s and पापम्s. And here we have a problem. कर्मयोग cannot destroy all the पुण्यम्s and पापम्s. Therefore, we add a note, gradually or ultimately कर्मयोग will destroy by giving चित्तशुद्धि, गुरुप्राप्ति, श्रवणप्राप्ति, ज्ञानप्राप्ति, ज्ञाननिष्ठाप्राप्ति ultimately कर्मयोग will destroy

पुण्यपापम् or give मोक्ष. This is the meaning of verse fifty. And then you have to read fifty-one also in which बुद्धियुक्ताः means कर्मयोगिनः and there कृष्ण says कर्मयोगिन्s will later become ज्ञानिन्s, मनीषिणः भूत्वा we have to supply. They will become ज्ञानिन्s and after becoming ज्ञानिन्s they will enjoy जीवन्मुक्ति and later विदेहमुक्ति. What is विदेहमुक्ति? अनामयम् पदम् गच्छन्ति. And पदम् शङ्कराचार्य translated as विष्णु पदम्. And विष्णु पदम् is विष्णु स्वरूपम्. पदम् means स्वरूपम्. विष्णु स्वरूपम् is मोक्ष स्वरूपम्. Therefore, पदम् गच्छन्ति means मोक्षम् गच्छन्ति. What type of मोक्ष? अनामयम् is equal to सर्व-उपद्रव-रहितम्, सर्व-दोष-रहितम्, सर्व-संसार-रहितम्, सर्व-दुःख-रहितम् पदम् गच्छन्ति. Thus we have studied all these three verses forty-nine to fifty-one wherein we translated बुद्धियोग as कर्मयोग. Now in the next paragraph शङ्कराचार्य says you can re-read these three verses taking बुद्धियोग as ज्ञानयोग. We will look at that paragraph. Continuing;

अथवा 'बुद्धि-योगाद् धनञ्जय' [गीता २-४९] इति आरभ्य परमार्थ-दर्शन-लक्षणा एव 'सर्वतः-संप्लुतोदक'-स्थानीया [गीता २-४६] कर्मयोग-ज-सत्त्व-शुद्धि-जनिता बुद्धिः दर्शिता साक्षात् 'सुकृत-दुष्कृत'-प्रहाणादि-हेतुत्व-श्रवणात् [गीता २-५०] ॥२-५१॥

So the word अथवा means otherwise. And 'otherwise' introduces the second interpretation of the word बुद्धियोग and this occurs in three verses therefore, शङ्कराचार्य says 'बुद्धि-योगाद् धनञ्जय' [गीता २-४९] इति आरभ्य – beginning from the verse forty-ninth in which the expression is there 'बुद्धि-योगाद् धनञ्जय'. Therefore, you go back to forty-nine and look at the word बुद्धियोग. And what was the previous interpretation?

बुद्धियोग is equal to समत्व बुद्धियोग which is equal to समत्व भावनायोग which is equal to कर्मयोग. This was the previous interpretation. Now शङ्कराचार्य says the word बुद्धि means आत्मज्ञानम् also. And if you take that meaning the word बुद्धियोग means ज्ञानयोग. And बुद्धियुक्तः means ज्ञानयोगि. And if you take that meaning you will have to again reinterpret these verses. Now how will be the interpretation? We will go back to forty-nine. There कृष्ण says दूरेण ह्यवरं कर्म बुद्धियोगात्. कर्म is far inferior to ज्ञानयोग. Why does कृष्ण say 'far inferior', wouldn't it suffice to say 'inferior' only. For that we will interpret कर्मयोग itself as being inferior to ज्ञानयोग. Why, because कर्मयोग cannot directly give liberation, ज्ञानयोग alone can give. Therefore, कर्मयोग is अवरम् to ज्ञानयोग. And when कर्मयोग itself is inferior what about कर्म? कर्म means कर्म without समत्व भावना. It is not ordinarily inferior, but it is दूरेण अवरम् far inferior. Therefore, कर्मयोग is inferior to ज्ञानयोग and कर्म is far inferior to ज्ञानयोग. Therefore, अर्जुन बुद्धौ शरणम् अन्विच्छ may you follow ज्ञानयोग ultimately and attain ज्ञानम् which is the only means of liberation. This is the second interpretation for the verse forty-nine.

Now we will go to verse fifty. Here बुद्धियुक्तः सुकृत-दुष्कृते जहाति. बुद्धियुक्तः means ज्ञानयोगि. Because this is interpretation number two. Therefore, ज्ञानयोगि gives up or destroys all the पुण्यम्s and पापम्s. And what should you say? Directly or indirectly? While talking about कर्मयोगि he will destroy all the पुण्यम्s and पापम्s indirectly. But when बुद्धियुक्तः is taken as ज्ञानयोगि, he destroys all the पुण्यम्s and

पापम् directly. And therefore अर्जुन, may you go to ज्ञानयोग as early as possible. Otherwise you will sit in कर्मयोग permanently. Therefore, through कर्मयोग may you go to ज्ञानयोग as quickly as possible, तस्मात् योगाय युज्यस्व is may you go to ज्ञानयोग through कर्मयोग. This is the second interpretation for verse fifty.

Now we will come back to verse fifty-one and give the second interpretation. Just see how patiently one has to study the भाष्यम्! So you have to take every word carefully. The second interpretation of verse fifty-one is बुद्धियुक्तः, the ज्ञानयोगिः, मनीषिणः who will become ज्ञानिः, through श्रवणमनननिदिध्यासनम् they will attain मोक्ष directly. Here also ज्ञानयोगिः having become ज्ञानिः attain मोक्ष, viz., both जीवन्मुक्ति and विदेहमुक्ति. Now the next question is between these two interpretations which one is preferable? शङ्कराचार्य says the second one seems to be better than the first one because in the first interpretation you have to keep adding in due course. Indirectly, indirectly, you have to add because कर्मयोग can never destroy पुण्यपापम् and give मोक्ष directly. And not only that, the first interpretation may mislead also. Because कृष्ण says कर्मयोग destroys पुण्यपापम्. Then many people may think ज्ञानयोग is not required, whereas if you take बुद्धियुक्तः as ज्ञानयोग then there is no scope for confusion at all, ज्ञानयोग destroys all the पुण्यपापम् directly. Therefore, the second interpretation seems to be better but there is a problem. What is the problem? The problem is कृष्ण has talked about कर्मयोग in verse number forty-seven and forty-eight. Now after talking about कर्मयोग suddenly if we come to ज्ञानयोग फलम् aren't

we going out of context? Because forty-seven and forty-eight talk about कर्मयोग. Therefore, forty-nine to fifty-one should talk about कर्मयोग फलम्. How can you talk about कर्मयोग and later end with ज्ञानयोग फलम्? Therefore, प्रकरण भङ्ग दोष (going out of context) will come. So this doubt may come for a student. And शङ्कराचार्य says that problem also is solved because कृष्ण has talked about ज्ञानयोग also in verse number forty-six. Therefore, this is not mere कर्मयोग प्रकरणम्. कृष्ण has discussed both ज्ञानयोग and कर्मयोग in verses forty-six to forty-eight. That being so, talking about ज्ञानयोग फलम् will not be out of context at all. Therefore, the second interpretation is also equally good. In fact, it is better. Now look at the भाष्यम्. अथवा – otherwise. ‘बुद्धि-योगाद् धनञ्जय’ [गीता २-४९] इति आरभ्य – beginning from the verse forty-nine परमार्थ-दर्शन-लक्षणा एव ‘सर्वतः-संप्लुतोदक’-स्थानीया [गीता २-४६] कर्मयोग-ज-सत्त्व-शुद्धि-जनिता बुद्धिः दर्शिता – these three verses talk about बुद्धिः which is आत्मज्ञानम्. So instead of taking it as समत्त्व बुद्धिः you take it as आत्मज्ञानम्. Because संस्कृत grammar allows both the meanings for the word बुद्धिः. बुद्धिः is equal to भावना also and बुद्धिः is ज्ञानम् also. Both meanings are possible. And what type of ज्ञानम् is it talking about? He says परमार्थ-दर्शन-लक्षणा बुद्धिः – a ज्ञानम् which is in form of परमार्थ-दर्शनम् the understanding of परमार्थ the absolute आत्मा. परमार्थ means आत्मा or ब्रह्मन्. परमार्थ-दर्शनम् एव लक्षणम् यस्याः सा बुद्धिः. बहुव्रीहि. What type of आत्मज्ञानम्? ‘सर्वतः-संप्लुतोदक’-स्थानीया. A brilliant adjective. परमार्थ-दर्शनम् which was compared to a vast sea, pure water sea. स्थानीया means which is comparable, which is equivalent of

‘सर्वतः-संप्लुतोदक’ means huge pure water lake. How come suddenly शङ्कराचार्य brings in a lake in this भाष्यम्. So the moment शङ्कराचार्य uses the word संप्लुतोदक-स्थानीया we should remember verse number forty-six. This is where memorizing the text becomes useful. At least here he is referring to a word which was three verses before. So there is at least a small chance of remembering it. But imagine in the eighteenth chapter he uses the word ‘सर्वतः-संप्लुतोदक’-स्थानीया and if we don’t know those verses we will not get the full significance. Therefore, all our संस्कृत commentaries are based on the assumption that the student memorizes the text. In संस्कृत commentaries they never give the reference number because the assumption is you know the text by-heart first and thereafter only you study the meaning. Ok, these are all bygone stories. Here why I am emphasizing is ‘सर्वतः-संप्लुतोदक’-स्थानीया means a knowledge which was compared to a pure water lake. Why should शङ्कराचार्य refer to ‘सर्वतः-संप्लुतोदक’ here? There must be some significance. Why does he give such an adjective? There is a significance. It is to show that ज्ञानम् also has been talked about, therefore these three श्लोकाः can be interpreted as ज्ञानयोग फलम् also. If ज्ञानयोग has not been talked about, ज्ञानयोग फलम् here will be out of context. Here in this second interpretation we are not going out of context because ज्ञानयोग also has been discussed before in verse number forty-six and therefore what is wrong if you interpret these verses as ज्ञानयोग फलम् verses. Therefore he gives the significance हेतुगर्भ विशेषणम् ‘सर्वतः-संप्लुतोदक’-स्थानीया. स्थानीया is feminine gender because बुद्धिः is

feminine. And what is the connection between this बुद्धिः and कर्मयोगः? What is the connection between this आत्मज्ञानम् and कर्मयोग if you ask आत्मज्ञानम् is born out of ज्ञानयोग, ज्ञानयोग is born out of कर्मयोग therefore आत्मज्ञानम् is the grandchild of कर्मयोग. So आत्मज्ञानम् is connected to कर्मयोग also. In what way is it connected? कर्मयोग-ज-सत्त्व-शुद्धि-जनिता बुद्धिः – it is a बुद्धि born out of चित्तशुद्धि, the चित्तशुद्धि which is born out of कर्मयोग. Therefore, कर्मयोग and ज्ञानम् are connected in the form of grandchild and grandfather. Therefore, it is perfectly alright to give the second interpretation also. And between these two interpretations why do I prefer the second interpretation? He gives the reason. साक्षात् ‘सुकृत-दुष्कृत’-प्रहाणादि-हेतुत्व-श्रवणात् [गीता २-५०] – because कृष्ण says बुद्धियोग destroys all the पुण्यपापम्s. Where does He say that? In verse number fifty. And कृष्ण does not say indirectly also. That means बुद्धियोग must be directly destroying पुण्यम् and पापम् because कृष्ण doesn’t say परम्परया. And if that statement should be valid it is possible only when you take बुद्धियोग as ज्ञानयोग, then alone कृष्ण’s statement will be directly valid. Therefore, he says साक्षात् – directly ‘सुकृत-दुष्कृत’-प्रहाण – elimination of all the पुण्यम्s and पापम्s directly, हेतु means कारणम्. Thus since बुद्धियोग is said to be the direct cause of destruction of all the पुण्यम्s and पापम्s, it can be safely taken as ज्ञानयोग so that there is no jolt to the intellect as you read that particular statement. And therefore, the conclusion is बुद्धियोग is कर्मयोग also as well as ज्ञानयोग. Both are ok, the second one is better than the first. With this, the commentary on verse fifty-one is over. The अन्वय is, बुद्धि-

युक्ताः हि कर्मजम् फलं त्यक्त्वा मनीषिणः (भूत्वा) जन्म-बन्ध-
विनिर्मुक्ताः (सन्तः) अनामयम् पदम् गच्छन्ति । Continuing;
verse number fifty-two introduction.

योगानुष्ठान-जनित-सत्त्व-शुद्धि-जा बुद्धिः कदा प्राप्यते? इति
उच्यते —

शङ्कराचार्य introduces verse fifty-two here. So from the previous verses a spiritual seeker comes to know that not only are both of them compulsory, they should not be combined at one and the same time, they have to be sequentially followed. It is called क्रमसमुच्चयः. Not only do they have to be sequentially followed, the order should be कर्मयोग first and ज्ञानयोग second. Therefore, spirituality is follow कर्मयोग, then leave कर्मयोग, then follow ज्ञानयोग and attain liberation. Now the next question is how do I know how long I should follow कर्मयोग and when to drop or at least reduce कर्मयोग and focus more on ज्ञानयोग. This is the question that is answered in the following two verses. Therefore, शङ्कराचार्य introduces बुद्धिः कदा प्राप्यते? – when is the आत्मज्ञानम् attained finally. बुद्धिः means आत्मज्ञानम्. And what type of आत्मज्ञानम्? सत्त्व-शुद्धि-जा बुद्धिः – a ज्ञानम् which is born after चित्तशुद्धि. सत्त्व means चित्त. सत्त्व-शुद्धि-जा means born out of चित्तशुद्धि and चित्तशुद्धि itself is born out of योगानुष्ठान-जनित – which is born out of कर्मयोग अनुष्ठानम्. So tell me when the knowledge is born, that knowledge which is born out of सत्त्व-शुद्धि, the सत्त्व-शुद्धि which is born out of कर्मयोग, when does such a knowledge arise? In fact, this is an introduction to both fifty-two and fifty-three, because in these two verses Lord कृष्ण gives the

demarcation between कर्मयोग and ज्ञानयोग. Very important verses. Fifty-two talks about कर्मयोग and its फलम् and fifty-three talks about ज्ञानयोग and its फलम्, which means the demarcation is made very very clear. What is that? इति उच्यते – that is going to be said in the following two verses.

Verse 02-52

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ गीता २-५२ ॥

I will give you the gist of the verse. Here कृष्ण gives the limit of कर्मयोग – how long कर्मयोग is relevant. He says the aim of कर्मयोग is मोहमल निवृत्तिः, elimination of the impurities called मोह and by the word मोह we mean रागद्वेष. Therefore, कर्मयोग's aim is रागद्वेषमल निवृत्तिः or मोहमल निवृत्तिः. To put in positive language निर्वेद प्राप्तिः. निर्वेदम् means वैराग्यम्. So निर्वेद प्राप्तिः is the limit. *That means the thirst for मोक्ष should become so intense that everything else in life should appear insignificant.* Like thirst for water. Imagine a person has not drunk water for seven days (whether it is possible is doubtful) and suppose there is a glass of water and the other person says I will give you this glass of water if you give all your possessions to me. Your house, your wealth, all of them you should give. I will आत्मार्थे पृथिवीं त्यजेत्, everything I will be ready to renounce for the sake of that one glass of water. Why? Because the thirst is so intense. So when the spiritual thirst becomes intense then कर्मयोग has reached the limit. A person can seriously perceive ज्ञानयोग.

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणः निर्वेदम् आयात् ॥
मुण्डकोपनिषत् १-२-१२ ॥

मुण्डकोपनिषत् पदम् कृष्ण is using here. This is the limit of कर्मयोग – intense thirst for spiritual knowledge. And by intensity we mean everything else becomes insignificant. Now we will read the भाष्यम्.

यदा यस्मिन् काले ते तव मोह-कलिलं मोहात्मकम् अविवेक-रूपं कालुष्यम्, (येन आत्मानात्म-विकेक-बोधं कलुषी-कृत्य विषयं प्रति अन्तःकरणं प्रवर्तते तत्), तव बुद्धिः व्यतितरिष्यति व्यतिक्रमिष्यति । शुद्ध-भावम् आपत्स्यते इति अर्थः ।

यदा यस्मिन् काले. यदा is in the मूलम्, is equal to यस्मिन् काले. Suppose you have reached a condition or a time after following कर्मयोग. And what is that condition? ते तव मोह-कलिलम्. ते is in the मूलम्, is equal to तव which means your. मोह-कलिलम् is in the मूलम्, is equal to मोहात्मकम् कालुष्यम्. कलिलम् he translates as कालुष्यम् which means impurity. कलिलम् is equal to मलम्. Ok, what is the impurity in the mind? We are not talking about physical impurity. Therefore, he says मोहात्मकम् कालुष्यम् – impurity in the form of मोह. आत्मकम् means in the form of. The word मोह is used by कृष्ण and शङ्कराचार्य comments मोह is equal to अविवेक. The impurity in the form of अविवेक which means indiscrimination. And what is indiscrimination नित्य-अनित्य-वस्तु अविवेकः, that other than मोक्ष nothing else can be a goal for an intelligent person. धर्म also is not a पुरुषार्थ, अर्थ also is not a पुरुषार्थ, काम also is not a पुरुषार्थ, there is only one पुरुषार्थ and that is मोक्ष. When such a knowledge comes, i.e.,

confusions regarding the priorities of life get settled. कालुष्यम्. Here शङ्कराचार्य leaves the sentence in-between, therefore, you have to complete the sentence बुद्धिः व्यतिरिच्यति – your mind crosses over the confusion. Suppose your mind crosses over the confusion regarding the priorities of life, then from येन onwards is a parenthesis as that part is explaining the delusion. What does the delusion do? *Delusion makes us waste our life spending all our time on everything else other than मोक्ष*. The job of delusion is making a person waste a precious life in everything else other than मोक्ष. Therefore, he says येन – by the मोह, येन means मोहेन अन्तःकरणं प्रवर्तते. There is another better reading. Instead of प्रवर्तते, it is प्रवर्त्यते passive voice. येन is कर्तरि तृतीया, अन्तःकरणं प्रवर्त्यते. अन्तःकरणं प्रवर्त्यते means mind is made to work in all other fields. By whom? *So by the मोह, mind is made to work in every field other than वेदान्त*. That is the job of मोह. Without taking us near वेदान्त it keeps us busy in every other field. That is the greatness of मोहजालसमावृताः ॥ गीता १६-१६ ॥ And how does the मोह achieve that? आत्मानात्म-विकेक-बोधं कलुषी-कृत्य – by contaminating, polluting the discriminative power and making it non-functional. The बुद्धि computer is affected by मोह virus. Therefore, कलुषी-कृत्य means polluting आत्मानात्म-विकेक-बोधम् – the discriminative knowledge between what is आत्मा worthwhile thing in life and अनात्मा useless pursuits in life. Between useful pursuit and useless pursuit I don't know the difference. That is the only problem!!! That is the entire problem! I have only one problem: I don't know what is a useful pursuit and what is a useless pursuit. Why is it that I don't

know? मोह is the master. Therefore, आत्मानात्म-विकेक-बोधं कलुषी-कृत्य contaminating the mind विषयं प्रति – to everything else, all the sense objects the mind is directed. And तत् – such an impurity of मोह, तव बुद्धिः व्यतिरिष्यति. So from येन onwards till तत् is in parenthesis and from तव बुद्धिः is a continuation, therefore, after the word कालुष्यम् तव बुद्धिः must be the continuation. So तव बुद्धिः – your intellect व्यतिरिष्यति is in the मूलम्, is equal to व्यतिक्रमिष्यति – your mind crosses over all this मोह. Mind is cleansed. So व्यतिरिष्यति is equal to व्यतिक्रमिष्यति crosses over, and that is equal to शुद्ध-भावम् आपत्स्यते. To put in positive language when your mind is pure. And *a pure mind is one which knows where to spend our chunk of time.* शुद्ध-भावम् आपत्स्यते इति अर्थः – once that condition has come कर्मयोग can be reduced because time can be spent in श्रवणमनननिदिध्यासनम्, *thereafter every religious activity itself becomes an obstacle.* Until this चित्तशुद्धि religion is favorable *thereafter every religious activity also is an obstacle because the time is taken by rituals and time is not available for श्रवणमनननिदिध्यासनम्.* Therefore, after चित्तशुद्धि reduce the time spent in ritualistic activities also. Continuing;

तदा तस्मिन् काले गन्तासि प्राप्स्यसि निर्वेदं वैश्वं श्रोतव्यस्य श्रुतस्य च तदा श्रोतव्यं श्रुतं च निष्फलं प्रतिपद्यते इति अभिप्रायः ॥२-५२॥

So what happens when the mind becomes pure? कृष्ण says *Vedantic* pursuit alone appears relevant in life. The indication of purity is that *Vedantic* pursuit alone appears

relevant and everything else appears irrelevant, meaningless. Not for all people. For me it appears irrelevant. Therefore, he says **तदा** is equal to **तस्मिन् काले** – when the mind is pure **गन्तासि** is in the मूलम्, is equal to **प्राप्स्यसि**. **गन्तासि** is also a verb. √गम् परस्मैपदि लुट्, मध्यमपुरुषः एकवचनम्. गन्ता गन्तारौ गन्तारः, गन्तासि गन्तास्थः गन्तास्थ, गन्तारिमि गन्तास्वः गन्तास्मः इति रूपाणि. **गन्तासि** is equal to **प्राप्स्यसि** – you will attain a mind-set which is **निर्वेदम्** is equal to **वैराग्यम्** towards **श्रोतव्यस्य श्रुतस्य च** – towards all the शास्त्रम्s other than वेदान्त शास्त्रम्. **श्रोतव्यस्य श्रुतस्य च** is equal to वेदान्त अन्य शास्त्रम् प्रति. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

तदा तस्मिन् काले गन्तासि प्राप्स्यसि निर्वेदं वैराग्यं श्रोतव्यस्य
श्रुतस्य च तदा श्रोतव्यं श्रुतं च निष्फलं प्रतिपद्यते इति अभिप्रायः
॥२-५२॥

In these two verses fifty-two and fifty-three Lord कृष्ण is summarizing कर्मयोग and ज्ञानयोग by presenting the फलम् that comes from those two साधनसः. And here in fifty-two कर्मयोग फलम् is mentioned and the फलम् is मोहमलतरणम्, crossing the impurity of मोहः. मोहः means अविवेकः. And crossing अविवेकः is nothing but attaining विवेकः. So नित्यानित्यवस्तु विवेकः will be very very clear. And the consequence of विवेकः is वैराग्यम्. Therefore, not only will you get विवेकः but you will get वैराग्यम् also which is named here as निर्वेदम्. And निर्वेदम् towards what? कृष्ण says श्रोतव्यस्य श्रुतस्य च. These two words represent the entire कर्मकाण्डम्. श्रोतव्यम् means whatever you have not yet heard or read in कर्मकाण्डम् and श्रुतम् means whatever you have already studied in कर्मकाण्डम्. So there are only two portions unstudied portion of कर्मकाण्डम् called श्रोतव्यम्, studied portion of कर्मकाण्डम् is श्रुतम्. And unstudied plus studied is equal to total कर्मकाण्डम्. And by the word total कर्मकाण्डम् we mean all the three पुरुषार्थसः other than मोक्ष. Therefore, मोक्ष भिन्न त्रिषु पुरुषार्थेषु निर्वेदम् आयात्. So you will get वैराग्यम् for the entire धर्मार्थकामरूप अनित्य पुरुषार्थसः. Therefore, he said श्रोतव्यस्य श्रुतस्य च वैराग्यं प्राप्स्यसि. What do you mean by वैराग्यम्? शङ्कराचार्य gives an interesting meaning. श्रोतव्यं

श्रुतं च निष्फलं प्रतिपद्यते – the कर्मकाण्डम् will become irrelevant for you. Not that कर्मकाण्डम् is irrelevant for all the people, we don't say like that; just as for a person who has already eaten food, his hunger is completely gone, for him food becomes irrelevant. Of course, after three hours again hunger will come, that is not the point here, now the food is irrelevant because the फलम् has been attained. Similarly after साधनचतुष्टय सम्पत्ति कर्मकाण्डम् is irrelevant. That irrelevance is indicated by the word निष्फलं प्रतिपद्यते. It becomes redundant for you इति अभिप्रायः. If the कर्मकाण्डम् has become irrelevant then what is relevant? Very simple. ज्ञानकाण्डम् becomes relevant. अथातो ब्रह्मजिज्ञासा becomes the main pursuit of this person. That is going to be summarized in the next verse. The अन्वय is, यदा ते बुद्धिः मोह-कलिलम् व्यतितरिष्यति, तदा श्रोतव्यस्य श्रुतस्य च निर्वेदम् गन्तासि । Introduction to fifty-three.

‘मोह-कलिलात्यय-द्वारेण लब्धात्म-विवेक-ज-प्रज्ञः कदा कर्मयोग-जं फलं परमार्थ-योगम् अव्याप्स्यामि?’ इति चेत् तत् शृणु

So what is the thought process of a successful कर्मयोगि? शङ्कराचार्य presents beautifully. मोह-कलिल-अत्यय-द्वारेण. मोह-कलिलम् means the impurity of delusion अविवेकः. अत्यय means crossing that delusion द्वारेण by means of crossing the impurity of delusion what has this कर्मयोगि understood? लब्ध-आत्म-विवेक-ज-प्रज्ञः – he has now the clear understanding that the problem is not with the world or अनात्मा, the problem is my dependence on अनात्मा. It is a very subtle shift. The

problem is not with अनात्मा, the problem is because of my dependence on अनात्मा. And I depend upon अनात्मा because of my own weakness, lack of strength or finitude. And therefore, the problem is my own weakness. दुर्बलता is the problem. Because of my own weakness I depend on people, because I depend on people they either let me down or they threaten to do so or I imagine they let me down. Either they actually let me down or they threaten to let me down or I imagine they will let me down. Either way संसार is definite. Therefore, the problem is my weakness alone, therefore, what is required is a correction in आत्मा, I, rather than a correction in the world. What I require is not लोकजयः but I require आत्मजयः or मनोजयः. This has become clear. Therefore, he says लब्ध-आत्म-विवेक-ज-प्रज्ञः. ज means born out of. प्रज्ञः means he has got the knowledge. How did he get the knowledge? आत्म-विवेक – born out of आत्म-अनात्मा विवेक. So here we are talking about आत्म-अनात्मा विवेक at the साधन level itself and not after वेदान्त श्रवणमनननिदिध्यासनम् that विवेक we are not talking about, sufficient विवेक to identify the problem. This विवेक is just sufficient to identify the problem, is not the विवेक which happens to be the solution. What is the problem? Not with अनात्मा but with me, the आत्मा only (here the word आत्मा is reflexive, general I). So आत्म-विवेक-ज-प्रज्ञः. He has understood that I have the problem. Therefore, आत्मज्ञानम् is the solution. Remember the वेद says that आत्मज्ञानम् is the solution, if I should be convinced of that solution I should be convinced that आत्म अज्ञानम् is the problem. As long as I am not convinced that Self-ignorance is

the problem my pursuit of Self-knowledge will never be serious.

Therefore, that wisdom he has got that self-ignorance is the problem. Therefore, लब्ध-आत्म-विकेक-ज-प्रज्ञः. The विग्रह वाक्यम् is लब्धा-आत्म-विकेक-ज-प्रज्ञा येन सः. That person who has clearly understood the problem as resting with himself rather than resting with the world. And such a person कर्मयोग-जं फलं परमार्थ-योगम् अवाप्स्यसि or अव्याप्स्यामि? Here is putting in first person because the whole thing is going to be within quotation, अर्जुन's thinking pattern. So what will happen to him? कर्मयोग-जं फलम् – such a कर्मयोगि who has understood the problem to be a self-centered problem will go to ज्ञानयोग. And ज्ञानयोग deals with the self-ignorance problem by giving Self-knowledge. And by ज्ञानयोग he will get परमार्थ-योगम्. So कर्मयोग फलम् is ज्ञानयोग and ज्ञानयोग फलम् is परमार्थ-योगम्. We should not get confused with respect to these three. You all know about कर्मयोग which will lead to ज्ञानयोग which means श्रवणमनननिदिध्यासनम् for a length of a time. And परमार्थ-योगम् means स्थिरप्रज्ञ, ज्ञाननिष्ठा. So ज्ञानयोग is the means and परमार्थ-योगम् is the end. Enquiry is the means, wisdom is the end. So कर्मयोग-जं फलम् ज्ञानयोगम् and ज्ञानयोग जं फलम् परमार्थ-योगम् अव्याप्स्यामि. These are all अर्जुन's thinking. I will attain परमार्थ-योगम्. Now his question is how long will it take? Therefore, he asks the question कदा अव्याप्स्यामि? So now you are asking me to practice कर्मयोग then ज्ञानयोग and thereafter when am I going to attain स्थिरप्रज्ञ? इति चेत् – up to this is quotation, अर्जुन's thinking. If you ask such a question तत् शृणु – I shall tell you

when it will happen. That is answered in verse fifty-three, we will read.

Verse 02-53

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ गीता २-५३ ॥

First I will you the gist of this verse, an important verse, the essence of ज्ञानयोग. So before coming to ज्ञानयोग a person is a confused person, an ideal representative of confusion. Such a person is called श्रुति-विप्रतिपन्ना – the one who is confused with regard to the purpose of the वेदs. Because वेदs talk about varieties of rituals for solving varieties of problems, which is called साध्यसाधन portion of the वेदs, the कर्मकाण्डम् portion of the वेदs talks about varieties of परिहार कर्मs. The bulk of the वेद is talking about अनात्मा problem solving and a person who is engaged in all these rituals is called श्रुति-विप्रतिपन्ना, a confused person. And *this confusion should settle by the understanding that अनात्मा problems cannot be solved, will not be solved, they can only be reshuffled, one problem may be replaced by another problem.* Therefore, my peace is not by solving problems, my peace has to be in spite of the problems around. And that peace has to be discovered only in आत्मा. This a person has to understand and shift the attention from all kinds of साध्यसाधन pursuits, to आत्मनिष्ठा he should come. Therefore, कृष्ण says समाधौ स्थास्यति – he learns to drop all the परिहार कर्मs, all the काम्य कर्मs, all the special पूजाs, all of them he drops and learns to abide in समाधि. शङ्कराचार्य will say the word समाधि means आत्मा. निर्विकल्पक समाधि or

सविकल्पक समाधि of योगशास्त्र is not the meaning. समाधि is equal आत्मा. So when the mind learns to abide in the आत्मा not at the end of all the problems but even while the problems are raging all over. And this abidance in the आत्मा becomes निश्चला and अचला. निश्चला and अचला mean unshaken, without being shaken when a person abides in the आत्मा. And the word निश्चला also means unshaken, अचला also means unshaken, why does कृष्ण repeat. For that we say the knowledge is shaken by two different problems. One is called संशय प्रतिबन्धः and another is called विपर्यय प्रतिबन्धः. Knowledge is disturbed either by doubt at the intellectual level or विपरीत भावना at the emotional level. Habitual worry you can say. Habitual worry is विपर्यय भावना, and doubting the knowledge is संशय. So निश्चला refers to विपर्यय रहितम् and अचला means संशय रहितम्. Thus not shaken by संशय and not shaken by विपर्यय, when the mind discovers the peace at the आत्मा level and accepts the disturbances at the अनात्मा level as the nature of अनात्मा. तदा योगम् अवाप्स्यसि – you have attained स्थिरप्रज्ञ. योग means स्थिरप्रज्ञ. How does one get that? Through श्रवणमनननिदिध्यासनम्, श्रवणम् is for gaining knowledge, मननम् is to remove संशय प्रतिबन्ध, निदिध्यासनम् is meant to remove विपर्यय प्रतिबन्ध. So how long it will take will depend upon how deep is the habit of worry. Depending upon the intensity of the worry habit the length also will become more. This is the gist of fifty-three. We will read the भाष्यम्.

श्रुति-विप्रतिपन्ना अनेक-साध्य-साधन-सम्बन्ध-प्रकाशन-
श्रुतिभिः श्रवणैः विप्रतिपन्ना नाना-प्रतिपन्ना श्रुति-विप्रतिपन्ना

So first he explains the word **श्रुति-विप्रतिपन्ना**. **विप्रतिपन्ना** literally means scattered or confused. So going from one **होम** to another, from one astrologer to another in search of one remedy or another remedy. Why? Because **वेद** is full of so many rituals. Therefore, he says **अनेक-साध्य-साधन-सम्बन्ध**. **अनेक** means countless, **साध्य** means goals or ends, **साधन** means means. So one ritual is for health, another ritual is for wealth, another ritual is for children, another ritual is for employment. So since means and end differ he says **अनेक-साध्य-साधन-सम्बन्ध**, **सम्बन्ध** means their relation. **प्रकाशन-श्रुतिभिः**. **प्रकाशन** means teaching or revealing referring to the वेद वाक्यम्. बहुव्रीहि. **अनेक-साध्य-साधन-सम्बन्धानाम् प्रकाशनम् यैः वाक्यैः**. **प्रकाशनम्** refers to such वाक्यम्s, *Vedic* statements. And **श्रुतिभिः** means **श्रवणैः**. **श्रुति** is equal to **श्रवणम्**. **श्रवणम्** means listening to such different rituals from various sources. **विप्रतिपन्ना** – the mind is scattered. **नाना-प्रतिपन्ना** – is distributed all over, is confused. **विविधम् प्रतिपन्ना विप्रतिपन्ना**. Such a mind is called **श्रुति-विप्रतिपन्ना** mind. That person is a religious person, faithful person but doesn't know what religion is meant for. It should be used only for **नित्यनैमित्तिक कर्म** and not for **काम्य** or **प्रायश्चित्त**. We should focus only on **नित्यनैमित्तिक कर्म**, the rest of the experiences should be determined by **प्रारब्धम्**. Let **प्रारब्धम्** bring whatever is in its lot we should have the courage to leave it at its hand. That courage is not there for majority, therefore, **विक्षिप्ता सती** – the mind is **विक्षिप्तम्** scattered, extrovert. We will read further.

विक्षिप्ता सती ते तव बुद्धिः यदा यस्मिन् काले स्थास्यति स्थिरी-भूता भविष्यति निश्चला विक्षेप-चलन-वर्जिता सती समाधौ

समाधीयते चित्तम् अस्मिन् इति समाधिः आत्मा तस्मिन् आत्मनि
इति एतत्।

ते तव बुद्धिः. ते is in the मूलम्, is equal to तव. बुद्धिः means intellect. And कृष्ण is addressing the entire humanity keeping अर्जुन as its representative. अर्जुन may be confused or may not be confused. We should remember the entire गीता is taught not to one person but to the entire humanity. Therefore He is addressing all the confused people, your confused intellect यदा स्थास्यति – will become quiet after sometime. Your mind will abide sometime. By abiding we mean काम्य and प्रायश्चित्त कर्म's all of them will come down. Then नित्यनैमित्तिक कर्म's alone will be there. And then नित्यनैमित्तिक कर्म's also will come down. Otherwise people will eternally continue that and never come to ज्ञानकाण्डम्. That नित्यनैमित्तिक कर्म's also should come down. Then श्रवणमनननिदिध्यासनम् and then finally the mind will abide. So यदा is equal to यस्मिन् काले – at some time in future. स्थास्यति is equal to स्थिरी-भूता भविष्यति – will abide. And how will the mind abide? निश्चला is equal to विक्षेप-चलन-वर्जिता – without विक्षेप, अनात्मा centered disturbances, which is called विपर्यय, विपरीत भावना. All अनात्मा centered disturbances will come down by understanding that

- (1) अनात्मा is मिथ्या,
- (2) अनात्मा cannot disturb me, the आत्मा,
- (3) at अनात्मा level always there will be some disturbance or the other, ideal अनात्मा is a rabbit's horn.

Therefore, either there will be family problem or there will be financial problem, or health problem in the absence of these two. Something or the other will be there they are not worth worrying about. This is called **विक्षेप-चलन-वर्जिता**. And how does it happen? Long **निदिध्यासनम्**. **निदिध्यासनेन विक्षेप-चलन-वर्जिता** भवति. And once you supply the word **निदिध्यासनम्** श्रवणम् is understood, therefore, श्रवणेन निदिध्यासनेन च. So **सती समाधौ स्थिरी भविष्यति**. The mind abides in **समाधौ** is equal to **समाधीयते चित्तम् अस्मिन् इति समाधिः** – **समाधि** is that **आत्मा** in which the wise mind abides. So for grammar students it is **सप्तमी** or **अधिकरण व्युत्पत्ति**. It is derived from **सम्+आ+√धि**. Like bus-stand. Stand is the place where the bus stands. Therefore, a verb is used to connote the location of the action. Similarly the word **समाधि** refers to the place where the mind abides, i.e., the **आत्मा**. So this is within brackets. **तस्मिन् आत्मनि** – in that **आत्मा** and you have to go a back to the verb **स्थिरी-भूता भविष्यति**. In that **आत्मा** the mind abides. Are you following? Previously He said the mind abides. So naturally the question will be ‘in what?’ The answer is given **समाधौ**. The mind abides in **समाधि**. Now the question comes what is **समाधि**? Then he says **समाधि** is equal to **आत्मा**. therefore, the mind abides in **समाधि**, that is equal to the mind abides in **आत्मा** without being distracted by **अनात्मा** centered issues. So **तस्मिन् आत्मनि इति एतत्. इति एतत्** means this is the meaning, that means **आत्मा** is the meaning of **समाधि**. Continuing;

अचला तत्र अपि विकल्प-वर्जिता इति एतत्।

So the next word in the मूलम् is अचला. शङ्कराचार्य says the word अचला means the mind is not disturbed by संशय also. तत्र अपि – there also. When the mind is free from विपर्यय it should be free from विकल्प-वर्जिता. विकल्प means संशय. So विक्षेप is emotional problem विकल्प is intellectual problem. A person might not have emotional problem but intellectually he may not be convinced – I am the pure Consciousness. Who has seen? What is the proof that Consciousness is all-pervading? Or there may be another doubt. I have the knowledge from the शास्त्र but I have not experienced the all-pervading Consciousness. So if I have not experienced then what is the proof that it is true. That doubt also should not be there. We should know all-pervading Consciousness can never be experienced. There is no question of experiencing all-pervasive Consciousness because experience means त्रिपुटि. त्रिपुटि means each one is limited. Therefore, the word all-pervasive and the word experience should never be utilized. Therefore, in meditation if a person suddenly doubts that he has not yet had any experience so far then the meditation will be disturbed. The proof for the all-pervasiveness of Consciousness is not your experience but शास्त्र प्रमाणम्. And that is the final knowledge. No other method is there to validate it or prove it. शास्त्रम् is called अन्त्यम् प्रमाणम्. अन्त्यम् प्रमाणम् means that which requires no further validation. So if you are longing for experience then निदिध्यासनम् won't work. Therefore, without doubting the validity of शास्त्र प्रमाणम्, without looking for a mystic experience to corroborate it when my mind abides I, the चैतन्यम्, am all-pervading because the limitations belong to the

body. That is called विकल्प-वर्जिता. So संशय रहिता. How do you remove this doubt? मननम् is the method of removing the doubt regarding ब्रह्मन् experience. इति एतत् means this is the meaning of अचला.

बुद्धिः अन्तःकरणं । तदा तस्मिन् काले योगम् अवाप्स्यसि विवेक-प्रज्ञां समाधिं प्राप्स्यसि ॥२-५३॥

So बुद्धिः is the next word in the मूलम् is equal to अन्तःकरणम् in general. So thus till now we have seen the mind will abide in the आत्मा without doubt and habitual worry through श्रवणमनननिदिध्यासनम्. तदा is in the मूलम् is equal to तस्मिन् काले – whenever the mind abides in this manner योगम् अवाप्स्यसि. For योगम् शङ्कराचार्य gives the meaning समाधिम्. So योग is equal to परमार्थ-योग which he said in the introduction. So योगम् means समाधिम्. So what is the meaning of the word समाधि? Here he says, it is not आत्मा but it is विवेक-प्रज्ञाम्. So समाधि which means विवेक-प्रज्ञाम्. स्थिरप्रज्ञाम्. विवेक-प्रज्ञा is मध्यमपदलोपसमास. विवेक ज्ञान्या प्रज्ञा – the wisdom born out of thorough enquiry. So you will become a स्थिरप्रज्ञा. So interestingly the word समाधि has been given three meanings in three different contexts. And all the three meanings are different from the popular meanings. The popular meaning is the trance निर्विकल्पक समाधि of a योगि. शङ्कराचार्य has given three meanings. All the three are different. First the word समाधि occurred in verse number forty-four – व्यवसायात्मिका बुद्धिः समाधौ न विधीयते. There the word समाधि was said to be अन्तःकरणम्. So the first meaning is the mind. Now in verse fifty-three समाधावचला (समाधौ

अचला) wherein the meaning for the word समाधि is given as आत्मा. Then thereafter here the word योगम् was used which शङ्कराचार्य translated as समाधि and he gave the third meaning for the word समाधि which is neither mind nor आत्मा but it is स्थिरप्रज्ञा, firm wisdom. So note down the three meanings along with the source. समाधि is equal to mind, समाधि is equal to आत्मा, समाधि is equal to firm wisdom. All these three meanings are there which are different from the popular meaning of निर्विकल्पक समाधि of योगशास्त्र. We are not bringing that here at all. So this is the commentary. अवाप्स्यसि is in the मूलम् is equal to प्राप्स्यसि – you will attain. The अन्वय is, यदा ते श्रुति-विप्रतिपन्ना बुद्धिः निश्चला अचला (सती) समाधौ स्थास्यति तदा योगम् अवाप्स्यसि । योगम् means स्थिरप्रज्ञाम् अवाप्स्यसि, ज्ञाननिष्ठाम् अवाप्स्यसि. Continuing; introduction to fifty-four.

प्रश्न-बीजं प्रतिलभ्य अर्जुन उवाच लब्ध-समाधि-प्रज्ञस्य लक्षण-
बुभुत्सया —

With the fifty-third verse Lord कृष्ण's teaching is over which he started from the eleventh verse and He concludes in fifty-third verse. In fact, this portion is गीता सारः. The main teaching is over. कर्मयोग plus ज्ञानयोग will lead to मोक्षः. Now when अर्जुन heard there is a scope for a question. शङ्कराचार्य says there is a scope for a question. What is that? When we hear about कर्मयोग and ज्ञानयोग it appears to be a very tough साधन. Because giving up काम्य and प्रायश्चित्त कर्म is the toughest thing. And confining to नित्यनैमित्तिक कर्म is still tougher. Then maintenance of समत्वम् is still more tougher.

Thereafter श्रवणमनननिदिध्यासनम् are to be followed and then you are promising a स्थिरप्रज्ञा or ज्ञाननिष्ठा. So I have to decide whether it is worthwhile. Before spending my entire life, time and energy and dropping many things which I love (that is still more painful; அரசன் நம்பி புருஷன் விட்ட கதை like a wife leaving her husband with the hope of getting married to a King) I am going in search of some promised land, now is it worthwhile I want to know. Therefore, tell me what will be the life of a person who has attained that स्थिरप्रज्ञा. So give me a description of one beneficiary. And based on that description I will find whether it is worthwhile or not. Otherwise I will say, 'returned with thanks' as नचिकेतस् did to यमधर्मराज 'तवैव वाहास्तव नृत्यगीते', I will say, 'वेदान्त is very good, but doesn't suit me.' Therefore, अर्जुन wants to know the ज्ञानफलम्. Therefore, शङ्कराचार्य says प्रश्न-बीजं प्रतिलभ्य – having found a scope for raising a question. बीजम् means scope or genuine reason. अर्जुनः उवाच – अर्जुन said. What is the intention behind the question? लक्षण-बुभुत्सया – with a desire to know the description of a ज्ञानि. लक्षण means description, characteristic, the conduct, the behavior, the personality. बुभुत्सा means desire to know. बोद्धुमिच्छा बुभुत्सा. The description of whom? Not anyone of the common person. लब्ध-समाधि-प्रज्ञस्य – a person who has attained समाधि-प्रज्ञ. प्रज्ञ means wisdom. समाधि-प्रज्ञ means the wisdom of समाधि. Now when I say the wisdom of समाधि which meaning should you take? For there are three meanings! The first meaning is mind, the second one is आत्मा and the third meaning is wisdom. Now here what is the statement? The wisdom of समाधि. You cannot

say mind. To say the wisdom of mind is useless. If you take the third meaning then it becomes wisdom of the wisdom which is also meaningless. Therefore, you have to take the second meaning wisdom of आत्मा. Therefore, समाधि-प्रज्ञ is equal to आत्मज्ञानम्. बहुव्रीहि. समाधि विषया प्रज्ञः यस्य सः समाधि-प्रज्ञः. आत्मज्ञानि is the meaning. Of such an आत्मज्ञानि लक्षण-बुभुत्सया – with a desire to know his लक्षणम् अर्जुनः उवाच – अर्जुन raised a question. What is that?

Verse 02-54

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥ गीता २-५४ ॥

I will give you the gist of अर्जुन's question. स्थितप्रज्ञस्य का भाषा. What is the meaning of the word भाषा? You should not take the popular meaning. The popular meaning is language. So what is the language of wise man? Does it mean that all wise people will talk in a particular language? Then all the other people who talk in other language will become other wise. So here the word भाषा means description, characteristics of a wise person. करण व्युत्पत्ति, भाष्यते अनया इति भाषा. So this is question number one. Then he asks किम् प्रभाषेत? किम् आसीत्? किम् ब्रजेत? In all these places किम् means कथम्, how. How will he talk? How will he walk? How will he sit? In short, the essence is what will be his lifestyle. This is the question. The exact meaning we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 02-54 Continuing:

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥ गीता २-५४ ॥

Lord कृष्ण completed his teaching with the fifty-third verse in which he covered the entire वेद consisting of both कर्मकाण्ड and ज्ञानकाण्ड. कर्मकाण्ड he presented as कर्मयोग and ज्ञानकाण्ड is presented as साङ्ख्ययोगः. कर्मयोग gives ज्ञानयोग्यता and साङ्ख्ययोग gives ज्ञानम्. And if a person goes through these two stages he will become a स्थितप्रज्ञः. The very word प्रज्ञः means a wise person. प्रज्ञा means wisdom. And the adjective स्थितप्रज्ञ is given to show that his wisdom is free from two-fold obstacles – one is called संशय प्रतिबन्धः and another is called विपर्यय प्रतिबन्धः. Therefore, a wise person who has doubtless knowledge is called a स्थितप्रज्ञः. शङ्कराचार्य uses the word सम्यक् ज्ञानम्. And when this स्थितप्रज्ञ is talked about अर्जुन wants to know what will be his behavior in life, what benefit he will get by becoming a स्थितप्रज्ञ. That is the question in verse fifty-four. I am just giving the gist of the verse. In this verse the wise person is represented or indicated by three different words – (1) स्थितप्रज्ञः, (2) समाधिस्थः and (3) स्थितधीः. स्थितप्रज्ञः and स्थितधीः means the same, the one who has got the clear wisdom. In certain books instead of स्थितप्रज्ञ there is a reading स्थिरप्रज्ञ, both mean the same only. And in the second line धीः means ज्ञानम्. Therefore, स्थितधीः means man of clear

knowledge. The third word is **समाधिस्थः** which appears to be a confusing word because the word **समाधि** generally refers to yogic trance, but here we should know that **समाधि** has been interpreted by **शङ्कराचार्य** as **आत्मा**. In verse number fifty three **शङ्कराचार्य** has given the derivation of the word **समाधि** as **आत्मा**, therefore, in verse fifty-four also the word **समाधि** must mean the **आत्मा** only. Therefore, **समाधिस्थः** means the one who abides in **आत्मा**. **आत्मनिष्ठः** or **ब्रह्मनिष्ठः** is called **समाधिस्थः**. Some of the *Advaitic* commentators themselves take **समाधि** as **निर्विकल्पक समाधि** and they give separate commentary to the श्लोक, but we go by **शङ्कराचार्य**'s commentary. **शङ्कराचार्य** doesn't take **समाधि** as **निर्विकल्पक समाधि**, he takes **समाधि** as **आत्मा**. Therefore, here we are referring to a wise person who is in **जाग्रत् अवस्था** and not in **समाधि अवस्था**. This is the gist of the verse. Now we will go to the **भाष्यम्**.

स्थिता प्रतिष्ठता 'अहम् अस्मि परं ब्रह्म' इति प्रज्ञा यस्य स स्थितप्रज्ञः । तस्य का भाषा किं भाषणं वचनं कथम् असौ परैः भाष्यते, समाधि-स्थस्य समाधौ स्थितस्य, केशव?

So first he takes the first word **स्थितप्रज्ञस्य** and gives the **विग्रह वाक्यम्** (splitting the compound). **स्थितप्रज्ञ** is a compound word therefore, he splits it as a **बहुव्रीहि** compound. **स्थिता प्रज्ञा यस्य सः** – that person who is the possessor of clear knowledge. If you take it as **कर्मधारय समास** it will have a different meaning. If you take it as **बहुव्रीहि समास** it will mean the possessor. Therefore, he says **स्थिता प्रज्ञा यस्य सः स्थितप्रज्ञः**. Then the next question is what is the meaning of the

word स्थिता? He says स्थिता is equal to प्रतिष्ठता which means firm which means without doubt and error (habitual देहाभिमान, habitual family अभिमान). That habit breaking is called विपर्यय अभावः. Then what is the meaning of the word प्रज्ञा? प्रज्ञा means knowledge. Knowledge about what? That is not said in the compound? Therefore, he tells 'अहम् परं ब्रह्म अस्मि' इति प्रज्ञा – the knowledge that I am परं ब्रह्म. इति प्रज्ञा such a wisdom यस्य सः – whoever possesses is called स्थितप्रज्ञः. तस्य का भाषा. का भाषा is equal to किं भाषणम् is equal to वचनम्. So what is the वचनम् of स्थितप्रज्ञ. Now that also can create confusion. Is it – how will a स्थितप्रज्ञ speak? Or how will other people speak about स्थितप्रज्ञ? Is it कर्तारि षष्ठी or कर्मणि षष्ठी. He wants to say it is कर्मणि षष्ठी. Not the speech made by स्थितप्रज्ञ but speech made by others about स्थितप्रज्ञ. Therefore, he himself explains परैः कथम् भाष्यते – how will other people describe स्थितप्रज्ञ, how will the शास्त्रम् describe स्थितप्रज्ञ. So परैः अन्यैः आचार्यैः or शास्त्रैः भाष्यते. The final meaning of the word भाषा is description. So what is the description of a wise person? Then the next word is समाधि-स्थस्य is equal to समाधौ स्थितस्य – the one who abides in समाधि. Then the next question is what is समाधि? शङ्कराचार्य does not give the meaning here. Naturally we will have a confusion. शङ्कराचार्य's assumption is I need not give the meaning of समाधि here, because I assume that the students will remember the meaning given in the previous verse. समाधीयते चित्तम् अस्मिन् इति समाधिः आत्मा. That word आत्मा has to be brought here, आत्मनिष्ठस्य का भाषा. What is the

description of such a स्थितप्रज्ञ who is आत्मनिष्ठः? हे केशव. अर्जुन is addressing the Lord. Continuing;

स्थित-धीः स्थित-प्रज्ञः स्वयं वा किं प्रभाषेत? किम् आसीत्, व्रजेत किम्? आसनं व्रजनं वा तस्य कथम् इति अर्थः ।

Now शङ्कराचार्य comes to the second line **स्थित-धीः** is equal to **स्थित-प्रज्ञः**. There is no difference at all between these two words. They are synonyms. Then **किं प्रभाषेत**. शङ्कराचार्य says **स्वयं वा किं प्रभाषेत?** – how he himself will talk. Why should he add the expression ‘स्वयम् he himself’? Will not suffice to say how will he talk? In the first line अर्जुन has asked how will others talk about a ज्ञानि, now he is asking how will a ज्ञानि talk. So to differentiate the previous line and this line he uses the word स्वयम्. So स्वयं वा he himself **किं प्रभाषेत. किम्** literally means what will he talk. शङ्कराचार्य says **किम्** means **कथम्**. How will he talk. Then **किम् आसीत्** – what will he sit. **किम् आसीत्** literally means what will he sit. Here ‘what he will sit’ is meaningless. Therefore, शङ्कराचार्य says **किम्** is equal to **कथम्**. **कथम् आसीत्** – how will he sit, and **व्रजेत किम् – कथम् व्रजेत** – how will he move about. So he condenses the meaning of all these three expressions **आसनं व्रजनं वा तस्य कथम् इति अर्थः** – wherever **किम्** is coming there it should be taken as **कथम्**. Therefore, **आसनं कथम् व्रजनं कथम् भाषणम् कथम्** – how will he sit, how will he move about, how he will talk. Naturally we will wonder why should अर्जुन ask about these things as though ज्ञानि will walk differently, as though ज्ञानि will talk differently, what is the connection between wisdom and the way of walking or talking. Therefore,

शङ्कराचार्य says don't take this question literally. So अर्जुन's तात्पर्यम्, intention is different. He doesn't want to know how a ज्ञानि will talk, walk etc. He wants the conduct of a ज्ञानि, the lifestyle of a ज्ञानि, the behavior of a ज्ञानि, that is what he wants. He presents in this language. The तात्पर्य अर्थः, intended meaning शङ्कराचार्य presents in the last paragraph, that is the most important thing.

स्थित-प्रज्ञस्य लक्षणम् अनेन श्लोकेन पृच्छति ॥२-५४॥

Therefore, the intended meaning is different. Therefore, भाषणम् plus व्रजनम् plus आसनम् all these words put together mean लक्षणम् which means characteristics, the special attributes. स्थित-प्रज्ञस्य लक्षणम् अनेन श्लोकेन – through this verse अर्जुनः पृच्छति – अर्जुन is asking the Lord. The अन्वय is, हे केशव! समाधिस्थस्य स्थितप्रज्ञस्य भाषा का (भवति)? स्थितधीः किम् प्रभाषेत? किम् आसीत्? किम् व्रजेत्? So here after भगवान् will answer अर्जुन's question. Now we will read the introduction to verse fifty-five.

यो हि आदित एव सन्न्यस्य कर्माणि ज्ञानयोग-निष्ठायां प्रवृत्तो यः च कर्मयोगेन, तयोः स्थित-प्रज्ञस्य 'प्रजहाति' [गीता २-५५] इति आरभ्य अध्याय-परिसमाप्तिः पर्यन्तं (स्थित-प्रज्ञ)-लक्षणं साधनं च उपदिश्यते ।

So he condenses the topic that is going to come from verse fifty-five onwards up to the end of the chapter. The topic is going to be स्थित-प्रज्ञस्य-लक्षणं साधनं च उपदिश्यते. लक्षणम् means the characteristics, the attributes, the virtues. So the virtues of a स्थितप्रज्ञ and साधनम् – the disciplines to become a स्थितप्रज्ञ. So the virtues of a स्थितप्रज्ञ and the disciplines for

becoming a स्थितप्रज्ञ both of them उपदिश्यते – are taught beginning from ‘प्रजहाति’ [गीता २-५५] इति आरभ्य – प्रजहाति यदा कामान् and अध्याय-परिसमाप्तिः पर्यन्तम् – up to the end of the second chapter. And who is स्थितप्रज्ञः? He talks about two types of स्थितप्रज्ञ.

1) One type of स्थितप्रज्ञs are those who are spiritual geniuses who came with साधन चतुष्टय सम्पत्ति in this जन्म and therefore they did not follow कर्मयोग in this जन्म as they have already followed it in their पूर्व जन्म. Therefore, in this जन्म straight from ब्रह्मचर्याश्रम they take to सन्न्यासाश्रम skipping गृहस्थाश्रम and कर्मयोग and they directly follow ज्ञानयोग and become स्थितप्रज्ञ.

2) Then there is a second group, you can understand, those people who started from कर्मयोग entering into गृहस्थाश्रम and thereafter they followed ज्ञानयोग. Thus they followed both योगs in this जन्म. The first type followed कर्मयोग in their पूर्व जन्म and ज्ञानयोग in their current जन्म while the second group followed both योगs in this जन्म. And what is common to both? Now both have become स्थितप्रज्ञ. And whatever be the type the स्थितप्रज्ञत्वम् there is no difference at all. Therefore, he says यो हि आदितः एव सन्न्यस्य – so those special people आदितः right from early age, ब्रह्मचर्याश्रमात् एव, straight from ब्रह्मचर्याश्रम without entering into गृहस्थाश्रम सन्न्यस्य कर्माणि – they renounce all the कर्मs. कर्माणि सन्न्यस्य इति अन्वयः. कर्माणि is the object of सन्न्यस्य. And कर्माणि refers to वैदिक कर्माणि belonging to a गृहस्थ. What do they do? ज्ञानयोग-निष्ठायां प्रवृत्तः – straight away they enter into

श्रवणमनननिदिध्यासनम्. So this is one type. And यः च – and also the second group of people कर्मयोगेन – who traveled through कर्मयोग (गृहस्थाश्रम) and came to ज्ञानयोग and became स्थितप्रज्ञ. So how do you complete that. कर्मयोगेन ज्ञानयोग-निष्ठायां प्रवृत्तः – through कर्मयोग they came to ज्ञानयोग. तयोः – of these two groups of people the direct as well as indirect Vedantic students, of all the students there will be many successful cases, there will be failures also. योगभ्रष्टs are always possible. Therefore, among these two groups of people यः स्थितप्रज्ञः whoever has become a successful स्थितप्रज्ञ whether one is a direct Vedantic student or indirect Vedantic student, those स्थितप्रज्ञs लक्षणं साधनं च – the virtues and the disciplines उपदिश्यते will be taught in detail. And what is the purpose? He gives in the next paragraph.

सर्वत्र एव हि अध्यात्म-शास्त्रे कृतार्थ-लक्षणानि यानि तानि एव साधनानि उपदिश्यन्ते यत्न-साध्यत्वात् । यानि यत्न-साध्यानि साधनानि लक्षणानि च भवन्ति तानि ।

So here he makes an interesting observation. That the virtues of a स्थितप्रज्ञ, a ज्ञानि and the disciplines to be followed for becoming a स्थितप्रज्ञ both of them are one and the same attributes only. So the disciplines prescribed to become a स्थितप्रज्ञ and the virtues enjoyed by a स्थितप्रज्ञ both are one and the same. So अमानित्वम् is described as a virtue of a स्थितप्रज्ञ, and अमानित्वम् is prescribed as a साधनम् to become a स्थितप्रज्ञ. Similarly अदम्भित्वम् etc. Thus the list is one and the same, the very same list is called virtues from the standpoint of a स्थितप्रज्ञ, and the very same list is called साधनम् from the

standpoint of a seeker. Then the question is how can one and the same list be called virtues from one angle and साधनम् from another angle. What is the difference between virtues and disciplines? Very beautiful intelligent observation. He says virtues are those which are naturally enjoyed without effort. If I have अमानित्वम् without any effort as my very nature then अमानित्वम् is called a लक्षणम्, a virtue. Suppose I am lacking अमानित्वम् and as a seeker I am struggling and somehow maintaining अमानित्वम् with effort then अमानित्वम् is called a साधनम्. If I have natural वैराग्यम् then it is लक्षणम्. If I have to struggle to have वैराग्यम् then it is called साधनम्. Therefore, साधन चतुष्टय सम्पत्ति if you take विवेक, वैराग्यम् etc., if you practice it is called साधनम्. A ज्ञानि doesn't practice that. Then does it mean he doesn't have them? ज्ञानि doesn't practice that but ज्ञानि effortlessly enjoys their presence. Therefore, if you want to know what your साधनs are, what should you do, whatever is naturally enjoyed by a wise person all that you convert into साधनs. This is the observation here. यत्न-साध्यानि साधनानि अयत्न सिद्धानि लक्षणानि. यत्न-साध्यानि means to be accomplished through effort is called साधनानि. Whereas अयत्न सिद्धानि they are naturally present it is called लक्षणानि. स्वामि दयानन्दजि uses the word what is deliberately practiced is साधनम् and what is spontaneously present is called लक्षणम्. Therefore, he says सर्वत्र एव हि अध्यात्म-शास्त्रे – in all spiritual literature कृतार्थ-लक्षणानि यानि – whatever be the virtues which are spontaneously enjoyed by कृतार्थः, स्थितप्रज्ञः. Literally कृतार्थः means a person of fulfillment. कृतः प्राप्तः अर्थः पुरुषार्थः येन सः. अर्थः means मोक्ष पुरुषार्थ. कृतः means

accomplished, therefore, कृतार्थः means a person by whom मोक्ष पुरुषार्थ is already accomplished, a fulfilled person. कृतार्थ-लक्षणानि – whatever be his spontaneous virtues तानि एव – the very same virtues साधनानि उपदिश्यन्ते – they are prescribed as disciplines for a seeker, for a मुमुक्षु. And why are they prescribed as disciplines? Because a मुमुक्षु does not enjoy them spontaneously therefore, यत्न-साध्यत्वात् – for him they have to be cultivated by living an alert life. Absence of worry is not naturally there. Then what is naturally there? Worry is there. Therefore, every time worry comes I have to remember कृतार्थ-लक्षणानि he is शान्तः. Therefore, I have to practice what? Disengage myself from worrying thought pattern and enjoy calmness. It requires deliberate practice. And how long should you practice peace? Until peace becomes my natural trait. That worry should require an effort. You should try to get worried. That is called लक्षणम्, यत्न-साध्यत्वात् because the characteristics are to be practiced accomplished through effort. And that itself he presents as a law यानि यत्न-साध्यानि तानि साधनानि भवन्ति – whatever you have to practice is called discipline, then तानि एव च – the very same virtues are लक्षणानि – they themselves are called लक्षणम् when they are अयत्न सिद्धानि naturally present without effort. And therefore, the following verses are talking about both लक्षणानि and साधनानि. From the standpoint of मुक्त they will be called लक्षणानि, from the standpoint of मुमुक्षु the very same thing will be called साधनम्. वीतरागभयक्रोधः – freedom from anger which we have to practice as a साधन should become लक्षणम्.

Anger should require effort. That is the idea. श्रीभगवान् उवाच. भगवान्, please enlist that. We will read the verse.

Verse 02-55

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ गीता २-५५ ॥

So this the first and most important लक्षणम्. I will just give you the gist of the verse. In this कृष्ण presents two लक्षणम्s. The first लक्षणम् is पूर्णत्वम्. आत्मनि एव आत्मना तुष्टः – a ज्ञानि enjoys total fulfillment inwardly. This is लक्षणम् number one. The second is सर्व काम अभावः – freedom from all forms of binding desires, अशुद्धकामः. As I have often said non-binding desires we permit any amount. What is the difference between binding and non-binding desire? Binding desire is that whose fulfillment and non-fulfillment will make a big psychological difference. That means fulfillment will make me extremely happy and non-fulfillment will make me extremely depressed, if such a desire is there it is called binding. Non-binding desire is defined as that whose fulfillment or non-fulfillment will not make any difference in my heart. I can see with that object I am fine, I can look at myself without that object or person I am equally fine. Whether it is present or absent, it doesn't make any difference in my heart. Here काम निवृत्ति is बन्धक काम निवृत्ति. This is the essence of the श्लोक. Now we will go to the भाष्यम्.

प्रजहाति प्रकर्षेण जहाति परित्यजति यदा यस्मिन् काले सर्वान् समस्तान् कामान् इच्छा-भेदान् । हे पार्थ, मनो-गतान् मनसि प्रविष्टान् हृदि प्रविष्टान् ।

So श्रीभगवान् उवाच – भगवान् answers अर्जुन's question enlisting स्थितप्रज्ञ लक्षणानि. The first word is प्रजहाति is equal to प्रकर्षेण जहाति. So प्र prefix means प्रकर्षेण. प्रकर्षेण means totally. What do you mean by totally? आनन्दगिरि says not only I should be able to physically renounce them if it is required, sometimes certain things we physically renounce but mentally we continue to have a temptation for that. Total renunciation is when we are able to renounce the कामs both physically and mentally. Therefore, प्रकर्षेण means वासना सहितेन. This is the meaning of प्र. जहाति is equal to परित्यजति – gives up, renounces. So a स्थितप्रज्ञ renounces यदा is equal to यस्मिन् काले – whenever सर्वान् is equal to समस्तान् – all कामान् is equal to इच्छा-भेदान्. काम means इच्छा means desire. भेद means varieties or forms. So इच्छा-भेदान् means all forms of binding desires. All forms of binding desires when a person totally gives up. Then the sentence is incomplete. We have to complete, तदा स्थितप्रज्ञः उच्यते – at that time a person is called स्थितप्रज्ञः. सर्व काम निवृत्ति. And where are these desires located. कृष्ण says हे पार्थ! हे अर्जुन मनो-गतान् is equal to मनसि प्रविष्टान् – which are located in the mind, is equal to हृदि प्रविष्टान् – which are located in the हृदयम्. What is हृदयम्? मनः only. He translates mind as हृदयम्. We have to note here, I have told in the मूलम् class also that according to तर्कशास्त्र desires are located in the आत्मा. Here व्यासाचार्य presents very clearly that desire does not belong to आत्मा but it is located in the mind only. Then शङ्कराचार्य wants to give a प्रमाण support also for that. By

using the word **हृदि** he is reminding us of the **कठोपनिषत्** वाक्यम्

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ॥ कठोपनिषत् २-३-१४ ॥

Thus in the **उपनिषत्** also the desires are said to be located in the mind only. So the word **हृदि** is to show that **कृष्ण** is borrowing from the **कठोपनिषत् मन्त्र**. Therefore, **हृदि** is to remind us of the **कठोपनिषत्** source for **कृष्ण**. Continuing;

सर्व-काम-परित्यागे तुष्टि-कारण-अभावात् शरीर-धारण-निमित्त-शेषे च सति उन्मत्त-प्रमत्तस्य इव प्रवृत्तिः प्राप्ता इति अत उच्यते -

So now he introduces the second line. And after listening to the first line a person is raising a question. What is that question? If a person renounces all the desires, naturally he will lose all the sources of happiness. Because what does a person desire? Every desire is desired only as a source of joy. Therefore, renunciation of desires is renunciation of all the sources of joy. And once all the sources of joy are renounced then naturally joy is also renounced, therefore, a person by renouncing desires he is losing happiness in life. And that means such a person will become a miserable person because he has lost all the sources of **आनन्द**. And a miserable person will act wildly. Such a person will become mad and go crazy. Therefore, the **पूर्वपक्षि** raises the question **सर्व-काम-परित्यागे -** when all the desires are renounced. **सति सप्तमी, परित्यागे सति. तुष्टि-कारण-अभावात्** – all the sources of joy are blocked. And if he dies instantaneously then there is no problem. So **काम** is gone along with the person. But here the problem is **शरीर-**

धारण-निमित्त-शेषे – so the cause for the continuation of the body continues, i.e., **प्रारब्ध**. **प्रारब्ध** he translates as **शरीर-धारण-निमित्त**. **निमित्त** means the cause, **शरीर-धारण** means the sustenance of the body, or survival. So the cause for survival **शेष**. Why does he call it **शेष**? Because some **प्रारब्ध** is already gone. Therefore, very careful, **प्रारब्ध शेष** is there. Therefore, this person is alive and all the sources of **आनन्द** are blocked, therefore, this person must be a miserable person. Not only that, he cannot pursue any activity either as every activity is for the fulfillment of one desire or the other. And this person **सर्वान् कामान् प्रजहाति**. Therefore, not only doesn't he have any source of joy, he doesn't have any direction for his activities because direction is determined by desire, desire **अभावे** direction **अभाव**. **आनन्द** is also not there, direction is also not there. Previously as a **गृहस्थ** he was working for his family, therefore, he had direction. Now there is no direction. Therefore, what? **उन्मत्त-प्रमत्तस्य इव** – like an **उन्मत्त पुरुष** or like a **प्रमत्त पुरुष**; **उन्मत्त** means permanently mad. **प्रमत्त** means temporarily mad. Temporarily madness is brought on by the effect of a drug or something. A drunk person doesn't know what he talks or does but his madness is called **प्रमत्त** because it continues as long as the effect continues. Whereas **उन्मत्त** is by birth he has got some congenital problem. But the common thing for both is directionless activity and directionless talk. Therefore, **उन्मत्त-प्रमत्तस्य इव प्रवृत्तिः प्राप्ता**. **प्रवृत्तिः** means activity. A meaningless, purposeless, directionless lifestyle **प्राप्ता** – alone will come. And who wants such a consequence? Therefore, isn't it better that we preserve our desires so that we

have something to do at the end of the class? Otherwise even when we get out of the hall we don't know where to go. **इति प्राप्ता** – when such a doubt comes **अत उच्यते** – कृष्ण gives the answer **आत्मनि एव आत्मना तुष्टः**, first you note that he is a sane and happy person. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

सर्व-काम-परित्यागे तुष्टि-कारण-अभावात् शरीर-धारण-निमित्त-
शेषे च सति उन्मत्त-प्रमत्तस्य इव प्रवृत्तिः प्राप्ता इति अत उच्यते –

In the fifty-fourth verse अर्जुन asked about स्थितप्रज्ञ लक्षणानि which will serve as साधनs for मुमुक्षुs also. And Lord कृष्ण is answering अर्जुन's question from the fifty-fifth verse up to the end of the chapter. And the first लक्षणम् that he gives is सर्व काम निवृत्तिः. A wise person enjoys पूर्णत्वम् because of his knowledge and therefore, he doesn't have a sense of अपूर्णत्वम् and therefore, there is no काम or desire to fulfill or to make himself पूर्णः. And therefore, सर्व काम निवृत्तिः is the first लक्षणम् of a स्थितप्रज्ञ. And शङ्कराचार्य commented upon that in his भाष्यम् and he is introducing the second line of that by raising a question or objection. A person is raising a question that every human activity is governed by desire and if a person becomes free from desire there will be two problems.

1) He doesn't have any source of happiness. Because fulfilling the desire is the cause of happiness. And when the desires are not there, sources of happiness will go away for him and therefore he will be an unhappy person. तुष्टि-कारण-अभावात् अतुष्टः स्यात्. Not only will he be unhappy but also the second problem will be

2) He will not have any directed activity. Every action of a human being is directed or governed by the type of desire. If you are coming to this particular school at six o'clock with a lot

of difficulty, it is governed by a desire to listen to the talk. And therefore, the direction of activity is determined by desire and when desires are absent there will be no direction to the activity and therefore, in सर्व काम निवृत्तिः there will be two problems, one is a miserable state of mind and the second is directionless activity. Therefore, a miserable person involved in directionless activity will be the definition of स्थितप्रज्ञ; will any person like to have that? And when such a serious doubt comes कृष्ण gives the answer in the second line which शङ्कराचार्य is commenting upon now.

**आत्मनि एव प्रत्यगात्मस्वरूपे एव आत्मना स्वेन एव बाह्य-
लाभ-निरपेक्षः तुष्टः परमार्थ-दर्शनामृत-रस-लाभेन अन्यस्माद्
अलं-प्रत्ययवान् स्थितप्रज्ञः स्थिता प्रतिष्ठिता आत्मानात्म-
विवेक-जा प्रज्ञा यस्य सः स्थितप्रज्ञः विद्वान् तदा उच्यते ।**

So here भगवान् answers the first question. When the ज्ञानि renounces his desires he doesn't have an external source of happiness alright, but even though he doesn't have an external source of happiness he is not going to be a miserable person because he has got an internal source of happiness in the form of the very आत्मा. And therefore, ज्ञानि is पूर्णः and संतुष्टः भवति not through अनात्मा but through आत्मा. That is said here. **आत्मनि एव** is equal to **प्रत्यगात्मस्वरूपे एव** – within his own real nature, in his own real Self, **आत्मना** is equal to **स्वेन एव** – by himself. So in himself and by himself he is happy. What do you mean by the word by himself? शङ्कराचार्य says **बाह्य-लाभ-निरपेक्षः**. So **आत्मना** is equal to **स्वेन एव** is equal to **बाह्य-लाभ-निरपेक्षः**. Without depending upon attaining anything external.

निरपेक्षः – without depending upon getting or attaining anything external **तुष्टः** – this ज्ञानि is happy. And if he doesn't get happiness from the external source then what is the source of happiness? That शङ्कराचार्य says **परमार्थ-दर्शन-अमृत-रस-लाभेन** – through ज्ञानम् he has got **अमृत-रस** – the juice of nectar. What type of **अमृत**? **परमार्थ-दर्शन** – the vision or the knowledge of **परमार्थ**. **परमार्थ** here means the real Self. **ज्ञानामृतम् इत्यर्थः**. **ज्ञानामृतेन तृप्तः**. And his happiness is so complete that he doesn't have place for taking extra happiness from outside. Suppose **ज्ञानामृतम्** is occupying only three fourths of his heart, then for filling up the remaining one fourth he should go for external source. So here he says this **ज्ञानामृतम्** has so filled him to the brim that he doesn't require anything from an external source. Therefore, **अन्यस्माद् अलं-प्रत्ययवान्** – he has got **अलं-प्रत्यय** – satiety or satiation with regard to **अन्यस्माद्** – all the **अनात्मा सुखम्** or sense pleasures. He has got the idea of enough of that. That means I don't require the external **आनन्दः**. **अलं-प्रत्यय** means enough **भावना**. And such a person who is full because of **आत्मानन्द**, **स्थितप्रज्ञः इति उच्यते** – such a person is called **स्थितप्रज्ञः**. He gives the explanation for that word. **स्थिता** is equal to **प्रतिष्ठिता** – well established, well internalized. Especially when there are temptations outside at that time his **पूर्णत्वम्** is evident. **प्रज्ञा** is equal to **आत्मानात्म-विवेक-जा**. **प्रज्ञा** literally means wisdom. What type of wisdom? That which is born out of enquiry. **विवेक** means enquiry. **जा** means born out of. What type of enquiry? **आत्मानात्म-विवेक** – the enquiry into the difference between **आत्मा** and **अनात्मा**. In short, **वेदान्त विचारः**. So that wisdom

born out of वेदान्त विचारः is well rooted or assimilated यस्य – for which person. बहुव्रीहि समास. So स्थितप्रज्ञः finally refers to a person in whom the knowledge has been assimilated. स्थिता प्रज्ञा यस्य सः स्थितप्रज्ञः. What is the final meaning? विद्वान् – a wise person. तदा उच्यते – then alone he deserves the title स्थितप्रज्ञः. Then alone means when alone? Two conditions. I must be totally satisfied with myself. No question of self-inadequacy. That self-satisfaction is condition number one. And the second condition is because of the self-satisfaction the mind doesn't want anything from outside. स्वामि दयानन्दजी uses the word a non-demanding mind. So a non-demanding mind because of self-satisfaction is a स्थितप्रज्ञ's mind. Continuing;

त्यक्त-पुत्र-वित्त-लोकैषणः [बृहदारण्यकोपनिषत्-४-४-२२-३]
 'सन्न्यासी' आत्माराम आत्म-क्रीडः 'स्थितप्रज्ञ' इति अर्थः ॥२-७७॥

शङ्कराचार्य will not be satisfied unless he thinks in सन्न्यास. To bring in सन्न्यास he must have प्रमाणम् also, therefore, he remembers the बृहदारण्यकोपनिषत् वाक्यम्. The word कामः in this श्लोक is indicated by the word एषणा त्रयम् in बृहदारण्यकोपनिषत्. All the desires are divided into three types पुत्रैषण वित्तैषण लोकैषण. पुत्रैषण refers to all the desires centered on the family. It need not be directly my desire but desire from the standpoint of children, grandchildren, in-laws, any desire for the sake of family members also will come under पुत्रैषण. And the second one is लोकैषण which is the desire centered on the infrastructure. The type of house, the type of

setup. Therefore, family centered desires, infrastructure centered desires. And the third one is वित्तैषण which is the maintenance centered desires or resource centered desires. Because family maintenance and infrastructure maintenance will require resources therefore, the third worry or desire is centered around procuring resources. So the one who has renounced all these desires, that is discussed in बृहदारण्यकोपनिषत्.

पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षाचर्यं चरन्ति । ॥ बृहदारण्यकोपनिषत् ३-७-१ ॥

So काम परित्याग in बृहदारण्यकोपनिषत् is associated with सन्न्यास. And by सन्न्यास what सन्न्यास do I mean? It need not be बाह्य सन्न्यास but आन्तर सन्न्यास. What is the definition of आन्तर सन्न्यास? CLASP rejection. Care of गुरुपूर्णिमा talk. [C] – represents the sense of ownership and controller-ship which is called अभिमान. The sense of ownership and controllership with regard to the body-mind-complex is called अहङ्कार. And the sense of ownership and controllership with regard to the family and possession is called ममकार. Therefore C] stands for अहम् मम अभिमान. And the moment C] comes, the next one automatically comes which is – A – anxiety. All our anxieties are connected with either अहम् or मम. We don't have any anxiety for the local auto-rickshaw driver. Therefore C] and A go together. And once C] and A comes – SP is a natural consequence. SP means special prayers or सकाम प्रार्थना. Different forms of prayers which are सकाम instead of निष्काम भक्ति or प्रार्थना. निष्काम प्रार्थना is all forms

of prayers meant for लोक क्षेम and spiritual growth. Any prayer meant for the wellbeing of the world or for spiritual growth is called निष्काम प्रार्थना and any prayer for anything other than these two, come under सकाम प्रार्थना. सकाम प्रार्थना will increase when C1 and A increase.]

Therefore, त्यक्त-पुत्र-वित्त-लोकैषणः. पुत्र means child which represents family, वित्त is wealth which represents resources, and लोक means world which represents the infrastructure. And all of them have been renounced, and as I said worries centered on them are renounced. तृतीया बहुव्रीहि समास. त्यक्ताः पुत्र वित्त लोक विषय एषणाः एन सह. And that person is called a सन्न्यासी. Whether he is a बाह्य सन्न्यासी or आन्तर सन्न्यासी it doesn't matter. He has got that सन्न्यास mind. And who is आत्मारामः. So this comes in बृहदारण्यकोपनिषत् third chapter fifth ब्राह्मणम् and later आत्मन्येवात्मना तुष्टः is based on मुण्डकोपनिषत्

आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥
मुण्डकोपनिषत् ३-१-४ ॥

One is reminded of that मुण्डकोपनिषत् मन्त्र here. Therefore, शङ्कराचार्य says आत्माराम आत्मक्रीडः. आरामः means a source of joy, recreation ground. आत्मारामः means आत्मा alone is the recreation ground for this person. बहुव्रीहि. आत्मा एव आरामः यस्य सः आत्मारामः. And therefore, आत्मक्रीडः – the one who revels in himself, such a person is स्थितप्रज्ञ. Thus the first question has been answered. What is the question? Will he not be miserable if he doesn't have external sources of joy? The answer is he won't be miserable. For the second question the

answer is not directly given here. We have to give the answer. What is the second question? Generally we won't think of that. We are supposed to think. If desires are not there what will give direction to his activities? For that we say ज्ञानि's activities are governed by two factors one is प्रारब्ध and another is लोक सङ्ग्रह.

सदृशम् चेष्टते स्वस्याः प्रकृतेः ज्ञानवान् अपि ।

प्रकृतिम् यान्ति भूतानि निग्रहः किम् करिष्यति ॥ गीता ३-३३ ॥

One is his own प्रारब्ध will govern and the second factor is लोक सङ्ग्रह, conditioned by these two things either he will actively bless the universe or he will passively bless the universe. Therefore, active blessing or passive blessing is the type of ज्ञानि's activity. With this the commentary on fifty-five is over. The अन्वय is, हे पार्थ! आत्मनि एव आत्मना तुष्टः (सन्) यदा सर्वान् मनोगतान् कामान् प्रजहाति तदा स्थितप्रज्ञः उच्यते । Continuing;

किं च —

Verse 02-56

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ गीता २-५६ ॥

First I will give you the gist of the verse. In this verse कृष्ण continues with स्थितप्रज्ञ लक्षणानि, five more descriptions are included in this श्लोक. They are freedom from mental disturbances in different forms. Mental disturbances are there for a संसारि in different forms and five forms of disturbances are enumerated, all of them are absent for a ज्ञानि.

The first one उद्वेग अभावः. उद्वेग means grief. स्पृहा अभावः. स्पृहा means dependence, काम. The third one is राग अभावः. Freedom from attachment. भय अभावः. Freedom from anxiety or fear. क्रोध अभावः. Freedom from anger. उद्वेग काम राग भय क्रोध अभावः ज्ञानम्. This is the essence. We will go to the भाष्यम्.

दुःखेषु आध्यात्मिकादिषु प्राप्तेषु न उद्विग्नं न प्रक्षुभितं दुःख-प्राप्तौ मनो यस्य सः अयम् अनुद्विग्न-मनाः ।

So he is explaining the first word **दुःखेषु**. दुःखम् here means दुःख कारणम्. दुःखम् literally means pain, but in this context the word pain means different sources of pain. Those pains are broadly classified into three **आध्यात्मिकादिषु** – like **आध्यात्मिक** दुःखम्, **आधिभौतिक** दुःखम् and **आधिदैविक** दुःखम्. **आध्यात्मिक** means pain coming from oneself. **आधिभौतिक** means pain coming from other जीवs or living beings. Here **भौतिक** refers to भूत generated and the word भूत refers to other जीवराशिs and not पञ्चभूतs. So pain coming from other living beings is **आधिभौतिकम्**. **आधिदैविकम्** is the pain coming from inert nature. It is called **आधिदैविकम्** because nature is governed by देवताs, therefore, all natural problems are called **आधिदैविक** दुःखम्. So from myself, from other living beings and the other things in the creation. So when the pain **आध्यात्मिकादिषु प्राप्तेषु** – come to disturb a ज्ञानि because of प्रारब्ध, **न उद्विग्नम्** – the ज्ञानि's mind is not disturbed is equal to **न प्रक्षुभितम्**. **उद्विग्नम्** means **प्रक्षुभितम्**. **प्रक्षुभितम्** means mental disturbances, pain. **दुःख-प्राप्तौ मनः** – so when the pain comes out of that. Here **प्राप्तेषु** is there and **प्राप्तौ** is there,

repeated. We may wonder why शङ्कराचार्य says दुःखेषु प्राप्तेषु and दुःख-प्राप्तौ. There is a subtle difference. When we say दुःखेषु प्राप्तेषु, there it refers to the sources of pain. When sources of pain come and because of them when disturbances arise in the mind then the ज्ञानि does not allow those disturbances to take place, यस्य मनः न प्रक्षुभितम्. In short, when there is a scope for disturbance he does not allow the mind to be disturbed. यस्य सः अयम् अनुद्विग्न-मनाः. Again बहुव्रीहि समास. न उद्विग्नम् मनः यस्य सः अनुद्विग्नमनाः. And अनुद्विग्नमनाः is singular number. It is सकारान्तः पुल्लिङ्गः अनुद्विग्नमस् शब्दः प्रथमा एकवचनम्. अनुद्विग्नमनाः, अनुद्विग्नमनसौ, अनुद्विग्नमनसः इति रूपाणि.

तथा सुखेषु प्राप्तेषु विगता स्पृहा तृष्णा यस्य न अग्निः इव इन्दनाद्याधाने सुखानि अनु विवर्धते, स विगत-स्पृहः ।

तथा – similarly, सुखेषु प्राप्तेषु – when सुख कारणम्s come his way. Here also सुखम् does not mean pleasure. We have to take लक्ष्यार्थम्. सुख कारणानि. Just as दुःखम् लक्षणया means दुःख कारणम् similarly here also सुखम् refers to सुख कारणानि. जहत्लक्षणया सुख कारणानि उत्त्यन्ते. And here plural refers to again three types. सुखम् coming from his own body or from family members or external objects. When the three-fold pleasures come along his way he is not tempted or carried away by that. So विगता स्पृहा तृष्णा – he doesn't have a craving or कामः to indulge in that. So विगत-स्पृहः is in the मूलम्, he gives the explanation. विगत refers to विगता स्पृहा is equal to तृष्णा. तृष्णा means craving to enjoy more and more. यस्य – for whom, that person who is free from craving is

विगत-स्पृहः. He gives an example. His mind is not like the fire. An unlike example. When you offer oblations to the fire, the fire becomes bigger and bigger and it craves for more. Fire cannot be quenched by offering oblations. Similarly, desire is a fire which will only increase by offering oblations, ज्ञानि's desire is not like that. Even if he enjoys when he comes across it, it doesn't increase. You have to remember the portion in the पञ्चदशी wherein विद्यारण्य gives a beautiful example. He says even with अल्प ब्रामेण तुष्यति, even a little bit gives him infinite आनन्द. Therefore, अग्निः इन्दनादि आधाने इव – just as fire increases when fuel is poured into it, a ज्ञानि's desire never grows in this manner. सुखानि अनु – in keeping with sense pleasures न विवर्धते – desire doesn't increase सः विगत-स्पृहः. इन्दन means fuel or any oblation, आधान means offering. When the fuel is offered अग्नि increases, unlike that a ज्ञानि's desire doesn't increase even if some enjoyment comes because of प्रारब्ध. Continuing;

वीत-राग-भय-क्रोधो रागः च भयं च क्रोधः च वीता विगता यस्मात् स वीत-राग-भय-क्रोधः

So शङ्कराचार्य doesn't want to elaborate on these words because we very well know what is रागः भयं and क्रोधः. Therefore the explanation is very simple. Whatever the common person is regularly experiencing, one who doesn't possess those things is a स्थितप्रज्ञ. And since these words are well experienced by us he has nothing to explain. Therefore, he explains the grammar part. He splits the compound रागः च भयं च क्रोधः च. द्वन्द्व समास, रागभयक्रोधः. Then बहुव्रीहि, वीताः

रागभयक्रोधः यस्मात् सः – the one who is free from the regular well-known disturbances of the mind. To differentiate राग and स्पृहा, स्पृहा should be translated as कामः desire and रागः should be translated as attachment. What is the difference between desire and attachment? Desire is towards an object which I don't possess and attachment is towards an object which I possess. Both are not there for a ज्ञानि.

स्थित-धीः स्थितप्रज्ञो मुनिः सन्न्यासी तदा उच्यते ॥२-५६॥

स्थित-धीः is in the मूलम्, is equal to **स्थितप्रज्ञः**. The word **धीः** has different meanings in different contexts. The direct and well known meaning is intellect. Whereas in this context the word **धीः** does not mean intellect, here it means ज्ञानम्. Therefore, **स्थित-धीः** means स्थिता **धीः** ज्ञानम् प्रज्ञा यस्य सः **स्थितप्रज्ञः**. All बहुव्रीहि compounds – अनुद्विग्नमनाः, विगतस्पृहः, वीतरागभयक्रोधः and स्थितधीः. The next word is **मुनिः**. मुनिः does not mean literally सन्न्यासि. मुनिः means the one who practices meditation. मनुते इति मुनिः. And शङ्कराचार्य translates it as **सन्न्यासी**. One subcommentator asks, मुनिः means a meditator, how can शङ्कराचार्य translate it as a **सन्न्यासी**. The subcommentator defends शङ्कराचार्य by saying that only सन्न्यासिs will have time for meditation. So गृहस्थs will have little time for meditation and even if there is a gap between there will be meditation but it will be on the two jobs – which either has gone by or is going to come up. Therefore, **मुनिः** is equal to **सन्न्यासी**. **तदा उच्यते** – when all these five conditions of the mind a person attains then he has got ज्ञानम्. As it is said, the proof of the pudding is in the eating.

Like that the proof of attending *Vedanta* class should be possessing these five conditions, otherwise it is only in the book not in the mind. The अन्वय is, दुःखेषु (सत्सु) अनुद्विग्न-मनाः सुखेषु (सत्सु) विगत-स्पृहः वीत-राग-भय-क्रोधः मुनिः स्थितधीः उच्यते । Here the words सुखेषु and दुःखेषु are सति सप्तमी therefore सत्सु we can supply in brackets. Continuing;

किं च —

Verse 02-57

यः सर्वत्रानभिस्नेहस्ततत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ गीता २-५७ ॥

So the gist of the verse., this is almost the same as the previous verse ज्ञानि's mind enjoys समत्वम् whether favorable conditions come or unfavorable conditions come or whether favorable conditions go away or unfavorable conditions go away समत्वम् is the gist of this verse. We will read the भाष्यम्.

यः मुनिः सर्वत्र देह-जीवितादिषु अपि अनभिस्नेहः अभिस्नेह-वर्जितः तत् तत् प्राप्य शुभ-अशुभं तत् तत् शुभम् अशुभं वा लब्ध्वा न-अभिनन्दति न द्वेष्टि शुभं प्राप्य न तुष्यति न हृष्यति अशुभं च प्राप्य न द्वेष्टि इति अर्थः ।

शङ्कराचार्य introduces each of these verses with only one introduction किं च. In the previous श्लोक as well as this one. किं च means more over which means continuing with the same topic of स्थितप्रज्ञ description. यः मुनिः. यः is in the मूलम्. शङ्कराचार्य translates it as that मुनिः. मुनिः means he will translate it as सन्न्यासि. We shall take as आन्तर सन्न्यासि. सर्वत्र अनभिस्नेहः. अभिस्नेहः means attachment or अभिमान.

Remember my गुरुपूर्णमा talk, there is no अभिमान in anything in the creation including the family members, including the body. Therefore, सर्वत्र he translates it as देह-जीवितादिषु अपि – even his body he doesn't have अभिमान. And therefore, जीवितादिषु अपि – with regard to his duration of life also – whether he should live long or short – he doesn't want to talk about that also. अनभिरुनेहः is in the मूलम्, means अभिरुनेह-वर्जितः – without अभिमानम्. How do we know whether अभिमानम् is there or not? I have already given यत्र यत्र अभिमानः तत्र तत्र चिन्ता. Worry is the indication of अभिमान. The second indication of अभिमान is विशेष प्रार्थना, every requisition and every special prayer represents अभिमान. A ज्ञानि renounces hundred percent all the worries and also no more requisitions and special prayers. That is called अभिरुनेह-वर्जितः. Today itself we have to come to this place for our class because there my planetary position in my horoscope is changing and hence I should perform remedial होमs for those problems. So these things will increase which is the indication of संसार. Every विशेष प्रार्थना nourishes संसार. Therefore, अभिरुनेह-वर्जितः means विशेष प्रार्थना वर्जितः. Then तत् तत् शुभ-अशुभं प्राप्य. तत् तत् means various शुभम् अशुभं वा – pleasant and unpleasant. शुभम् means favorable planetary position, अशुभम् means unfavorable planetary position. Therefore, the planets will have to move and therefore, शुभम् and अशुभम् will come and go. That is the nature of अनात्मा. समाहार द्वन्द्व समास. शुभम् च अशुभम् च तयोः समाहारः शुभाशुभम् प्राप्य is equal to लब्ध्वा – as even they come शुभं प्राप्य न-अभिनन्दति – he is not elated. न-अभिनन्दति is equal

to न तुष्यति is equal to न हृष्यति. And अशुभं प्राप्य न द्वेष्टि – when unpleasant things happen he is not angry with भगवान्, he accepts that also equally. That person is a ज्ञानि. And according to वेदान्त even as a कर्मयोगि साधक we should start practicing, because only then within fifty years we can totally renounce all of them. And if we are going to postpone this then when will we be able to attain मोक्ष? Therefore, start as a कर्मयोगि itself.

तस्य एवं हर्ष-विषाद-वर्जितस्य विवेक-जा प्रज्ञा प्रतिष्ठिता भवति ॥२-५७॥

तस्य – for that strong person. How does he get the strength? Though he has dropped the विशेष प्रार्थना, निष्काम प्रार्थना is there in कर्मयोग and that निष्काम प्रार्थना will give strength for a कर्मयोगि. And for a ज्ञानि ज्ञानम् gives strength. Thus भक्ति and ज्ञानम् give the strength to welcome any pleasant and unpleasant situations to come and go away. Therefore, **तस्य धीरस्य** for that strong willed person who is **हर्ष-विषाद-वर्जितस्य** – who is free from both elation and depression. **विवेक-जा प्रज्ञा प्रतिष्ठिता भवति** – the wisdom born out of Vedantic enquiry becomes well established. The अन्वय is, यः सर्वत्र अनभिस्नेहः (सन्) तत् तत् शुभ-अशुभम् प्राप्य न अभिनन्दति न द्वेष्टि (च) तस्य प्रज्ञा प्रतिष्ठिता (भवति) ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 02-57 Continuing:

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ गीता २-५७ ॥

We have completed the fifty-seventh verse of the second chapter. And in these three verses fifty-five to fifty-seven Lord कृष्ण has talked about स्थितप्रज्ञ लक्षणानि. And of these लक्षणम्s or characteristics only one is positive and the rest are negative definition in the form of absence of thing. The positive definition is आत्मन्येवात्मना तुष्टः being happy with oneself. Thereafter everything else is freedom from something, especially at the emotional level. In the fifty-fifth verse काम निवृत्तिः was presented, freedom from wants in life. स्वामि दयानन्दजी says a non-demanding mind is a characteristic of a wise man. Then in the fifty-sixth verse five items were mentioned उद्वेग निवृत्तिः, स्पृहा निवृत्तिः, राग निवृत्तिः, भय निवृत्तिः and क्रोध निवृत्तिः. उद्वेग means grief. स्पृहा means dependence, अपेक्षा. राग means attachment. भयम् means anxiety or fear. क्रोध means anger. So freedom from grief, dependence, attachment, fear and anger. So total six including the previous one काम निवृत्तिः. And in the fifty-seventh verse three things are mentioned अभिस्नेहः निवृत्तिः, अभिनन्दन निवृत्तिः and द्वेष निवृत्तिः. अभिस्नेहः can be taken as राग itself. So राग-द्वेष निवृत्तिः. Of course, राग has been mentioned in the previous श्लोक. That is repeated here. And अभिनन्दन means हर्षः or elation. Excitement because of favorable condition. So

हर्ष द्वेष रहितः. Up to this we saw in the last class. Now we will enter verse fifty-eight.

किं च —

Verse 02-58

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ गीता २-५८ ॥

किं च means moreover, continuing with the same topic. And here कृष्ण is changing the course of discussion slightly. In the previous three verses कृष्ण has talked about स्थितप्रज्ञ लक्षणानि, the spontaneous and natural traits of a ज्ञानि. But hereafter from fifty-eighth verse कृष्ण is talking about स्थितप्रज्ञ साधनानि. What are the disciplines to be followed by those people who want to become स्थितप्रज्ञ. And of course, who have gone through श्रवणम् and मननम्. Here कृष्ण is addressing the group of students who are in निदिध्यासनम् process. They have gone through the शास्त्रम् and they have received the teaching but the teaching has not been totally assimilated and the transformation is not complete. That on several occasions they behave like a संसारि. So this in-between group who has the knowledge but not complete transformation is in निदिध्यासन साधनम्. What are the things that they have to observe? कृष्ण is going to talk about three important साधनानि.

1) दमः or इन्द्रिय निग्रहः. Sense control has to be maintained which one has to acquire even before श्रवणम् as a part of साधन चतुष्टय सम्पत्ति. And even after Vedantic study

that has to be very very alertly maintained. That is the topic from fifty-eighth श्लोक up to sixty-one.

2) Thereafter कृष्ण talks about शमः or मनो निग्रहः which is also extremely important; thought direction. *Monitoring the thought pattern, monitoring the internal dialogue. Always there is a dialogue going on within us. For many people even while hearing the class the dialogue is running within. We have to watch this inner dialogue and study the thought pattern and it should be made वेदान्त friendly thought pattern* which is called शमः, that will be talked from verse sixty-two.

3) The third discipline is निदिध्यासनम् being in touch with शास्त्रम्. *Under any circumstances Shastric touch should not be given up – either in the form of repeated श्रवणम् or in the form of मननम् or in the form of teaching other people.*

तत्त्वन्तनं तत्कथनं अन्योन्यं तत्प्रबोधनम् ॥ योगविशिष्ट ३-२२-२४ ॥

Being in touch with शास्त्रम् is extremely important. These three are स्थितप्रज्ञ साधनानि. Here in the fifty-eighth verse कृष्ण is talking about that by giving an example. The example of a कूर्मः which means a tortoise. The कूर्म just keeps moving but whenever it finds a threat outside it withdraws all the sense organs, all the legs and head, and goes into the shell which is the only protection. Similarly a ज्ञानि when he is on the move, in interaction with the world wherever temptations are there which can provoke रागद्वेषकामक्रोध all those provoking situations he should learn to withdraw. This sensory withdrawal from provoking situations is दमः, which we have to learn from

कूर्मः. The **कूर्मः** does that out of fear and the **ज्ञानि** (not **स्थितप्रज्ञ** but a **साधक**) also must do it out of fear. What is the fear? That the temptation will carry the mind away from **आत्मा** and I will get stuck with **अनात्मा** and **संसार** will again take over. We are not talking about **स्थितप्रज्ञ** as he has no fear of falling because he is a **ज्ञाननिष्ठः**, but now from the fifty-eighth verse we are talking about the **प्रज्ञः** and not **स्थितप्रज्ञः**. He is a **ज्ञानि** but not **ज्ञाननिष्ठः** therefore, the chance of fall still continues. This is the essence of the verse. We will read the **भाष्यम्**.

यदा संहरते सम्यग् उपसंहरते च अयं ज्ञान-निष्ठायां प्रवृत्तो यतिः, कूर्मः अङ्गानि इव सर्वशः यथा कूर्मो भयात् स्वानि अङ्गानि उपसंहरति सर्वतः, एवं ज्ञान-निष्ठः इन्द्रियाणि इन्द्रियार्थेभ्यः सर्व-विषयेभ्य उपसंहरते । तस्य प्रज्ञा प्रतिष्ठिता इति उक्तार्थं वाक्यम् ॥ २-५८॥

यदा is in the **मूलम्**, which means this **निदिध्यासक** practices this discipline. When or if also we can translate. If the **निदिध्यासक** practices this discipline, i.e., **संहरते** – is equal to **सम्यक् उपसंहरते**. **सम्यक्** means alertly, totally, deliberately withdraws the sense organs. **उपसंहर** means withdrawal. Either the sense organs alone are withdrawn or physically itself he leaves the place where the sense organs may hook him. That is **उपसंहर**. Then the next word is **अयम्** in the **मूलम्** is equal to **ज्ञान-निष्ठायां प्रवृत्तः**. See how carefully he uses the word. He doesn't say **ज्ञाननिष्ठः** but **ज्ञान-निष्ठायां प्रवृत्तः**. That means he has not yet become that much **निष्ठः** he is on the way. On the way means the chances of fall are there. In **शास्त्र** such a person

is called आरूढपतितः. A fallen person is called आरूढपतितः. आरूढ means after climbing the *Vedantic* steps he has fallen from grace. So since that chance is very much there he avoids complacency. So ज्ञान-निष्ठायां प्रवृत्तः – the one who is on the way to ज्ञाननिष्ठ, यतिः – सन्न्यासि. We have got a nice definition now: the one who does CLASP rejection. PORT reduction and CLASP rejection is यतिः, a committed seeker. कूर्मः अङ्गानि इव – just as a कूर्म does. What does it do? अङ्गानि इव. अङ्गानि means there also five are there – four legs and a head, five limbs are there. Sense organs are also five in number. So all the limbs सर्वशः – from all the direction (उपसंहरति that you have to supply. Like a tortoise suppose a wise person withdraws. That is explained by शङ्कराचार्य) यथा कूर्मः भयात् स्वानि अङ्गानि उपसंहरति – just as a कूर्मः withdraws all its limbs सर्वतः – from all the directions out of भयम् or fear. In the case of कूर्मः the fear is of physical threat, but for a साधक the fear is threat to intellect or knowledge. His knowledge is threatened by sense objects. एवम् – in the same manner ज्ञान-निष्ठः. Here it should be translated as ज्ञान-निष्ठायां प्रवृत्तः – the one who is a साधक इन्द्रियाणि इन्द्रियार्थेभ्यः – the sense organs from the corresponding sense objects शब्द, स्पर्श, रूप, रस, गन्ध. इन्द्रियार्थेभ्यः is equal to सर्व-विषयेभ्यः – from all the sense objects. We do not say that one should remain at home in meditation all the time. We have to move in the world, we should have transactions in the world, that can be continued but whenever there is a chance of getting hooked to something at that time only the red light should burn. There is a chance of getting addicted to an object, addicted to a

situation or addicted to a person. Person, object and situation addiction threat looms large and needs to be nipped in the bud itself. **सर्व-विषयेभ्यः उपसंहरते**. And suppose a person practices that (तदा then) if दम is followed **तस्य प्रज्ञा प्रतिष्ठिता** (भवति) – his knowledge will get well rooted. Of course, parallelly शास्त्र pursuit is continuing that he will mention later, that is understood. Mere इन्द्रिय निग्रह will not give ज्ञाननिष्ठ, parallelly श्रवणम् or मननम् or निदिध्यासनम् or all the three must go on up to death. श्रवणमनननिदिध्यासनम् is a continuous process. Now शङ्कराचार्य says **उक्तार्थं वाक्यम्** – the word **तस्य प्रज्ञा प्रतिष्ठिता** has already occurred in verse fifty-seven. Hence I don't want to comment again you can look at the commentary in the previous श्लोक. The अन्वय is, कूर्मः सर्वशः अङ्गानि इव यदा च अयम् इन्द्रियार्थेभ्यः इन्द्रियाणि संहरते, (तदा) तस्य प्रज्ञा प्रतिष्ठिता (भवति) । So here the words अङ्गानि and इन्द्रियाणि are द्वितीया विभक्ति बहुवचनम्, संहरते इत्यस्य कर्म. In the case of अङ्गानि कूर्मः is the subject. In the case of इन्द्रियाणि अयम् is the subject. अयम् is the प्रज्ञः. Continuing; Introduction to fifty-nine;

तत्र विषयान् अनाहरत आतुरस्य अपि इन्द्रियाणि निवर्तन्ते कूर्म अङ्गानि इव संहियन्ते, न तु तद्-विषयो रागः । स कथं संहियते? इति उच्यते —

So here शङ्कराचार्य says introducing the verse that even when दम is practiced, sensory withdrawal is practiced the sense organs are away from the object but the mind will continue to have that craving for the object. Only the organs are away but the mind will have the tendency to think of that. The mental

withdrawal is not that easy. And this is a natural problem, the sense organs will withdraw but the mind will have the attachment and कृष्ण says this attachment will also go away only when ज्ञाननिष्ठ takes place. Therefore there is an intermediary stage when a person has external वैराग्यम् without internal वैराग्यम्. That internal वैराग्यम् will come only when आत्मन्येवात्मना तुष्टिः comes. Then mind also will not crave for those things. Because when I have got अमृतम् why should I go for local water. So from the standpoint of आत्मानन्द विषय सुखम् will become insignificant. Until then there is a vacuum in the mind because the world has been renounced and आत्मानन्द has not been attained. विषयानन्द has been dropped but आत्मानन्द has not yet attained. That is an intermediary vacuum and that vacuum has to be filled up soon by आत्मानन्द. If the vacuum is not filled up then either mental derangement will happen or a person will again go back to विषय सुखम्. This is a natural thing. That is why we say be in touch with शास्त्र and गुरु. Therefore, he says तत्र – this being so in this condition, this in-between condition, विषयान् अनाहरतः आतुरस्य अपि इन्द्रियाणि निवर्तन्ते – sense organs come away from the sense objects even when a person is sick. आतुरः means a sick person. There is fever, the tongue does not have the taste to eat then also a person has got दम, sickness caused दम! Just as in sickness there is only a superficial withdrawal, similarly in this case also the withdrawal is only superficial. Therefore, he says आतुरस्य अपि – even for a sick person विषयान् अनाहरतः – the one who does not consume sense object or perceive sense object. अनाहरतः means the one who does not consume

primarily through the tongue and secondarily through all the other sense organs. आह present active participle of आहरति. आहरन् आहरन्तौ आहरन्तः, षष्ठी विभक्ति आहरतः आहरतोः आहरताम्. Adjective to आतुरस्य पुरुषस्य. The नञ् समास of आहरतः is अनाहरतः. आहरतः means consuming person. अनाहरतः means non-consuming person, sick person. विषयान् – the sense objects. इन्द्रियाणि निवर्तन्ते – there is दमः, sense withdrawal. But that kind of withdrawal is only temporary and superficial. This is the example. कृष्ण wants to say just as there is a temporary withdrawal for a sick person, for a seeker also there is a temporary withdrawal because at the mental level the craving is continuing. In the liquor parlance they use the word dry drunk. Dry drunk means he has given up but there is a period when he doesn't touch the drink but he is vulnerable. Anytime, anywhere he sees or meets a person he feels the urge to have it and drinks. His दम is only that dry drunk duration. Similarly a seeker also has got an intermediary condition which is subject to vulnerability, susceptibility to fall again. For such a person इन्द्रियाणि निवर्तन्ते – the sense organs superficially withdraw like कूर्म अङ्गानि इव संहियन्ते – the limbs of a कूर्म संहियन्ते. How do you know it is superficial? Because mentally the desire is still there. How is it indicated? When it is absent I won't consume. Like giving up sweets. If sweets are not in front of my eyes I won't eat them. But if anybody keeps them in front of me, I feel like eating the sweets. So this means the mind has still got desire. Mind should be able to say no even when the sense objects are right in front and I am alone in the room, nobody is watching me I can happily violate all the laws but I

should have that restraint. Not that I am acting great in front of others, but even when I am alone in the room I must be able to withdraw. That is called mental withdrawal. But this person has not attained that state. Therefore, he says तद्-विषयः रागः न निवर्तते – the inner temptation or attachment to sense pleasures has not yet totally gone; न तु तद्-विषयः रागः. रागः means mental desire or craving. तद्-विषयः means with regard to those sensory pleasures. बहुव्रीहि. तत् means विषयः. So तद्-विषयः means विषयः-विषयः रागः. Very beautiful compound. विषयः-विषयः means an attachment for which the विषयः is the विषयः. विषयः means the object. An attachment for which the object is the object. That attachment has not yet gone. Now the question is स कथं संहियते? – how will that internal attachment also go away so that I have the control even when I am alone surrounded by tempting sense objects. इति उच्यते – for that question the following answer is given.

Verse 02-59

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ गीता २-५९ ॥

So कृष्ण gives the answer. So the first line is describing the intermediary condition where there is external withdrawal. When the sense objects are not there I am fine, or in front of other people I am great, but when the very same sensory pleasures are there and I am alone then the mind wants to indulge and that condition will continue for some time. And when will it go? He says रसवर्जम् निवर्तते. रस means that internal craving. वर्जम् means except that internal craving the

external withdrawal will take place in the initial stages. That रसः अपि – the inner craving also will go away परम् दृष्ट्वा – after पर दर्शनम्. परम् means आत्मा. दर्शनम् means ज्ञानम्. पर दर्शनम् means आत्मज्ञानम्. आत्मा अपरोक्ष निष्ठा. This is the gist of the verse. We will go to the भाष्यम्.

यद्यपि विषयाः विषयोपलक्षितानि विषय-शब्द-वाच्यानि इन्द्रियाणि अथवा विषया एव निराहारस्य अनाहियमाण-विषयस्य कष्टे तपसि स्थितस्य मूर्खस्यापि विनिवर्तन्ते देहिनो देहवतः, रस-वर्जं रसो रगो विषयेषु यः तं वर्जयित्वा ।

So the first line is the description of the intermediary stage where the sense organs are withdrawn but not the mind. So he says यद्यपि – even though, विषयाः is in the मूलम्, is equal to विषय-उपलक्षितानि इन्द्रियाणि. शङ्कराचार्य gives two meanings for the word विषय. The first meaning is sense organ. How do you know that? विषय-उपलक्षितानि – it is revealed through लक्षणा वृत्ति, through implication. So that means what? The primary meaning of the word विषय is the sense object. And the implied meaning of the word विषय is the sense organ. Objects indicate organs by जहति लक्षणा. Therefore, he says विषय-उपलक्षितानि indicated by the विषय. And what is that? विषय-शब्द-वाच्यानि – which are referred to here in this श्लोक by the word विषयः. So विषय-शब्द-वाच्यानि revealed by the word विषयः and implied by the word विषयः is इन्द्रियाणि, sense organs. This is meaning number one. The second meaning is अथवा – otherwise, you can take the second meaning. What is that? The primary meaning itself. विषयाः एव – the sense objects. Therefore, finally विषयाः means sense organs or sense

objects. Both of them have been separated by this person during the intermediary stage. **निराहारस्य** is in the **मूलम्**, is equal to **अनाहियमाण-विषयस्य** – a person who has forcibly rejected sense pleasures, by taking a vow he has forcibly given up the sense pleasures, it is not naturally given up by detachment but forcibly given up because of the vow. Therefore, **शङ्कराचार्य** says **कष्टे तपसि स्थितस्य** – the one who is practicing severe **तपस्** or sensory discipline. **कष्टे तपसि** means severe discipline. Like many people take to different vows or requisitions and give up several things during that period but in their mind they are counting down – twenty days to go, fifteen days to go, ten days to go, etc. And as even they fulfill their requisitions they start violating their vows. Therefore, **कष्टे तपसि** – they have taken by biting the teeth. So **कष्टे तपसि स्थितस्य** therefore only **अनाहियमाण-विषयस्य**. **बहुव्रीहिः**. **अनाहियमाणाः** means unconsumed **विषयाः** – sense objects by that person, by whom the sense objects are not indulged or experienced. **अनाहियमाणाः विषयाः येन सः तृतीया बहुव्रीहिः**. That is why **शङ्कराचार्य** uses the word **मूर्खस्य**. **मूर्खः** means it is only external rejection, mind has not yet rejected them, whenever there is an opportunity he is waiting to violate. Therefore, **मूर्खस्य अपि विनिवर्तन्ते** – sense organs and sense objects are separated, kept away. It is in tension. That is why during that time they get very angry also. So when they have undertaken some type of vow, since it is forcibly done, anger is at the tip of the nose. So not only we have to renounce that but also especially during **व्रतम्** or religious votive rites anger has to be given up. Because anger comes very easily during **तपस्**.

Therefore, many ऋषिs also give instantaneous शापम्. Normally itself anger is a problem and during तपस् it is an even bigger problem. Therefore, he says मूर्खस्य अपि विनिवर्तन्ते देहिनः. Here देहि means a person, that साधकस्य, जीवात्मनः. देहिनः is in the मूलम्, is equal to देहवतः. And रस-वर्जम् except the internal craving everything else has gone. वर्जम् means except. रसः means the internal taste, internal love. Therefore, शङ्कराचार्य comments रसः is equal to विषयेषु रागः – attachment to sense objects. वर्जम् means वर्जयित्वा means except. Except the taste. So it is a compound word. First we have to make it a बहुव्रीहि in neuter gender. रसस्य वर्जः वर्जनम् यस्मिन् तत् रसवर्जम्. Thereafter it should be converted into an adverbial word by using तद् यथा भवति तथा. तद् यथा भवति तथा is a संस्कृत method to convert an adjective into an adverb. The final translation is except the internal craving everything else has gone. Therefore only कृष्ण said in the third chapter

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ॥ गीता ३-६ ॥

All kinds of fantasies happen. What all cannot be done physically because I have physically renounced, I go through all of them in my fantasy world. What is that?

कर्म-इन्द्रियाणि संयम्य यः आस्ते मनसा स्मरन् ।

इन्द्रियार्थान् विमूढात्मा मिथ्याचारः सः उच्यते ॥ गीता ३-६ ॥

That person becomes a hypocrite, outwardly sane but inwardly an indulgent person. कृष्ण says it is dangerous. Therefore, one has to be alert. Continuing;

रस-शब्दो रागे प्रसिद्धः — ‘स्व-रसेन प्रवृत्तः’ ‘रसिकः’ ‘रस-ज्ञः’
इत्यादि-दर्शनात् ।

शङ्कराचार्य is worried about the संस्कृत students as they will observe every word and study the commentary given to it. Those who do not know संस्कृत have no problem. So the संस्कृत students will worry about whether there is a connection between the text and the commentary. Other people are not bothered. So many are not worried about the connection between the text and the commentary but remember all traditional commentators have two jobs: one is giving the commentary and the second is proving that there is a connection between the text and their commentary. His problem is in the मूलम् the word रसः is occurring. And शङ्कराचार्य has translated it as राग. Now शङ्कराचार्य is worried whether such a meaning is there or not a person may doubt. A संस्कृत student may wonder whether such a meaning is there for रसः. Can रसः be translated as राग? Is it allowed or not? Therefore, he says रस-शब्दः रागे प्रसिद्धः – the word रस has several meanings. One meaning is the juice of anything. In तैत्तिरीय आनन्द is called रसः.

रसो वै सः । रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति ॥ तैत्तिरीयोपनिषत्
२-७ ॥

There रसः has the meaning of आनन्द. शङ्कराचार्य says there is another meaning other than juice and आनन्द and that is liking, a taste for something. That taste is also called रसः. What does it mean by the expression ‘he has a taste for music’? There the taste does not mean the tongue taste but it is a liking, a love,

attachment, inclination for something. In the same way रस-शब्दः is used in the sense of रागे इति अर्थे प्रसिद्धः. He substantiates his statement by quoting certain examples. 'स्व-रसेन प्रवृत्तः'. This is an expression used among संस्कृत speaking people. This person is doing that job by स्वरसेन. Here स्वरसेन is not because of somebody else's persuasion but he is doing it on his own liking. In this context रसः means liking, राग. And another expression 'रसिकः'. Carnatic music रसिकs. Those who have got a taste or liking for Carnatic music. Thus रसिकs those who have a taste or liking for something. Then 'रस-ज्ञः' – the one who has got the knowledge of रसः. Here also it is liking. The one who understands the taste of others. A musician has to be रसज्ञः. इत्यादि-दर्शनात् – all these are to prove that the word रसः has the meaning of राग.

सोऽपि रसो रञ्जन-रूपः सूक्ष्मः अस्य यतेः परं परमार्थ-तत्त्वं ब्रह्म दृष्ट्वा उपलभ्य 'अहम् एव तद्' इति वर्तमानस्य निवर्तते । निर्बीजं विषय-विज्ञानं सम्पद्यते इति अर्थः ।

Now शङ्कराचार्य has commented up to रसवर्जम्. The word रसवर्जम् should be connected to the first line, up to that is the intermediary stage of a spiritual seeker. Now he comes to the next part of the श्लोक सः अपि अस्य – even that internal craving, the possibility of a spiritual fall will go away after converting ज्ञानम् into ज्ञाननिष्ठा. That is the idea, we will see that in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

सोऽपि रसो रञ्जन-रूपः सूक्ष्मः अस्य यतेः परं परमार्थ-तत्त्वं ब्रह्म
दृष्ट्वा उपलभ्य 'अहम् एव तद्' इति वर्तमानस्य निवर्तते । निर्बीजं
विषय-विज्ञानं सम्पद्यते इति अर्थः ।

In these verses beginning from the fifty-eighth verse कृष्ण is talking about the साधनs to convert प्रज्ञा into स्थिरप्रज्ञा. प्रज्ञा is gained through श्रवणम् and मननम्, प्रज्ञा is converted to स्थिरप्रज्ञा by the practice of निदिध्यासनम्. And निदिध्यासनम् involves a very specific lifestyle which is conducive to निदिध्यासनम् and in that lifestyle कृष्ण is emphasizing two disciplines दमः and शमः. So thus दमः and शमः as the supportive disciplines and निदिध्यासनम् as the primary discipline will convert प्रज्ञा into स्थिरप्रज्ञा. And therefore, कृष्ण is talking about these three disciplines in these verses. दमः means इन्द्रिय निग्रहः, शमः means मनो निग्रहः and निदिध्यासनम् is dwelling upon the teaching. Of them दमः is the topic going on now. And in the fifty-ninth verse which we are seeing now कृष्ण said when a person practices दमः, sensory discipline, that person is able to physically get away from the sense objects. And even when one physically gets away, the mind continues to have an attachment towards the sense object, mind continues to have a taste for the sense pleasure. That mental taste will not go away that easily. That will ultimately go away only when the आत्मज्ञानम् stabilizes well. Therefore, पर दर्शनेन एव विषय रसः गच्छति. रसः is mental taste that will go only by पर दर्शनम्. By दर्शनम् we mean ज्ञाननिष्ठा or

internalization. And that is said here in this paragraph. सः अपि रसः. रसः is in the मूलम्, is equal to रञ्जन-रूपः. रञ्जन means attachment, inclination, liking, taste etc., which is सूक्ष्मः – which is very very subtle, often we ourselves are not aware that we have that attachment. We think that we don't have the problem of attachment but when that object or person is not available suddenly we begin to feel the vacuum and we miss that object or person. Then only we ourselves know that we have that problem. Therefore, he says सूक्ष्मः, subtle, not even known to the very person and this subtle attachment अस्य is in the मूलम्, is equal to यतेः – of this spiritual seeker. Literally यतेः means सन्न्यासि; for this सन्न्यासि who is निदिध्यासन प्रधानः. यतेः षष्ठी विभक्ति. It should not be read as अस्य यतेः, but अस्य is equal to यतेः. And when will it go? परम् दृष्ट्वा. परम् is equal to परमार्थ-तत्त्वं ब्रह्म. ब्रह्मन् the ultimate reality. दृष्ट्वा is in the मूलम्, is equal to उपलभ्य. Literally दृष्ट्वा means perceiving or directly experiencing is the literal meaning but in the case of ब्रह्मन् direct experience doesn't happen, direct experience is not possible. Because ब्रह्मन् is not an object of experience. Therefore, he is translating दृष्ट्वा as उपलभ्य – clearly understanding. Ok, what do you mean by clear understanding? He puts within quotation 'अहम् एव तद्' – that ब्रह्मन् is myself only. It is not an object to be experienced. इति उपलभ्य – having gained this knowledge वर्तमानस्य – the one who remains in this knowledge, the one who keeps this knowledge alive and active and functional, for that person निवर्तते. निवर्तते should be connected with रसः. So रसः निवर्तते – that internal attachment also will go away. How do

you know whether the internal attachment has gone or not? He gives a beautiful commentary. विषय-विज्ञानं निर्बीजं सम्पद्यते. विषय-विज्ञानम् means the perception of a sense object becomes a non-seed. The perception of a sense object becomes निर्बीजम् – a non-seed. So if the perception of a sense object should become a non-seed, that means it was a seed earlier. Only then can you say आत्मज्ञानम् will make it a non-seed. So the question will come, before Self-knowledge was it a seed, if you ask, we say it was a seed. What do you mean by seed? It was generating something. Every perception of a sense object was generating something previously and that it doesn't generate now. Now the question is what was it generating? Two powerful disturbing factors called राग and द्वेष. Every sense perception of an object generates a desire to acquire it. Isn't it? So राग is the tree generated by sense perception, द्वेष is another tree generated by sense perception. For a ज्ञानि sense perception will stop with sense perception. Therefore, he says विषय-विज्ञानम् the sense perception becomes incapable of generating either राग or द्वेष. And that is ईश्वर सृष्टि, the way things are, is not converted into जीव सृष्टि, objective creation is not converted into a subjective creation. ईश्वर सृष्टि doesn't disturb जीव सृष्टि but the colored सृष्टि disturbs the mind. This is a wonderful व्याख्यानम्. विषय-विज्ञानं निर्बीजं सम्पद्यते is the commentary for रसः निवृत्तिः. रसः निवृत्तिः is विषय-विज्ञानं निर्बीजत्वं सम्पादनम्. इति अर्थः. And this alone कृष्ण restates later in the second chapter itself.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् । ॥ गीता २-६४ ॥

A ज्ञानि's sense organs move all over the world but the uniqueness of that perception is without generating either राग or द्वेष or the consequent mental turbulence. Continuing;

नासति सम्यग्-दर्शने रसस्य उच्छेदः । तस्मात् सम्यग्-दर्शनात्मिकायाः प्रज्ञायाः स्थैर्यं कर्तव्यम् इति अभिप्रायः ॥२-५९॥

So what is the intended meaning of the श्लोक? Or what is the hidden instruction to the *Vedantic* student? शङ्कराचार्य says the following is the hidden instruction in the श्लोक. He says, सम्यग्-दर्शने असति – if सम्यग्-दर्शनम् the assimilation of the teaching is absent रसस्य उच्छेदः न भवति – this mental रस will not go away. And if the रस doesn't go away then every perception, every experience is a potential generator of either राग or द्वेष. And as long as this potential generator continues, any experience is capable of emotionally disturbing me. As long as the world perception can emotionally disturb me रस is there. As long as people around can disturb me – that doesn't mean people require teaching; – so long रस exists in me. Therefore, the concentration is not on changing the setup but the concentration is on handling the रस. How to do that? शम-दम-निदिध्यासनम्. Therefore, change yourself and stop complaining. So रसस्य उच्छेदः न भवति, रस will not go away. Therefore, emotional disturbances won't go away, तस्मात् – therefore, if you want mental peace then प्रज्ञायाः स्थैर्यं कर्तव्यम् – you have to internalize this teaching. What is that teaching? सम्यग् दर्शनात्मिकायाः – the teaching in the form of the clear understanding of अहम् सत्यम् जगन्मिथ्या. जगत् includes the family, जगत् includes my body and जगत् includes my own

mind. I have to internalize that all this is मिथ्या. इति अभिप्रायः – this is the advice to the student. अभिप्रायः means the idea implicit in the श्लोक and not explicitly said by कृष्ण. The अन्वय is, निराहारस्य देहिनः विषयाः रसवर्जम् विनिवर्तन्ते । अस्य रसः अपि परम् दृष्ट्वा निवर्तते । रसवर्जम् is indeclinable, adverbial qualifying विनिवर्तन्ते. Continuing; introduction to verse sixty.

सम्यग्-दर्शन-लक्षण-प्रज्ञा-स्थैर्यं विकीर्षता आदौ इन्द्रियाणि स्व-
वशे स्थापयितव्यानि । यस्मात् तद्-अनवस्थापने दोषम् आह —

शङ्कराचार्य says कृष्ण continues with the same topic of दमः or इन्द्रिय निग्रहः and he wants to emphasize the importance of दमः so that a student is not complacent. दमः or the discipline of इन्द्रिय निग्रहः should be practiced even before coming to वेदान्त. This should have started at the कर्मयोग level itself and it should continue throughout कर्मयोग, during श्रवणमननम् and even during निदिध्यासनम् this should continue. If one is complacent it can become counterproductive, He wants to say. Therefore, everyone should be alert with regard to sensory discipline. Therefore, he says, सम्यग्-दर्शन-लक्षण-प्रज्ञा-स्थैर्यं विकीर्षता. Again a very important expression. सम्यग्-दर्शन is a word very often used by शङ्कराचार्य. And कृष्ण uses पर दर्शनम् seeing the परमात्मा or having direct knowledge of परमात्मा. सम्यग्-दर्शनम् is even used in the previous श्लोक. And what is that? We should not look for some kind of a new mystic experience by सम्यग्-दर्शनम्. It is nothing but प्रज्ञा-स्थैर्यम्. Making our understanding more and more firm alone is called पर दर्शनम्.

There is no other पर दर्शनम् other than making the understanding clearer and clearer. When the understanding is not clear I will say I have *only* understanding therefore I am not free. That very *only* means I am looking for something else. And when the understanding becomes clearer and clearer I will remove the word *only*: I have understanding therefore, I am free. There is a little difference between these two sentences. I have *only* understanding therefore, I am not yet free. When it gets clearer: I have understanding, therefore I am free. This conversion is प्रज्ञा-स्थैर्यम्. Therefore, पर दर्शनम् is only स्थैर्यम्. स्थैर्यम् means assimilation, firmness, clarity. In fact, स्थैर्यम् can be translated as clarity of understanding which alone is पर दर्शनम्. विकीर्षता – a person who wants to implement this पर दर्शनम्. कर्तुम् इच्छति विकीर्षति. The one who is desirous of this clarity of understanding. विकीर्षता पुरुषेण active participle, तृतीया विभक्तिः, विकीर्षन् विकीर्षन्तौ विकीर्षता विकीर्षद्भ्याम् विकीर्षद्भिः. पुरुषेण understood. If a person wants this clarity then he should आदौ – in the beginning itself इन्द्रियाणि स्व-वशे स्थापयितव्यानि – sense organs must be mastered, must be maintained under one's control. वश means control. स्व-वश means under one's own control. Control does not mean suppression. Control means direction. I should decide what the sense organs should do and should not do. यस्मात् – because तद्-अनवस्थापने – if they are not kept under control, if they are not mastered दोषम् आह – the following दोष, problem, is talked about by कृष्ण. So if they are not mastered then there is the following दोष which कृष्ण is going to talk about.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ गीता २-६० ॥

First I will give you the gist of the verse. In this verse कृष्ण says *sense organs are extremely powerful. And therefore, they can carry the mind away very easily. And this can happen even after the study of वेदान्त. Even after श्रवणम्, even after मननम् and even during निदिध्यासन कालः the sense organs can be powerful and they will suppress the intellect, they will suppress the wisdom and they will take away the mind wherever they (the sense organs) want. Therefore, be forewarned.* This is the gist of the verse. Now we will go to the भाष्यम्.

यततः प्रयत्नं कुर्वतः अपि हि यस्मात्, कौन्तेय, पुरुषस्य विपश्चितः मेधाविनः अपि इति व्यवहितेन सम्बन्धः । इन्द्रियाणि प्रमाथीनि प्रमथन-शीलानि विषय-अभिमुखं हि पुरुषं विक्षोभयन्ति आकुली-कुर्वन्ति । आकुली-कृत्य च हरन्ति प्रसभं प्रसह्य प्रकाशम् एव पश्यतो विवेक-विज्ञान-युक्तं मनः ॥२-६०॥

So normally the sense organs are powerful is well known. Here the additional point that कृष्ण wants to give is sense organs are very powerful even in the case of a well-informed, educated, alert Vedantic student. It is like militants striking, even though there are police all over, alertness is there, suddenly you hear a bomb explosion. Every sense organ is like a militant. So यततः is in the मूलम्, is equal to प्रयत्नं कुर्वतः – even though a person is very alert. What do you mean by alert? Constantly he is involved in विषय दोष दर्शनम्. He talks about दुःखमिश्रितत्वम्, अतृप्तिकरत्वम्, बन्धकत्वम् he can reel out all

these words, it has been written on the note books also. All that is well kept in the books, cassettes, CD's etc. Therefore, **यततः** – **प्रयत्नं कुर्वतः अपि** – even when the **दोष दर्शनम्** is continuing, that means the security guards are around and right under their nose they dodge and strike. **यततः** is **षष्ठी विभक्ति**, **√यत्** present active participle. Here **√यत्** is taken as **परस्मैपदि**. Therefore, **यतन् यतन्तौ यतन्तः**, **यततः यततोः यतताम्**. It means a striving person, an alert person. Even when a person is alert. So **यततः – प्रयत्नं कुर्वतः अपि. अपि** means even then. **हि** is in the **मूलम्**, is equal to **यस्मात्** – therefore, one should be alert (this He will tell later). **कौन्तेय** – हे अर्जुन! Carefully listen. **पुरुषस्य** – for a *Vedantic* seeker. **विपश्चितः** is in the **मूलम्**, is equal to **मेधाविनः**. **मेधावि** means spiritually informed. He has studied **वेदान्त** very well and therefore, he knows about **साधन चतुष्टय सम्पत्ति**, therefore, he knows about **दमः**, he is well-informed about these things. Even though he is informed **अपि इति व्यवहितेन सम्बन्धः**. **शङ्कराचार्य** says the word **अपि** which is occurring as the second word should be connected with **विपश्चितः अपि**. That means in spite of *Vedantic* learning. That emphasis is in spite of *Vedantic* learning a person falls sensorially. So **व्यवहितेन** means with a remote word. Because **अपि** and **विपश्चितः** are distanced by two words **अपि कौन्तेय पुरुषस्य विपश्चितः. इति सम्बन्धः** – it should be connected with the remote word **विपश्चितः**. Then in spite of all these conditions **इन्द्रियाणि प्रमाथीनि** – his sense organs in spite of his knowledge continue to be **प्रमाथीनि** is in the **मूलम्**, is equal to **प्रमथन-शीलानि** – capable of agitating his mind, disturbing the mind. **मथन** means agitating, violently disturbing. Just as the

churning rod is used for agitating the curds to bring out the butter, just as the churning violently agitates similarly the five churning rods (not one), five sense organs are the five churning rods, all of them are dipped in the mind and all of them are constantly churning, disturbing the mind. Somebody's words disturb means ear is churning. Seeing a person doing something disturbs means eye is churning. If you get the smell of cooking – nose is the churning rod. Similarly tongue, similarly skin – humid weather and no power – churning rod is the skin. So thus all these five sense organs विषय-अभिमुखं विक्षोभयन्ति – force the mind towards the sense objects. विक्षोभयन्ति means forces, pushes the mind in the direction of विषय-अभिमुखम् – towards one अनात्मा or the other. पुरुषम् – this so called ज्ञानि. So this so called ज्ञानि is dragged towards the विषय. विक्षोभयन्ति is equal to आकुली-कुर्वन्ति. आकुलीकरणम् means forcing, pushing towards the विषय. अभिमुखम् means in the direction of the sense object. And sense object means I want to change the setup. Setup modification projects start. Then what do they do? They don't stop there. आकुली-कृत्य च – after forcing the mind towards the sense object हरन्ति – they drag the mind. Even though intellect is trying to hold the mind talking about आत्मानात्मा विवेक, आत्मा सत्यम् तदन्यत् सर्वम् मिथ्या. So the intellect is repeating but in spite of the intellectual repetition the sense organs smirk and say to the intellect 'say whatever you want to say' and they drag the mind to their wanted field. Therefore, हरन्ति. How? प्रसभम् – forcibly, violently. प्रसभम् is in the मूलम्, is equal to प्रसह्य. Both are indeclinable words. प्रसह्य is equal to प्रकाशम् एव पश्यतः. प्रकाशम् also is an

indeclinable word. **प्रकाशम्** means openly. Even when the intellect is supervising, intellect is watching, openly, daylight crime as you hear in news like that **प्रकाशम् एव** means in the broad daylight even when the intellect, the informed intellect, is watching the mind the sense organ robbers snatch it away. **पश्यतः** – even when one is watching the mind. **पश्यतः** is **षष्ठी विभक्तिः**, शतः **षष्ठी** genitive absolute, even in spite of the intellect watching, in spite of the intellectual supervision the sense organs drag the mind. A mind which is **विवेक-विज्ञान-युक्तं मनः** – supposed to have completed **प्रस्थानत्रयम्**. A mind which is endowed with the discriminative knowledge of **आत्मा** and **अनात्मा**. **यस्मात्** should be connected. Therefore, one should be alert. **यस्मात् इन्द्रियाणि हरन्ति** तस्मात् स्व-वशे स्थापयितव्यानि, one should never be complacent. The **अन्वय** is, हे कौन्तेय! प्रमाथीनि इन्द्रियाणि यततः विपश्चितः पुरुषस्य मनः अपि प्रसभं हरन्ति हि । Here the word प्रमाथीनि is an adjective to इन्द्रियाणि:. Agitating sense organs. नकारान्तः नपुंसकलिङ्गः प्रमाथीन् शब्दः प्रमाथि प्रमाथिनी प्रमाथीनि इति रूपाणि. Then the words यततः and विपश्चितः both are **षष्ठी** words, adjectives to पुरुषस्य. Even an informed alert person's mind is dragged. And प्रसभम् is indeclinable qualifying हरन्ति. Forcibly they drag. Therefore, be alert. Continuing;

यतः तस्मात्—

Verse 02-61

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ गीता २-६१ ॥

So in the previous verse only the condition is said, therefore, the advice is going to be given in this श्लोक. So what is the condition? Sense organs are powerful, even in the case of an informed alert person. This is the statement. Then what is the conclusion? Conclusion is coming in this श्लोक – therefore, may you be alert with regard to दमः. Therefore, यतः – यस्मात् इन्द्रियाणि प्रसभम् मनः हरन्ति, since sense organs carry away the mind तस्मात् – therefore, you should follow the following advice. तस्मात् should be connected to the श्लोक. These are all the techniques used by the commentators. यतः because of the previous verse तस्मात् the following verse is meaningful, is to be connected. Ok, what is the gist of this verse? कृष्ण says, therefore, be alert. Don't allow the sense organs to wander about. So naturally the question will come 'then what to do?' If you don't allow the sense organs to wander what should I do? कृष्ण says, मत्-परः युक्तः आसीत्, the saved time may you use for internalizing the teaching. May you do more of निदिध्यासनम्. Instead of complaining that there is no time, convert that time for निदिध्यासनम्. Thus in this श्लोक दमः and निदिध्यासनम् are highlighted. दमः is for saving time and निदिध्यासनम् is for using the time. One for conserving the time and another is for application of that time. now we will go to the भाष्यम्.

तानि सर्वाणि संयम्य संयमनं वशी-करणं कृत्वा युक्तः समाहितः सन् आसीत् मत्-परः अहं वासुदेवः सर्व-प्रत्यग्-आत्मा परः यस्य स मत्-परः 'न-अन्यः अहं तस्माद्' इति आसीत् इति अर्थः ।

Therefore, what should one do? **तानि सर्वाणि** is in the मूलम्; शङ्कराचार्य doesn't comment upon that. We have to supply all those sense organs. **सर्वाणि** प्रमाथीनि इन्द्रियाणि is the meaning. **संयम्य** is in the मूलम्, is equal to **संयमनं कृत्वा – वशी-करणम्**. Therefore, having done the **वशीकरणम्**, having accomplished the mastery over them. **वशीकरणम्** means mastery. **कृत्वा** means having achieved mastery. Thereafter **युक्तः सन्**. **युक्तः** is in the मूलम्, is equal to **समाहितः सन्** – with focus, with commitment, **आसीत्** – one should remain doing the following. And remain doing what? **मत्-परः आसीत्** – may he be committed to Me, may he be involved in the thought of Me. So **मत्-परः** is in the मूलम्, is equal to **अहं परः यस्य स मत्-परः**. बहुव्रीहि समास. Be a person for whom भगवान् is important rather than विषयः, the sense object. May you become a person for whom भगवान् is important, भगवान् is top priority, भगवान् saturates the mind. May you maintain your mind saturated with भगवान् and not विषय-saturated. So **अहम्** is equal to **वासुदेवः**. Let **वासुदेव** occupy your mind. So may you have कृष्ण Consciousness. शङ्कराचार्य defines **वासुदेव – सर्व-प्रत्यग्-आत्मा** – that कृष्ण who is none other than You, the very Self, who is the inner Consciousness of every individual. Not a particular form moving about in a particular place but the very **प्रत्यग्-आत्मा** the inner Consciousness within everyone. May your mind be saturated with that thought. **परः** means priority. May that be your priority. How should you think of that **वासुदेवः**? शङ्कराचार्य is not leaving! '**न-अन्यः अहं तस्माद्**' – '**अहं तस्माद् न-अन्यः**'. This is the thought of the student: I am not different from **वासुदेवः**. I am not dependent on **वासुदेवः**, I

am not asking help from वासुदेवः, I am not surrendering to वासुदेवः, but I am claiming that I am that वासुदेवः. That is निदिध्यासनम्. Therefore, during निदिध्यासनम् time if any crisis or problem comes it is not that I invoke the grace of the Lord to protect me, that is triangular format to be used by a कर्मयोगि. Whenever crisis comes I throw up my arms to the Lord in the triangular format, कर्मयोगि format in which I say I am a suffering जीव O Lord! Save me. That is not the format. During निदिध्यासनम् any problem should invoke निदिध्यासनम्, not prayer but निदिध्यासनम्. All the prayer invoking situations should invoke निदिध्यासनम्. And what is the निदिध्यासनम्? Every event happens in अनात्मा and I am not the जीव affected by the event, I am not the जीव requiring help, I am not the जीव who has to seek help, I am the साक्षि आत्मा unaffected by any event. Every problem should invoke निदिध्यासनम् and not O Lord! Save me. If you say I will love to be a कर्मयोगि then be happy with it. But you should know the difference between कर्मयोग and ज्ञानयोग. आत्मानात्मा format is ज्ञानयोग and जीवजगदीश्वर format is कर्मयोग. In that ईश्वर is there and in this ईश्वर is not there. In binary format I appear to be ईश्वर because I refuse to pray to the Lord for help I depend upon not भगवान् but I depend upon भगवान्'s teaching. My faith is shifted from भगवान् to भगवान्'s teaching. Dependence on भगवान् is कर्मयोग and dependence on the teaching is ज्ञानयोग. What is the teaching? I don't require help because no event can disturb me is the teaching. May you know the difference. You decide where you stand. Whether you want to continue to be a कर्मयोगि or ज्ञानयोगि.

Very tough, but that is ज्ञानयोग. शङ्कराचार्य is relentless. He says अहं एव कृष्ण इति आसीत्. This is the meaning. Why does शङ्कराचार्य give that meaning? Why can't he take द्वैत भक्ति? Because the topic is ज्ञाननिष्ठा. In स्थितप्रज्ञा portion how can we promote द्वैत भक्ति? The context being स्थितप्रज्ञा portion मत्-परः cannot be कृष्ण-परः, मत्-परः has to be अहम् ब्रह्मास्मि, that alone can be the meaning. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

**तानि सर्वाणि संयम्य संयमनं वशी-करणं कृत्वा युक्तः समाहितः
सन् आसीत मत्-परः अहं वासुदेवः सर्व-प्रत्यगात्मा परः यस्य स
मत्-परः 'न-अन्यः अहं तस्माद्' इति आसीत इति अर्थः ।**

As an answer to अर्जुन's question Lord कृष्ण is dealing with the topic of स्थितप्रज्ञः and he is dividing this topic into two, स्थितप्रज्ञ लक्षणानि and स्थितप्रज्ञ साधनानि – the spontaneous traits of a स्थितप्रज्ञ and the method of becoming a स्थितप्रज्ञ. Up to verse number fifty-eight in three verses स्थितप्रज्ञ लक्षणानि were mentioned and from fifty-eighth verse स्थितप्रज्ञ साधनानि are mentioned. And that is the method by which प्रज्ञः will convert himself into स्थितप्रज्ञः. And a person has become a प्रज्ञः by the practice of श्रवणमननम्. And now the conversion into स्थितप्रज्ञः takes place by the process of निदिध्यासनम् and that is the topic under discussion. And generally we say that निदिध्यासनम् will be successful only if it goes along with साधन चतुष्टय सम्पत्ति maintenance deliberately. And this alone कृष्ण presents as the three-fold discipline – दमः, शमः and निदिध्यासनम्. दमः means इन्द्रिय निग्रहः, sensory discipline, शमः means मनो निग्रहः, mental discipline and निदिध्यासनम् is abidance in the *Shastric* teaching. In the sixty-first verse कृष्ण is mentioning all the three, very important verse. तानि सर्वाणि संयम्य refers to दमः (इन्द्रिय निग्रहः, sensory discipline), युक्तः refers to शमः (मनो निग्रहः, mental discipline) and आसीत मत्-परः refers to निदिध्यासनम् (abidance in the *Shastric* teaching). This is

मधुसूदनसरस्वती's beautiful note. Of this भाष्यकार has commented on इन्द्रिय निग्रहः and मनो निग्रहः and now he is commenting on आसीत् मत्-परः. Literally the word आसीत् मत्-परः means remain focused on Me. परः means focused, मत् means me. Therefore, कृष्ण says may you remain focused on Me, the Lord वासुदेवः. So naturally the question will come whether the निदिध्यासक should remain focused on सगुण कृष्ण or निर्गुण कृष्ण. And शङ्कराचार्य wants to say you have reached the level of निदिध्यासनम् and if you are still holding on to the सगुण कृष्ण it will be counterproductive because in सगुण कृष्ण ऐक्यम् is not possible. Therefore, शङ्कराचार्य insists 'focused on the Lord' must be 'focused on ब्रह्मन्'. And that Lord who is non-different from Me. Therefore, मत्-अभिन्न कृष्ण परमात्मा. Remain focused on Yourself who is none other than कृष्ण परमात्मा. Therefore, he put in inverted commas, 'न-अन्यः अहं तस्माद्'. During निदिध्यासनम् I never pray to कृष्ण as a Lord different from me, but during निदिध्यासनम् whatever be the crisis the prayer is to myself – I am the आत्मा who is never affected by the crisis. Therefore during निदिध्यासनम् I don't use triangular format, I use binary format. I, the आत्मा, am witness of the crisis, unaffected by the crisis. Thus you live your life. तस्माद् – from that कृष्ण अहं न-अन्यः I am not different, I am the Lord, अहम् ब्रह्मास्मि. इति आसीत्. This is not during meditation only but this is during the confrontation of various situations especially during difficult situations also this thought alone should be there and should not bring in the द्वैतम् thought. Therefore, शङ्कराचार्य says come to अद्वैत भक्ति. Up to this we saw in the last class. Continuing;

एवम् आसीनस्य यतेः वशे हि यस्य-इन्द्रियाणि वर्तन्ते अभ्यास-
बलात् तस्य प्रज्ञा प्रतिष्ठिता ॥२-६१॥

Now शङ्कराचार्य goes to the second half of the श्लोक. वशे हि यस्य-इन्द्रियाणि – so whoever maintains the sense organs under his control. So यस्य वशे इन्द्रियाणि वर्तन्ते – in whosoever control the sense organs remain. There is a pronoun यस्य शङ्कराचार्य gives the meaning for it एवम् आसीनस्य – who is parallelly practicing निदिध्यासनम् अभेद अभ्यास also. So एवम् आसीनस्य means the one who remains in this manner. Now the moment you say in this manner you should ask the question in which manner. For that you have to go to the previous paragraph, ‘अहं तस्माद् न-अन्यः’ I am not different from परमात्मा, I am परमात्मा इति आसीनस्य अद्वैतनिष्ठस्य अभेदनिष्ठस्य ज्ञाननिष्ठस्य. And who is he? शङ्कराचार्य doesn’t lose the opportunity, यतेः. यतिः means सन्न्यासि. But now I have given you a new definition – CLASP renouncer. CL – claiming ownership and controllership, A – anxiety or worry about oneself or the family, SP – all special prayers. All these three whoever renounces even if he is a गृहस्थ he is entitled to be called यतिः. Therefore, one need not change the clothes but just drop these three. In संस्कृत अभिमान, चिन्ता विशेष प्रार्थना त्यागः. So यतेः of that सन्न्यासि who keeps the sense organs under control parallelly तस्य प्रज्ञा प्रतिष्ठिता – his wisdom will get stabilized. And in fact we add only his wisdom will get stabilized otherwise the wisdom will remain feeble. And how does this happen? How does this stabilization takes place? अभ्यास-बलात् – because of the power of the three-fold साधन. By the strength or power of अभ्यास, the practice of new

discipline. And this practice has to be done committedly. That is why I said this form of सन्न्यास should be in the form of a vow 'hereafter I will give up all these three'. One has to take a vow one day or the other. Only when it is taken as a vow it will be practiced. Only when it is practiced consistently for a length of time we can derive the benefit of अभ्यास. Therefore, अभ्यास-बलात् by the strength of practice प्रज्ञा प्रतिष्ठिता भवति the wisdom will get strengthened, that means प्रज्ञा will become स्थितप्रज्ञा. The अन्वय is, तानि सर्वाणि संयम्य युक्तः (सन् मुमुक्षुः) मत्-परः(सन्) आसीत् । हि यस्य वशे हि इन्द्रियाणि (वर्तन्ते) तस्य प्रज्ञा प्रतिष्ठिता (भवति) । Just an incidental note on the pronunciation of the word संयम्य. According to संस्कृत grammar it can be pronounced in two ways. One is सम्यम्य where you preserve the letter म् after the letter स. Then according to सन्धि rule that म् after स will be optionally converted into another यकार. That instead of म् you will have another यकार and this replacing यकार is called nasalized यकार which is written as यँ. So thus one nasalized यकार will come in the place of म् and another य is already there, therefore, you write as सयँम्य. So सम्यम्य is one pronunciation and सयँम्य is another pronunciation. पाणिनि has spent time on all these by writing सूत्रs. Even though this option is there both forms of pronunciation are correct but traditionally and conventionally the second type of pronunciation सयँम्य alone is followed. So note this aside point. Continuing; introduction to sixty-two;

अथ इदानीं पराभविष्यतः सर्व-अनर्थ-मूलम् इदम् उच्यते —

So the शास्त्रs point out that even after श्रवणम् and मननम् there is a possibility of a spiritual fall if a person does not live an alert life of दम शम and निदिध्यासनम्. These three are extremely important until स्थितप्रज्ञा comes. स्थितप्रज्ञा means thereafter there is no possibility of fall. But in this intermediary stage there is a chance of fall and a person who falls in this manner is called आरूढपतितः. In the शास्त्र they use a technical expression आरूढपतितः. आरूढ means he climbed the spiritual ladder by doing श्रवणम् and मननम् and he was negligent or complacent. Therefore, what happened? Instead of going further and reaching मोक्ष, the स्थितप्रज्ञा destination, he slipped and fell down. This is called आरूढपतितत्वम्. And in the case of आरूढपतितः how does the fall begin? Where does this slip start? कृष्ण wants to talk about the beginning of the slip so that a student can be extremely alert and avoid the first slip so that there is no falling down.

लक्ष्यव्युतं चेद्यदि चित्तमीषद् बहिर्मुखं सन्निरपतेततस्ततः ।
 प्रमादतः प्रव्युतकेलिकन्दुकः सोपानपङ्क्तौ पतितो यथा तथा ॥
 विवेकचूडामणिः ३२७॥

It is like a ball leaving the hand of a person and falling down on a staircase, how the ball gradually falls down till it reaches the ground. And such an आरूढपतितः person here शङ्कराचार्य calls पराभविष्यतः पुरुषस्य, a spiritually falling person. For such a person सर्व-अनर्थ-मूलम् – what is the root or beginning of all the अनर्थ, all the spiritual adversities, the dangers lurking in the spiritual path, in the case of a spiritually falling failing person इदम् उच्यते – that is being said here. Because the

following श्लोक is going to be the falling step. ध्यायतः विषयान् पुंसः. विषय ध्यानम्, सङ्गः, कामः, क्रोधः, स्मृतिभ्रंश, बुद्धि-नाशः is a downward staircase. Therefore, शङ्कराचार्य says अथ – hereafter इदानीम् – in the following verses सर्व-अनर्थ-मूलम् – the beginning step of the spiritual fall in the case of a person who is an आरूढपतितः, योगभ्रष्टः इदम् उच्यते. The typical story of भागवतम् is जडभरत story. The deer became dear. We will read the next verse.

Verse 02-62

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ गीता २-६२ ॥

So कृष्ण begins the ladder of fall and He starts with विषय ध्यानम् or अनात्मा ध्यानम् which is the first slip and from there सङ्गः, then कामः, then क्रोधः. Four steps of the fall are mentioned here. As I have dealt with this verse elaborately in the मूलम् class I will not go into much detail here. Now we will go to the भाष्यम्.

ध्यायतः चिन्तयतः विषयान् शब्दादि-विषय-विशेषान् आलोचयतः पुंसः पुरुषस्य सङ्गः आसक्तिः प्रीतिः तेषु विषयेषु उपजायते । सङ्गात् प्रीतेः संजायते समुत्पद्यते कामः तृष्णा । कामात् कुतश्चित् प्रतिहतात् क्रोधः अभिजायते ॥२-६२ ॥

So you can understand ध्यायतः is in the मूलम्, is equal to चिन्तयतः – constantly thinking, वृत्ति आवृत्ति. Instead of आत्मवृत्ति आवृत्ति it is replaced by अनात्मवृत्ति आवृत्ति. What is that? विषयान् means शब्दादि-विषय-विशेषान् – varieties of sense objects in the form of शब्द स्पर्श रूप रस गन्ध

representing entire अनात्मा प्रपञ्च. and remember it includes the family also. Every member of the family also will come under अनात्मा. What about the physical body? Our own body will come under अनात्मा only. Therefore, worrying about anyone of them. Here the word विशेष means types of अनात्मा, varieties of अनात्मा both चेतनम् as well as अचेतनम्. And विन्तयतः is equal to आलोचयतः. We have to connect it. ध्यायतः is equal to विन्तयतः is equal to आलोचयतः which means repeatedly dwelling upon that. पुंसः is in the मूलम्, is equal to पुरुषस्य means for the साधक. Here we are referring to one who has done श्रवणम् and मननम् and who is in ज्ञानयोगनिष्ठ, निदिध्यासन अभ्यास. So पुरुषस्य यतेः. What will come? सङ्गः comes. सङ्गः is equal to आसक्तिः is equal to प्रीतिः means a liking for that object. मधुसूदनसरस्वती writes शोभनाध्यासः. शोभनाध्यासः means that object I see as a source of joy and comfort, looking at the object or person as a source of joy and comfort is called शोभनाध्यासः. It will rise in तेषु विषयेषु with regard to those objects a liking is developed. This is the second slip because of which a person gets out of मोक्ष. So तेषु is in the मूलम्, is equal to विषयेषु in that sense object उपजायते. For उपजायते शङ्कराचार्य does not give translation. It means is born or arises. Then what happens? Not only is there a slip, as he slips down there is an acceleration also, according to the law of gravitation the velocity also increases. The fall from second to third is faster than first to second. Then what happens? सङ्गात् is in the मूलम्, is equal to प्रीतेः – from शोभनाध्यासः or liking of an object, fancy for the object संजायते is in the मूलम्, is equal to समुत्पद्यते which

means is born or arises. What? **कामः** is equal to **तृष्णा** – desire to possess the object or if I am already in possession, desire to hold on to that object. **तृष्णा** is craving, passion etc. Fancy gets converted into passion. Incidentally **सङ्गात्** and **प्रीतेः** are both in पञ्चमी विभक्ति. So we have to translate it as from **सङ्गः कामः** is born or out of **सङ्गः कामः** is born. हेत्वर्थे or अपादानार्थे पञ्चमी. Then what happens? **कामात् क्रोधः अभिजायते** is in the मूलम्, शङ्कराचार्य adds a beautiful note **कामः** desire will get converted into anger or desire will generate anger only when the desire is obstructed by someone. All desires will not get converted into anger, when the desire is fulfilled why should I be angry. Therefore remember when the desire is fulfilled anger doesn't come something else comes. What is that? When the desire is fulfilled **कामात् लोभः अभिजायते**. लोभः means greed for more and more. महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ गीता ३-३७ ॥ Fulfilled काम generates लोभ, unfulfilled or obstructed काम generates क्रोध. So thus काम can produce either लोभ or क्रोध depending on whether it is fulfilled or obstructed. Here we are talking about the obstructed one. कृष्ण doesn't say that. शङ्कराचार्य very thoughtfully adds a note **कुतश्चित् प्रतिहतात्** – when the desire is obstructed by someone or the other. **प्रतिहतम्** means obstructed. Adjective to काम. Obstructed by **कुतश्चित्** someone or the other. Anger is directed towards what? Whoever is the cause of obstruction, whoever says no to that काम. Here also the anger is not towards काम, but the anger is directed towards the obstruction. So **कुतश्चित् प्रतिहतात्**. Here also पञ्चमी हेत्वर्थे. **क्रोधः अभिजायते** – anger is born. Another note is the intensity

of anger is directly proportional to the intensity of desire. Thus four levels of fall are mentioned. विषय ध्यानम्, सङ्गः, कामः, क्रोधः. The अन्वय is, विषयान् ध्यायतः पुंसः तेषु सङ्गः उपजायते । सङ्गात् कामः सञ्जायते । कामात् क्रोधः अभिजायते । Continuing;

Verse 02-63

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ गीता २-६३ ॥

So in this verse four more steps are mentioned through which this आरूढपतितः slips down. What are those four steps? सम्मोहः स्मृतिविभ्रमः, बुद्धिनाशः and प्रणाशः. सम्मोहः means delusion, स्मृतिविभ्रमः means forgetfulness of शास्त्र, बुद्धिनाशः means loss of discrimination and प्रणाशः means spiritual destruction. Delusion, forgetfulness of शास्त्र, loss of discrimination and spiritual destruction – these are the second four steps of fall. Now we will go to the भाष्यम्.

क्रोधाद् भवति संमोहः अविवेकः कार्य-अकार्य-विषयः । क्रुद्धो हि संमूढः सन् गुरुम् अपि आक्रोशति ।

You can understand **क्रोधाद् भवति संमोहः** – out of anger comes delusion. **संमोहः** is in the मूलम्, is equal to **अविवेकः** – non-discrimination. With regard to what? Because we talk about two types of अविवेक. One is आत्मा-अनात्मा and another is धर्म-अधर्म. In कर्मकाण्डम् the topic is धर्म-अधर्म विवेक, in ज्ञानकाण्डम् it is आत्मा-अनात्मा विवेक. And here we are talking about धर्म-अधर्म अविवेक itself takes place. Therefore, **कार्य-अकार्य** – what is the *Dharmic* action to be done

and what is the *Adharmic* action to be avoided. Even with regard to dos and don'ts, the so called प्रज्ञः who is supposed to have studied वेदान्त, he not only forgets आत्मा-अनात्मा विवेक but he also forgets कार्य-अकार्य. Therefore, कार्य-अकार्य-विषयः अविवेकः बहुव्रीहि. कार्य-अकार्यो विषयः यस्य अविवेकस्य. So the delusion with regard to the dos and don'ts takes place at the time of anger. And that शङ्कराचार्य explains क्रुद्धः हि – as we see all the time, (हि means प्रसिद्धि) at home, in the office we do have experience of other people also and often we have experience of ourselves also that प्रत्यक्ष प्रसिद्धि is indicated by the word हि. As we see in the society and the family क्रुद्धः an angry person संमूढः सन् – becomes totally deluded and गुरुम् अपि आक्रोशति – he even shouts at the गुरु. In the आश्रम also like in a family, problems may come and a शिष्य may get angry with the गुरु and even shout. This is to indicate the height to which a person can go in anger. That is why we say anger is the most poisonous thing. And elsewhere शङ्कराचार्य says मातरमपि ताडयति a son will beat mother also in anger. Continuing;

संमोहात् स्मृति-विभ्रमः शास्त्र-आचार्य-उपदेशाहित-संस्कार-जनितायाः स्मृतेः स्याद् विभ्रमो भ्रंशः स्मृति-उत्पत्ति-निमित्त-प्राप्तौ अनुत्पत्तिः ।

So now comes the next one. So क्रोधाद् संमोहः संमोहात् स्मृति-विभ्रमः he explains. So the idea here is in anger delusion is common because the nature of the anger is to delude or cover the discriminative knowledge. Therefore, if the delusion comes and I am about to perform a wrong action or employ wrong

speech that is very natural. But what is important is when I am about to violate धर्म the गुरु and शास्त्र should come, red light and danger signal should burn like in ambulance etc., in the same manner internally the siren should come, शास्त्र memory should come and immediately that delusion must be neutralized, that must happen. But generally what happens? There is no time for that. Therefore, the next stage of the fall is the शास्त्र doesn't come to rescue. There is no problem even if I fall up to delusion. If शास्त्र memory comes I can pick myself up, the anger has come to the tip of the tongue and at that time if स्मृति comes I am saved. But the next level of fall is delusion comes and स्मृति doesn't come. The non-arrival of the शास्त्र स्मृति at the crucial moment of shouting at other people or hitting or banging is the third level of fall. शास्त्र स्मृति should come even if delusion subdues me. But when we fall farther शास्त्र स्मृति doesn't come.

पुस्तकस्य च या विद्या परहस्ते च यद्धनम् ।

अवश्य काले संप्राप्ते न सा विद्या न तद्धनम् ॥ सुभाषितम् ॥

शास्त्र स्मृति not coming to rescue when anger comes is the next level of fall. That is said here, **संमोहात्** – because of the अविवेक which is at the mental level, **स्मृति-विभ्रमः** is in the मूलम्, is equal to **स्मृतेः विभ्रमः** – the fall of स्मृति, the loss of memory. What is memory? He says, **शास्त्र-आचार्य-उपदेशाहित-संस्कार-जनितायाः स्मृतिः**.

Ok, here I have to give an aside note. The स्मृति or memory is defined as **संस्कार जन्मा वृत्तिः स्मृतिः**. Here thought which is born out of संस्कार, impressions formed in the mind.

I will give you an example. Suppose somebody talks about his बद्रिनाथ visit. He went to बद्रिनाथ and returned back and he says he had a nice दर्शनम् and he gives me प्रसाद. So when I receive the प्रसाद and hear the news, if I have visited बद्रिनाथ before, automatically I will get the remembrance of my बद्रिनाथ visit. This स्मृति is born out of the impressions made in my mind. How did the impression come? Because of my past अनुभव. Thus अनुभव produces संस्कार, संस्कार produces स्मृति. अनुभव is grandfather, संस्कार is father and स्मृति is grandchild. Therefore, अनुभव जन्यः संस्कारः, संस्कार जन्या स्मृति. So first I had a बद्रिनाथ visit, then out of that visit I got the संस्कार, and from the संस्कार I get the memory. If I have not visited बद्रिनाथ I will not have संस्कार and if I don't have संस्कार then when somebody gives me प्रसाद we just exchange pleasantries about the visit, and nothing more. So I won't get the memory of my visit because I don't have संस्कार, because I don't have अनुभव. And संस्कारः is otherwise called वासना.

Then one more aside lesson in this context. Even though it is not required for गीता it is a *Shastric* topic you should know. When will a संस्कार create a memory? Experience creates संस्कार. संस्कार creates memory. Experience will create संस्कार instantaneously. As even I experience things in life संस्कार is instantaneously formed. Now the next question is when will the संस्कार creates a memory. Suppose all the संस्कारs create all the memories all the time, what will happen? One gets madness because we have got millions of experiences. Therefore, there is a rule संस्कार when it is triggered by some

external factor called उद्बोधकः then the स्मृति comes. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

**संमोहात् स्मृति-विभ्रमः शास्त्र-आचार्य-उपदेश-आहित-संस्कार-
जनितायाः स्मृतेः स्याद् विभ्रमो भ्रंशः स्मृति-उत्पत्ति-निमित्त-प्राप्तौ
अनुत्पत्तिः ।**

Lord कृष्ण is dealing with स्थितप्रज्ञ लक्षणानि and स्थितप्रज्ञ साधनानि. Of these the स्थितप्रज्ञ साधनानि topic is from the verse fifty-eight to sixty-eight. And in this portion कृष्ण says how the प्रज्ञा received from श्रवणम् and मननम् should be converted into स्थितप्रज्ञा. And for this कृष्ण is prescribing three exercises one of them is the primary exercise and the rest are supportive. The primary exercise is निदिध्यासनम् which is dwelling upon the teaching in one way or the other. Even repeated श्रवणम् becomes a form of निदिध्यासनम्. This is the primary discipline. And two supportive disciplines are mentioned – (i) इन्द्रिय निग्रहः otherwise called दमः and (ii) मनो निग्रहः otherwise called शमः. Of them कृष्ण has already dealt with इन्द्रिय निग्रहः before and now he has entered into मनो निग्रहः, mental discipline. And before emphasizing मनो निग्रहः कृष्ण points out what will be the damage done if मनो निग्रहः is not practiced. The damage done is not for the ordinary person but even for a spiritual seeker, even for one who has done श्रवणम् and मननम्, even for such an advanced student आरूढपतितत्वम् spiritual slip can take place if मनो निग्रहः is not practiced. And कृष्ण wants to highlight that by explaining how the spiritual slip gradually takes place. And that is presented in eight stages – four stages

mentioned in verse sixty-two which are विषय ध्यानम्, सङ्गः, कामः, क्रोधः and the next four stages mentioned in verse sixty-three which are सम्मोहः, स्मृतिविभ्रमः, बुद्धिनाशः and प्रणाशः. Of them शङ्कराचार्य is dealing with the second topic संमोहात् स्मृति-विभ्रमः, how loss of *Shastric* memory takes place because of delusion. He has already defined delusion as कार्य-अकार्य-विषयः अविवेकः in a situation not knowing what should be done and what should not be done because in anger intellect is switched off. Just as the fuse goes when there is a fluctuation in power, here the intellect fuse bursts. And because of कार्य-अकार्य-विषयः अविवेकात्मक संमोहः loss of memory takes place. And शङ्कराचार्य wants to give some technical details regarding memory loss. Because actually memory loss doesn't take place. So we should never use the word memory loss and therefore, it has to be explained in some other manner. And why do we say memory loss never takes place. Because according to शास्त्र memory is never stored in the mind. If memory is stored there is a question of losing it. How can you lose what is not stored? And therefore, he wants to explain properly what is stored in mind and what is memory, how does it happen, it is an academic and technical detail but worth knowing. And in the last class I was talking about three stages, first we experience something sensorially which is called अनुभवः. And अनुभव creates impressions in the tape of the mind, we could also call it the slab of the mind, and the impressions are called संस्कारः or वासना. Therefore, we say अनुभव जन्यः संस्कारः, अनुभव जन्या वासना. Instead of the word जन्य there is a technical word used in शास्त्र which शङ्कराचार्य also uses अनुभव

आहितः संस्कारः. आहितः is used instead of जन्य. This is an idiom used in शास्त्र अनुभवाहित संस्कारः, अनुभवाहित वासना. Then this वासना is stored in our mind. And how many वासनाs are there? For the last so many decades we have experienced so many things in life and every single experience has generated the वासना not only in this जन्म but also in the past many जन्मs because remember the mind existed in the पूर्वजन्म also. This body alone is new, my mind existed in the पूर्वजन्म also with a different body. Therefore, how many वासनाs are there. Infinite वासनाs are there in every mind. Then he says these वासनाs alone produce memory वासना जन्या स्मृतिः or संस्कार जन्या स्मृतिः. Then naturally the question will be since infinite वासनाs are there, at every moment infinite memories must simultaneously rise in the mind. If I have visited hundred places, all the hundred memories should get crowded in the mind at the same time. But I don't find all the memories crowding in the mind only some of the memories come and some of them remain in the form of वासना only. Therefore, the question is what decides the conversion of, the generation of memory from the वासना. For that we gave the answer there must be some triggering factor and that factor will activate some of the वासनाs. I gave you the example of a person who had brought प्रसाद from बट्टिनाथ, and the moment he gives that प्रसाद what is activated? If I have visited बट्टिनाथ then I will have that memory. Therefore, all those memories come even though the वासनाs were there before also only when somebody came and told बट्टिनाथ प्रसाद or it maybe somebody with the name बट्टिनाथ something should trigger and that triggering

factor is called उद्बोधकः. This is where I stopped in the last class. I hope you have the संस्कार. And the first few minutes of my talk in every class is उद्बोधकः. I am trying to do उद्बोधनम्. I am not teaching now but I am only doing उद्बोधनम् of the संस्कारs which I generated in your mind in the previous class and that is called उद्बोधकम्. And this activated संस्कार is called उद्बुद्ध संस्कारः. संस्कार is always passive, it remains dormant, अव्यक्तम् in the mental slab which is called चित्तम्. In that चित्तम् all the संस्कारs are stored but whenever an उद्बोधक comes the अनुद्बुद्ध संस्कारः अव्यक्त संस्कारः becomes उद्बुद्ध संस्कारः which is called activation. Activated संस्कार alone will generate memory. We never store memory in the mind, but we store संस्कार in the mind. Just as the juice extract which is thick and concentrated is kept in the refrigerator and when some guests come you take a few spoons of that extract and make a glass of juice. In the refrigerator you keep the juice essence and not the juice. Like that what do we have in our mind? If we have to keep all the memories then there will be no space therefore, we have got संस्कार. And this संस्कार can never be lost. Once the संस्कार is formed in the mind the संस्कारs can never be lost. They can become feebler and feebler but they can never be lost in the mind. Then the question is संस्कार that is stored in the mind is never lost. And स्मृति is never stored in the mind therefore, there is no question of losing the स्मृति. That being so how can कृष्ण say स्मृतिभ्रंशः? शङ्कराचार्य says स्मृतिभ्रंशः does not mean the loss of memory. Then what is meant in this context? Don't take the वाच्यार्थ. Then how to interpret? Whenever there is a crisis in our day-to-day व्यवहार and there

is anger arising in the mind, at that time the शास्त्र संस्कार, the गीता संस्कार that we have put in our mind, that संस्कार should get activated. Whenever there is a crisis, a provoking situation, the संस्कार must create the memory and it should handle the anger. But what happens is when the संस्कार should generate the memory because of delusion that memory is not generated by the संस्कार. Therefore शङ्कराचार्य says *non-generation of memory from the शास्त्र संस्कार is called memory loss*. Non-generation of memory from the शास्त्र संस्कार which we are supposed to have, that memory non-generation is called the loss of memory. शास्त्र-आचार्य-उपदेश-आहित-संस्कार – so every student who has done श्रवणम् and मननम् and who is a प्रज्ञः has got संस्कार. The भगवद्गीता and the उपनिषत् संस्कार is there in the mind, संस्कार generated by आहित – etched or formed or generated आर्वा potential passive participle. This संस्कार is formed out of शास्त्र-आचार्य-उपदेश-आहित – शास्त्र and आचार्य through classes. That संस्कार produces स्मृति, संस्कार-जनितायाः स्मृतेः – the memory which is born out of the संस्कार which is born out of शास्त्र-आचार्य-उपदेश. विभ्रमः स्यात् – that memory will be lost. विभ्रमः is equal to भ्रंशः. भ्रंशः means the loss of memory. What do you mean by the loss of memory? He explains, this is very important, is equal to स्मृति-उत्पत्ति-निमित्त-प्राप्तौ अनुत्पत्तिः – here the loss means non-generation. It is not loss but non-generation. Non-generation of memory. So this non-generation happens? स्मृति-उत्पत्ति-निमित्त-प्राप्तौ – when there is a relevant occasion for the rise of Shastric memory. What is that occasion? कार्य-अकार्यम् when I have to act in a provoking situation at that time I should know what

word I should use and what word I should not use, कार्य-अकार्य विवेक is the occasion, at that time शास्त्र विधि and निषेध memory should come. कृष्ण has carefully given four filters for our language. अनुद्वेगकरम् सत्यम् प्रियम् हितम् in the seventeenth chapter of the गीता. I should remember the four filters and filter my speech and I should speak. When must these four filters be remembered? When there is a provoking situation, that is what शङ्कराचार्य tells here, स्मृति-उत्पत्ति-निमित्तौ. निमित्तम् means occasion. What is the occasion? Provoking situation. At that time what should be remembered? Four filters of the seventeenth chapter of भगवद्गीता must be remembered. But for this person अनुत्पत्तिः that memory doesn't come. He keeps shouting, and thereafter next day he remembers I am supposed to be a भगवद्गीता student. Then later he will feel remorse, guilty, what is the use of attending the class, all kinds of problems will come. This is called delusion. Such a beautiful expression. स्मृति-उत्पत्ति-निमित्तस्य-प्राप्तौ सत्याम्. When the occasion arises. प्राप्तिः means arising, निमित्तम् means occasion, occasion for the rise of memory from संस्कार. This is सति सप्तमी. निमित्त-प्राप्तौ सत्याम्. So स्मृतिभ्रंशः has been explained. Then the next one is said in the next paragraph.

ततः स्मृति-भ्रंशात् बुद्धेः नाशः । कार्य-अकार्य-विषय-विवेक-अयोग्यता अन्तःकरणस्य बुद्धेः नाश उच्यते ।

Now कृष्ण comes to the third quarter of the श्लोक. ततः – thereafter. This is the third stage of this श्लोक and the seventh stage of the total ladder of fall. So स्मृति-भ्रंशात् – from the loss

of the *Shastric* memory that means *what I know and what I am*, there is a very big gap between my knowledge and my behavior. In fact, I become a split personality. Mind is full of शास्त्रम् but my behavior is totally anti-शास्त्रम्. Therefore, स्मृति-भ्रंशात् बुद्धेः नाशः भवति – there is a destruction of the intellect. So this also requires explanation. Because intellect is also never destroyed, even during death the सूक्ष्म शरीरम् continues and सूक्ष्म शरीरम् is eternal. Only in विदेह मुक्ति सूक्ष्म शरीरम् goes. Therefore, even in प्रलयम् बुद्धि doesn't get destroyed. बुद्धि remains in कारण शरीरम् in dormant form. Therefore, how can कृष्ण talk about the destruction of the indestructible intellect. In fact if बुद्धि is destroyed it is मुक्तिः. And if anger will give मुक्ति we should prescribe anger. So if बुद्धि can never be destroyed how does कृष्ण talk about बुद्धिनाशः? This is also not correct. Therefore, again शङ्कराचार्य explains and defends Lord कृष्ण. He explained स्मृतिभ्रंशः ingeniously, now बुद्धिनाशः he explains. विवेक-अयोग्यता – the intellect permanently losing the capacity to discriminate. संमोहः and स्मृतिभ्रंशः refers to temporary loss of discrimination during anger. Whereas in बुद्धिनाशः the discrimination is permanently lost. This is the difference between संमोहः and बुद्धिनाशः. संमोहः is temporary madness and बुद्धिनाशः is the rest of the life this person has lost विवेक. At the tip of the nose there is anger you cannot approach him, highly irritable, not available for any serious discussion. Irritable people are not available for any serious discussion. And this permanent loss is called बुद्धिनाशः. Therefore, शङ्कराचार्य says कार्य-अकार्य-विषय-विवेक – discrimination with regard to the do's and don'ts. कार्य-

अकार्यो विषयः यस्य विवेकस्य. बहुव्रीहि. Why does शङ्कराचार्य mention कार्य-अकार्य-विषय? Because in वेदान्त we often talk about नित्यानित्य वस्तु विवेकः, सत्य-अनृत विवेकः. But here शङ्कराचार्य says we are not talking about सत्य-अनृत विवेकः, आत्मानात्मा विवेकः but here we are talking about धर्म-अधर्म विवेकः. So with regard to धर्म-अधर्म विवेकः अयोग्यता the intellect permanently loses the विवेक. Like the rubber band initially when you stretch it expands. After using for some days it will lose its elasticity. Either it will be permanently in short condition or permanently in stretched condition, it has lost its elasticity. In the same way बुद्धि will lose its discrimination during anger and will gain back later, this is the problem of संमोहः. But in बुद्धिनाश it has lost its elasticity for good. Therefore, he uses the word अयोग्यता. It has permanently become unfit of अन्तःकरणस्य – the विवेकशक्ति is called बुद्धेः नाशः उत्पद्यते – is figuratively said to be the destruction of the intellect. So the permanent loss of discriminative power is figuratively said to be the destruction of the intellect. Therefore, Lord कृष्ण is correct. Continuing;

बुद्धि-नाशात् प्रणश्यति । तावद् एव हि पुरुषो यावद् अन्तःकरणं तदीयं कार्य-अकार्य-विषय-विवेक-योग्यम् । तद्-अयोग्यत्वे नष्ट एव पुरुषो भवति ।

Now कृष्ण comes to the last quarter of the verse. बुद्धि-नाशात् प्रणश्यति – once the बुद्धि is destroyed the very पुरुषः, the जीवः is destroyed. So the पुरुषः, the individual, the human being is destroyed by बुद्धिनाश. So here also problem. How do you say the human being is destroyed? We don't see a person

suddenly falling dead because विवेकशक्ति went away. We don't find that. And the doctor also doesn't give the cause of death as बुद्धिनाश. Then how do you talk about the death of the human being? Here also शङ्कराचार्य defends कृष्ण by saying here the प्रणाशः is figurative and it is not medical or clinical death that is happening. What do you mean by figurative death? A human being stops being a human being once the discriminative power is lost. He becomes an animal. An indiscriminate person is as good as an animal. Because an animal doesn't use कार्य-अकार्य विवेक. When a dog wants to bark it will not look at the time. Even though it is a watchdog it won't watch the watch before barking. Even now many people's sleep must be disturbed because of the neighborhood dog. Therefore, animals do not have विवेकशक्ति, human beings have that. Once the human being has lost that he is an animal-man. And once he loses the humanness, शङ्कराचार्य says, he is no more fit for working towards पुरुषार्थ. Deliberate effort for पुरुषार्थ is possible only for a पुरुष. That is why it has the name पुरुषार्थ. Deliberate effort towards the four पुरुषार्थs is possible only for a पुरुष, a मनुष्य who has got विवेकशक्ति. Once विवेकशक्ति is gone पुरुषत्वम् is gone and पुरुषार्थ possibilities सम्भावना are also gone. That means the life as a human being is gone. Therefore, कृष्ण says the person is destroyed. So in my मूलम् class I don't go into this much detail, I gave a simple translation: it is a spiritual destruction. Now look at the भाष्यम्, तावद् एव हि पुरुषः – a पुरुषः, a मनुष्य is a मनुष्य only so long यावद् – as long as अन्तःकरणं तदीयम् – his intellect (तदीयम् means his) is कार्य-अकार्य-विषय-विवेक-योग्यम् – only as long

as his intellect is fit for analyzing the do's and don'ts during provoking situations, when the intellect is thinking during provoking situations. Even though the word donkey comes to the tip of the tongue I should have sufficient intellectual balance to swallow the donkey, the word donkey which has come to the tip of the tongue, I should say I am a human being so I should not use such words. It may be the truth but all truths should not be said.

सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियम् ।

प्रियं च नानृतं ब्रूयात् एष धर्मः सनातनः॥

Even all truths cannot be uttered. Therefore one should have विवेक especially when one is a public figure. तद्-अयोग्यत्वे – once that intellect loses that capacity with regard to the filters, speech filters and action filters must be all the time active and when it is not there तद्-अयोग्यत्वे पुरुषः नष्टः एव भवति – that person will fall into disgrace. पुरुषः नष्टः भवति – that man gets destroyed. That means पुरुषार्थ अयोग्यः भवति. For grammar students तद्-अयोग्यत्वे सति, that is सति सप्तमी and नष्टः must be read after पुरुषः. तद्-अयोग्यत्वे पुरुषः नष्टः एव भवति – that man has lost spirituality.

अतः तस्य अन्तःकरणस्य बुद्धेः नाशात् प्रणश्यति ।
पुरुषार्थायोग्यो भवति इति अर्थः ॥२-६३॥

And therefore शङ्कराचार्य says कृष्ण usage is correct. अतः तस्य अन्तःकरणस्य बुद्धेः नाशात् – and therefore because of the destruction of the बुद्धि, बुद्धेः is equal to अन्तःकरणस्य. The word तस्य is an adjective to अन्तःकरणस्य. So बुद्धेः is

equal to तस्य अन्तःकरणस्य. नाशात् प्रणश्यति – man loses manness. What does it mean? पुरुषार्थ-अयोग्यः भवति इति अर्थः – he becomes unfit for all the four पुरुषार्थs, he is as good as an animal-man. Instead of man-man becoming god-man man-man got demoted to animal-man. पुरुषार्थ-अयोग्यः भवति इति अर्थः. And when such a person is unfit for all the पुरुषार्थs where is the question of getting मोक्ष. कैमुतिक न्याय. When he is unfit for getting all the four पुरुषार्थs what to talk of मोक्ष पुरुषार्थ. It is far remote. So this is how शङ्कराचार्य comments, he comments it as a general destruction of the spiritual life itself. मधुसूदन सरस्वती makes a small difference. But it is an interesting one therefore, I will refer to it here. मधुसूदन सरस्वती is one of the great आचार्यs who has written a profound commentary for the गीता. Compared to शङ्कराचार्य's commentary which is simple मधुसूदन सरस्वती's commentary is very profound which is called गूढार्थदीपिका. And मधुसूदन सरस्वती's commentary became so tough that somebody wrote a commentary to that called गूढार्थतत्त्वालोकः. In that गूढार्थदीपिका मधुसूदन सरस्वती takes the word बुद्धि as not intellect but as ज्ञानम् आत्मज्ञानम्. Because the topic happens to be a spiritual student who has done श्रवणम् and मननम्, who is a प्रज्ञः, and who wants to become स्थितप्रज्ञः. Therefore here we are discussing those people who have already received the knowledge. Therefore मधुसूदन सरस्वती says बुद्धिनाश is the आत्मज्ञानम् that he has received during श्रवणमननम्. Instead of nourishing it he will be destroying the ज्ञानम् itself. Then he interprets the destruction of ज्ञानम् as the प्रतिबन्ध becoming so much, the obstacles are so many that the knowledge recedes

behind and therefore he is unfit for मोक्ष. So do you see the difference? शङ्कराचार्य takes बुद्धि as intellect and the destruction as general destruction whereas मधुसूदन सरस्वती takes बुद्धि as आत्मज्ञानम् and the destruction of ज्ञानम् itself. The अन्वय is, क्रोधात् सम्मोहः, सम्मोहात् स्मृति-विभ्रमः, स्मृति-भ्रंशात् बुद्धि-नाशः (च) भवति । बुद्धि-नाशात् प्रणश्यति । Continuing; introduction to sixty-four.

सर्व-अनर्थस्य मूलम् उक्तं विषय-अभिध्यानम् । अथ इदानीं मोक्ष-कारणम् इदम् उच्यते —

उक्तम् – until now सर्व-अनर्थस्य मूलम् उक्तम् – the root cause of the total spiritual destruction has been mentioned. That root cause is विषय-अभिध्यानम् – dwelling upon the विषय. Remember विषय need not be an object only, विषय can be people also. And विषय need not be any other people, it can be family members also. Therefore worrying about family members also will come under विषय-अभिध्यानम्. And even if you don't worry about family members suppose you worry about your own old age that also will come under विषय-अभिध्यानम्. Therefore you have to do आन्तर सन्न्यास, CLASP rejection. Meditation need not be meditation worry is a form of negative meditation. And this विषय-अभिध्यानम् is the root cause of the total spiritual destruction in eight stages. अथ – Therefore, hereafter मोक्ष-कारणम् इदम् उच्यते – the means of attaining मोक्ष and avoiding the spiritual slip or the spiritual slide or the spiritual fall is talked about in the following verses. So hereafter the means of मोक्ष, स्थितप्रज्ञा, conversion of प्रज्ञा into स्थितप्रज्ञा is called here as मोक्ष. And by way of attaining

मोक्ष the means of avoiding the spiritual fall or sliding is said here. What should be the means? You can understand. If **विषयध्यानम्** is the root cause of the spiritual fall the solution is avoid **विषयध्यानम्**, **अनात्मध्यानम्** otherwise **मनोनिग्रहः** alone is the solution. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 02-64

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ गीता २-६४ ॥

In these verses beginning from the fifty-eighth verse up to the sixty-eighth verse Lord कृष्ण is talking about the साधनसः to convert प्रज्ञा into स्थितप्रज्ञा. So we are assuming here a person who has already got प्रज्ञा through श्रवणम् and मननम्. Now he is in the process of converting प्रज्ञा into स्थितप्रज्ञा. Because only a स्थितप्रज्ञः can be a जीवन्मुक्तः. And कृष्ण is emphasizing three disciplines: two supportive disciplines and one primary. The primary discipline is निदिध्यासनम् and the supportive disciplines are इन्द्रिय निग्रहः and मनो निग्रहः. He has talked about इन्द्रिय निग्रहः before, how they are turbulent and how one should withdraw them when there is a temptation like a कूर्मः withdrawing its limbs. Then he talked about मनो निग्रहः also and the adverse consequences if मनो निग्रहः is not there. The adverse consequences were presented in eight stages how the first slip is in the form of विषय ध्यानम्. When मनो निग्रहः lacks the first consequence is विषय ध्यानम्, then सङ्गः, कामः, क्रोधः etc., he talked about. And since both of them are very very important, now in the following verses from sixty-four कृष्ण talks about a person who has both इन्द्रिय निग्रहः and मनो निग्रहः. And a person who has got both these disciplines is called a युक्त पुरुषः. And a युक्त पुरुषः alone can successfully practice निदिध्यासनम् which alone will lead to जीवन्मुक्तिः.

This is the significance of the following verses. And in the sixty-fourth verse the gist is like this: a person has to practice इन्द्रिय निग्रहः. What do you mean by इन्द्रिय निग्रहः, sensory restraint? Here कृष्ण defines it as not the total suppression of sense organs. Sense organs cannot be suppressed because we have to use them in all our transactions. Imagine a person walks on the road with closed eyes, when eyes are open itself we get hit by people, imagine what would happen if we were to walk with closed eyes? Therefore, here निग्रहः means only regulation or direction. And कृष्ण wants to say the sensory operations can be governed by two masters – one good master and another bad one. The first master is the राग-द्वेष of the mind. So mental राग-द्वेष is one factor which determines sensory operation that is called स्वाभाविक प्रवृत्तिः otherwise called प्राकृत प्रवृत्तिः. And there can be another master and that is the शास्त्रम्, wherever शास्त्रम् allows and wherever शास्त्रम् doesn't allow, the do's and don'ts of the शास्त्रम्, धर्म and अधर्म of the शास्त्रम्, *Shastric* norms I use for my sensory operation. That is called शास्त्रिय प्रवृत्तिः or संस्कृत प्रवृत्तिः. Therefore, sense control means avoidance of प्राकृत स्वाभाविक राग-द्वेष जन्य प्रवृत्तिः and following संस्कृत शास्त्रीय धर्म-अधर्म जन्य प्रवृत्तिः. This is इन्द्रिय निग्रहः. And कृष्ण defines मनो निग्रहः as the mind avoiding विषय ध्यानम्. And if these two are followed eschewing स्वाभाविक प्रवृत्तिः and confining to शास्त्रिय प्रवृत्तिः a person remains, that person will enjoy a mind which is available for निदिध्यासनम्. And a mind available for निदिध्यासनम् has got चित्तप्रसादः.

ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः
॥ मुण्डकोपनिषत् ३-१-८ ॥

A mind available for निदिध्यासनम्, Vedantic thinking has got प्रसादम्. This is the gist of the verse. We will now enter into the भाष्यम्.

राग-द्वेष-वियुक्तैः रागः च द्वेषः च राग-द्वेषौ । तत्-पुरः-स्य हि इन्द्रियाणां प्रवृत्तिः स्वाभाविकी ।

The first word is **राग-द्वेष-वियुक्तैः**, literally means free from राग and द्वेष. But here is a problem, when you closely study every श्लोक we will recognize certain problems and solutions have to be given. **राग-द्वेष-वियुक्तैः** means free from राग and द्वेष. And Lord कृष्ण gives this word as an adjective of sense organs **इन्द्रियैः**. Therefore, the expressions mean the sense organs which are free from राग-द्वेष. Now can you see the problem? You should see the problem. Always राग-द्वेषs belong to the mind. Sense organs do not have राग or द्वेष. Therefore, if you are talking about freedom from राग-द्वेष we should always say the mind which is free from राग-द्वेष. But कृष्ण is saying **राग-द्वेष-वियुक्तैः इन्द्रियैः**. Now how can कृष्ण say the sense organs must be free from राग-द्वेष. Generally we don't notice शङ्कराचार्य has noticed and he has given the remedy also. What to talk of solution, we do not even notice the problem itself. Now what does शङ्कराचार्य say? He says sense organs do not have राग-द्वेषs. Even though sense organs do not have राग-द्वेषs, they have got the influence of the mental राग-द्वेषs. Therefore the first point to be noted is sense organs have no राग-द्वेषs but they have the influence of राग-द्वेषs. Then the

next question is how do you say the sense organs have the influence of रान-देषs? शङ्कराचार्य says they have the influence because the sensory operations are passed by रान and देष. The sensory operations of a common man, here we are not talking about a शास्त्रिय पुरुषः but a common man whose natural activities are backed by the influence of रान-देषs. So when a person gets up in the morning and straight away goes for a cup of coffee, the tongue is going after the coffee, the रान-देषs do not belong to the tongue but the mind has a desire for the taste of the coffee. Therefore, mental रान-देष for coffee is transferred to, is influencing the tongue and the tongue is going after the coffee. And therefore, शङ्कराचार्य says every sensory operation is influenced by रान-देष of the mind. Therefore, when you say sense organs must be free from रान-देष we should understand sense organs must be free from the influence of रान-देष. What do you mean by that? The sense organs must be free from the influence of रान-देष means their operations must not be governed by रान-देष. Even when the tongue says I want to sip the coffee, the tongue should be told no coffee before morning bath and prayer. When the tongue is about to sip the coffee if I say the tongue will not be allowed to take that means the रान-देष influence has been neutralized. Therefore he says, रानः च देषः च रान-देषौ – likes and dislikes are called रान-देष. What do they do? They don't remain in the mind only, they send their influence to the sense organs. Therefore he says, तत्-पुरः-सरा. पुरःसरा means कारणम्. Literally पुरःसरा means that which happens first. पुरः प्रथमम् सरति इति पुरःसरः, whichever event happens first is called पुरःसरः. And every

कारणम् is called a पुरःसरः because always the कारणम् happens first, i.e., before the कार्यम्. कार्यम् always happens later, कारणम् always happens first, therefore, कारणम् is called पुरःसरम्. राग-द्वेष are the पुरःसरःs. For what? इन्द्रियाणां प्रवृत्तिः – for all the operations of the sense organs. बहुव्रीहि. तत्-पुरः-सरा. तत् means रागद्वेषौ पुरःसरौ कारणभूतौ यस्याः सा प्रवृत्तिः. राग-द्वेष is the कारणम् of every sensory operation. If you put in the reverse language every sensory operation is a product of राग-द्वेष of the mind, the product of राग-द्वेष influence. And there also शङ्कराचार्य wants to be careful. If a person does सन्ध्यावन्दनम् in the morning that is not राग-द्वेष पुरःसरा. For that the कारणम् is not राग-द्वेष but शास्त्रविधि. Therefore we cannot say all the activities are caused by राग-द्वेष. Therefore शङ्कराचार्य adds an adjective स्वाभाविकी प्रवृत्तिः – all the natural and instinctive sensory operations are the products of राग-द्वेष. स्वाभाविकी means natural and instinctive sensory operations are caused by राग-द्वेष influence. Therefore प्रवृत्तिः भवति. And what should a मुमुक्षु do? He should get rid of the influence of राग-द्वेष in the sense organs. So ridding the sense organs of the राग-द्वेष influence is called राग-द्वेष-वियुक्तत्वम्. Therefore he says,

तत्र यो मुमुक्षुः भवति स ताभ्यां वियुक्तैः श्रोत्रादिभिः इन्द्रियैः
विषयान् अवर्जनीयान् चरन् उपलभमान आत्म-वश्यैः आत्मनो
वश्यानि वशी-भूतानि तैः आत्म-वश्यैः विधेयात्मा इच्छातो विधेय
आत्मा अन्तःकरणं यस्य सः अयं प्रसादम् अधिगच्छति । प्रसादः
प्रसन्नता स्वास्थ्यम् ॥२-६४॥

तत्र – this being the fact that all the natural actions are governed by राग-द्वेष influence in the sense organs. यः मुमुक्षुः भवति – suppose I am a मुमुक्षुः (the one who wants to be a जीवन्मुक्त and for that one who wants to be a स्थितप्रज्ञः and for that one who wants to convert प्रज्ञा into स्थितप्रज्ञा such a student or seeker) सः ताभ्यां वियुक्तैः – he should make the sense organs free from the pressure of राग-द्वेष coming from the mind. राग-द्वेष do not belong to the sense organs but the pressure of राग-द्वेष is operating on sense organs. So ताभ्यां pressure आभ्याम् वियुक्तैः ताभ्यां influence आभ्याम् वियुक्तैः. वियुक्तैः means free from the pressure of राग-द्वेष, the influence of राग-द्वेष. By using the word ताभ्यां वियुक्तैः शङ्कराचार्य is giving the विग्रह वाक्यम्, the grammatical explanation of the compound word. राग-द्वेष-वियुक्तैः is a compound word which should be given a विग्रह वाक्यम्, an appropriate splitting of the compound by adding the right preposition. That preposition he adds here, ताभ्यां वियुक्तैः means रागद्वेषाभ्यां वियुक्तैः, which means the compound is तृतीया तत्पुरुष. The preposition to be added is from. The sense organs should be freed from राग-द्वेष. The next word शङ्कराचार्य takes is इन्द्रियैः. What are the sense organs? श्रोत्रादिभिः इन्द्रियैः – the sense organs like ears etc., which represent not only ज्ञानेन्द्रियस but also all the दश इन्द्रियस. They must be free from the pressure of राग-द्वेष. What does that mean? All स्वाभाविकी प्रवृत्तिः, natural and instinctive activities must be given up. If natural activities are to be given up then what sensory activities should be allowed? Only those activities which are permitted by the शास्त्र must be allowed. There also what should be अवर्जनीय unavoidable sensory

contacts alone must be retained. Therefore **विषयान्** is in the **मूलम्**, for that he gives a note **अवर्जनीयान्** – unavoidable sensory contacts are retained. Whatever activities prescribed by the **शास्त्र** are to be done and even if certain activities are not prescribed by the **शास्त्र**, whatever is unavoidable for my living they also can be pursued. Therefore he says, **अवर्जनीय** means unavoidable things. **चरन्** is in the **मूलम्** is equal to **उपलभमानः** in this context. **उपलभमानः** means perceiving or experiencing. Normally the word **चरन्** means going but in **संस्कृत** grammar there is a rule all the roots or the words which have the meaning of going they all have the meaning of knowing also. All ‘going’ roots have ‘knowing’ meaning. **गत्यर्थक धातुनाम् ज्ञानार्थक सत्वात्**. All the words having the meaning of going have the meaning of knowing or experiencing. Here **चरति** means going but we take the meaning of knowing or perceiving or experiencing. Therefore all the sensory operations must be filtered by asking two questions – (1) is it permitted by **शास्त्र**, and (2) is it unavoidable for my living. And if it is not permitted by **शास्त्र** and if it is not unavoidable but avoidable then we should say no to seeing that object, hearing that, smelling that, tasting that, touching that, going to that place. When all these are possible? All these are possible only when the sense organs are under my command. Otherwise sense organs will say ‘you keep saying and I will continue in my way’, they will just openly defy the commandment given by the mind. The sense organs will disobey right in front of me. Therefore **कृष्ण** says **आत्म-वश्यैः** – the sense organs should be under the control of the mind. **आत्म-वश्यैः** is in the **मूलम्**, for that he gives the

विग्रह वाक्यम् is equal to आत्मनः वश्यानि आत्मवश्यानि – under the control of आत्मा. Here the word आत्मा means mind. Therefore, आत्म-वश्यैः means मनो-वश्यैः. For वश्यानि he says वशी-भूतानि – under the control. So तैः आत्म-वश्यैः. And remember it is not only ज्ञानेन्द्रियs but also कर्मेन्द्रियs. In anger when the tongue is about to shout I should ask the question at that time also and the mind should be able to ask the tongue to stop shouting and when the mind commands the tongue should stop. These are all compulsory for a गीता student. Excuses are not permitted. For excuses punishment is loss of जीवन्मुक्ति. आत्म-वश्यैः is adjective to इन्द्रियैः. With such sense organs विधेयात्मा. Until now sense control was talked about, now कृष्ण talks about mind control. So विधेयात्मा means the one who has his mind under control; then only the mind can control the sense organs. Mind is the supervisor to control the sense organs. But the problem is if the supervisor is not under control how can sense organs be controlled? Therefore, कृष्ण says *sense organs are supervised by the mind and the mind must be supervised by the शास्त्र imbued intellect*. The mind should be controlled by the शास्त्र soaked intellect, informed intellect, educated intellect, discriminative intellect. That is said here. विधेयः आत्मा – इच्छातः विधेयः – that which obeys the intellect. विधेयः means obedient to the intellect (intellect is not mentioned here, that we have to supply). इच्छा means the wish of the intellect. So the mind should obey the wish of the intellect. So इच्छातः is according to, तृतीयार्थे तसि. According to the wish of the intellect विधेयः आत्मा. आत्मा means the mind. Here शङ्कराचार्य clearly says आत्मा is equal to

अन्तःकरणम्, यस्य सः – such a person is called **विधेयात्मा**. बहुव्रीहि. विधेयः आत्मा यस्य सः विधेयात्मा. Therefore the total picture is ‘the sense organs are controlled by the mind and the mind is controlled by the intellect. Thus both the sense organs and the mind are controlled. Such a person is called युक्तः.’ When this is said you should remember the chariot example of कठोपनिषत् – the driver controls the reins and the reins control the horses. Mind is in the place of reins and sense organs are comparable to horses. Thus intellect विज्ञानमय कोश is the head of the family. When intellect is the head of the family, life will be wonderful. If emotional mind is the head, then life will be terrible. If wavered sense organs are the head, then life will be terrible. Thoughtful intellect should be the head of the family (the individual). Ok, then what will happen? कृष्ण says one can live peacefully. **अयम् प्रसादम् अधिगच्छति** – such a person attains tranquility at all levels. Sensory tranquility is there, emotional tranquility is there, there is no stress and strain, stress-free personality. What is the meaning of the word **प्रसादम्**? **प्रसादः** is equal to **प्रसन्नता** is equal to **स्वास्थ्यम्** – being comfortable with myself. **स्वास्थ्यम्** means self-comfort. In the धर्मशास्त्र they talk about अष्टगुणः. धर्मशास्त्र introduces this अष्टगुण for talking about the forty-one संस्कारः. The धर्मशास्त्र says all the forty-one संस्कारः are meant for developing the अष्टगुण. And among the अष्टगुणः one गुण is enumerated as अनायासः. And अनायासः means freedom from stress at all the कोश levels. Physical stress, sensory stress, emotional stress, intellectual stress; stress-free state of personality is called अनायासः. This **प्रसादम् अधिगच्छति**

means one will get when he follows इन्द्रिय निग्रहः and मनो निग्रहः. The अन्वय is, राग-द्वेष-वियुक्तैः आत्म-वश्यैः इन्द्रियैः विषयान् चरन् (सन्) विधेय-आत्मा तु प्रसादम् अधिगच्छति । राग-द्वेष-वियुक्तैः and आत्म-वश्यैः are adjectives to इन्द्रियैः. करणे तृतीया. For grammar students चरन् is present participle. If you take the word चरन् as going or moving it is an intransitive verb which cannot have an object. But here we are taking चरन् as knowing or perceiving and when that meaning is taken चरन् becomes a transitive verb then we can have an object. Therefore, विषयान् is an object of the transitive verb चरन् which is in participle form. Continuing;

प्रसादे सति किं स्याद्, इति उच्यते —

Now शङ्कराचार्य introduces verse sixty-five. Now this internal peace and relaxation can be taken as an end in itself. For most of the common people, lay people the aim is to live peacefully. If you ask them what they want they will say ‘give me peace of mind’. People are seeking relaxation or peace. For majority of people this प्रसाद is an end in itself. Therefore, we can prescribe इन्द्रिय निग्रहः and मनो निग्रहः for attaining this peace of mind also. So it is relevant for lay people also. But in the case of a spiritual seeker this प्रसाद is not an end in itself as he has got some other goal – जीवन्मुक्ति or अहम् ब्रह्मास्मि stabilization. Temporary peace of mind is not a goal for him but stabilization of knowledge. Therefore, the प्रसाद is only an intermediary goal for a spiritual seeker. And therefore for a spiritual seeker, we say, once you have got this प्रसाद you can use that mind for निदिध्यासनम्. Peace of mind is not an end in

itself, you have to use it for निदिध्यासनम्, and निदिध्यासनम् will lead to स्थितप्रज्ञा which in turn will lead to जीवन्मुक्ति which will lead to विदेहमुक्ति also – all these are the ultimate goals of a spiritual seeker. And here who are we talking about – lay or spiritual person? The context is a spiritual seeker. Therefore शङ्कराचार्य introduces appropriately प्रसादे सति किं स्याद् – once there is inner tranquility what is the advantage? What consequences can take place? इति उच्यते – that is being said in the following श्लोक. The consequence of tranquility. Now we will go to the श्लोक.

Verse 02-65

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ गीता २-६५ ॥

So what is the consequence is said. First I will give you the gist. He says a tranquil mind is free of all the preoccupations ‘चिन्ता नास्ति किल तेषां चिन्ता नस्ति किल’ सदाशिवब्रह्मेन्द्र sings a very beautiful song. The mind is free from all the दुःखम्s or worries. So the immediate consequence is a deep quality mind is available and not a shallow mind. And in such a deep and tranquil mind निदिध्यासनम् becomes extremely intent and when intense meditation, निदिध्यासनम् is practiced बुद्धिः पर्यवतिष्ठते – प्रज्ञा will get converted into स्थितप्रज्ञा. Therefore, what is the consequence of peace? A deep mind is the advantage otherwise generally the mind available for us is only a shallow mind. That is why many things are not registered. In a shallow mind no activity will register deeply but in a deep mind निदिध्यासनम् is powerful and therefore it gets

well stabilized. पर्यवतिष्ठते means it gets stabilized. स्थितप्रज्ञा takes place through निदिध्यासनम्. This is the gist of the verse. Now we will go to the भाष्यम्.

प्रसादे सर्व-दुःखानाम् आध्यात्मिकादीनां हानिः विनाशः अस्य यतेः उपजायते ।

शङ्कराचार्य comments on the first line. प्रसादे means when the mind is tranquil because of इन्द्रिय निग्रहः and मनो निग्रहः. You have to see the progression of the discussion; because of इन्द्रिय निग्रहः and मनो निग्रहः प्रसाद takes place. प्रसादे सति, सति सप्तमी. When there is inner tranquility सर्व-दुःखानाम् हानिः उपजायते – all the दुःख, mental disturbances, mental preoccupations, mental worries, mental stress, दुःखानाम् is equal to आध्यात्मिकादीनाम्. The worries coming from three sources

- (i) from our own body,
- (ii) surrounding people, family members,
- (iii) the external world, the natural forces.

आध्यात्मिक, आधिभौतिक, आधिदैविक दुःखानाम् हानिः. So while doing निदिध्यासनम् family worry should not be there. Therefore, there are no worries at all. हानिः is equal to विनाशः. विनाशः means the destruction. What is wrong if family worry is there? Mind is shallow. When a shallow mind meditates it will not get registered very well. Therefore, विनाशः. अस्य is in the मूलम्, is equal to यतेः which means for this सन्न्यासि. Now we have got a new definition of सन्न्यास. CLASP rejection, सर्व अभिमान त्यागः, सर्व चिन्ता परित्यागः and सर्व विशेष

प्रार्थना परित्यागः. Renunciation of these three is यतिः. यतेः for that सन्न्यासि उपजायते – will take place. What happens because of that? निदिध्यासनम् is intense. In fact, सुरेश्वराचार्य says elsewhere that when other worries are removed from the mind, Vedantic thoughts you need not entertain they will automatically come. Because you love वेदान्त and वेदान्त is an attractive subject therefore there is no reason why वेदान्त should not occupy the mind. But now वेदान्त is not allowed because the family worries are pushing वेदान्त downward. Therefore you need not bring Vedantic thought but you set aside the family worries. निदिध्यासनम्, सुरेश्वराचार्य defines, is a natural process. “अपरायतबोधो हि निदिध्यासनमुच्यते” very famous definition of सुरेश्वराचार्य is natural arrival of Vedantic thought when the mind removes the family worries is निदिध्यासनम्. Remove the worries and stabilization takes place. Who says? कृष्ण says. प्रसन्न-चेतसः – when the mind is rid of worldly worries बुद्धिः पर्यवतिष्ठते. We will read the next sentence.

किं च प्रसन्न-चेतसः स्वस्थ-अन्तःकरणस्य हि यस्माद् आशु शीघ्रं बुद्धिः पर्यवतिष्ठते आकाशम् इव परि समन्ताद् अवतिष्ठते । आत्मस्वरूपेण एव निश्चली भवति इति अर्थः ।

किं च – more over. प्रसन्न-चेतसः is in the मूलम्, is equal to स्वस्थ-अन्तःकरणस्य – when the mind is free from family and professional worries. बहुव्रीहि. प्रसन्नम् चेतः यस्य सः प्रसन्नचेताः तस्य and स्वस्थ-अन्तःकरणम् is also बहुव्रीहि. स्वस्थम् अन्तःकरणम् यस्य. The mind is free of worldly worries for him हि is in the मूलम्, is equal to यस्माद् – because,

then the next word is आशु is equal to शीघ्रम्. आशु is an indeclinable word, there is no विसर्ग there. बुद्धिः is in the मूलम्, means intellect, पर्यवतिष्ठते is in the मूलम्, शङ्कराचार्य says परि समन्ताद् अवतिष्ठते. परि means समन्ताद् means totally. अवतिष्ठते means निश्चली भवति – abides. The intellect abides totally. Ok, where does it abide? आत्मस्वरूपेण – in the form of आत्मा. The intellect abides totally in the form of आत्मा. In the form of आत्मा means in the form of आत्माकार वृत्तिः, in the form of आत्मा thoughts. Abiding in आत्मा is abiding in आत्माकार वृत्तिः. The intellect will be there in the thought of अहम् ब्रह्मास्मि and it will not be in any other thought. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

किं च प्रसन्न-चेतसः स्वस्थ-अन्तःकरणस्य हि यस्माद् आशु
शीघ्रं बुद्धिः पर्यवतिष्ठते आकाशम् इव परि समन्ताद् अवतिष्ठते
। आत्मस्वरूपेण एव निश्चली भवति इति अर्थः ।

Lord कृष्ण is talking about the importance of इन्द्रिय
निग्रहः and मनो निग्रहः as a supportive साधन for
निदिध्यासनम् and निदिध्यासनम् is the primary साधन which
converts प्रज्ञा into स्थितप्रज्ञा. And if इन्द्रिय निग्रहः and मनो
निग्रहः are absent, the resulting adverse consequences have
already been talked about. The slipping of a साधक in eight
stages. After talking about the negative consequences because
of the absence of इन्द्रिय निग्रहः and मनो निग्रहः, now कृष्ण
talks about the positive consequences if a person has got इन्द्रिय
and मनो निग्रहः. And in the previous verse He said the first
positive consequence is चित्तप्रसादः, the mind is quietened. And
then in this sixty-fifth verse कृष्ण is talking about two more
positive consequences. When there is चित्तप्रसाद then सर्व-दुःख
हानि takes place. दुःखम् means all the disturbances or
distractions or preoccupations in the mind. Therefore
चित्तप्रसाद leads to दुःख हानि and दुःख हानि is विक्षेप निवृत्ति,
freedom from preoccupation. Then another positive
consequence is mentioned in the second line and that is बुद्धेः
अवस्थानम्, बुद्धेः स्थैर्यम् or abidance. The intellectual abidance
is the second consequence. Abidance of the intellect in आत्मा.
And that portion, i.e., the second line, is being commented upon
by शङ्कराचार्य in this paragraph. प्रसन्न-चेतसः स्वस्थ-

अन्तःकरणस्य for a person who has वितप्रसाद he gets a second benefit. सर्व-दुःख हानि is the first benefit. The second benefit is बुद्धिः पर्यवतिष्ठते, intellectual abidance. आकाशम् इव परि समन्ताद् अवतिष्ठते – just as the आकाश is expansive similarly, the intellect also becomes expansive. So naturally the question will come, how can the intellect become expansive or contracted? For that we answer that the condition of the intellect will depend upon the type of thought. When the intellect entertains the thought as a narrow thing the intellect is also narrow. When the thoughts are dealing with only a narrow limited finite thing then we say the mind is narrow. Whereas when the intellect has the thought of the infinite then we say the intellect itself has expanded to become one with the infinite आत्मा. Therefore he says आकाशम् इव अवतिष्ठते – the intellect abides expansively like the space. What do you mean by that? आत्मस्वरूपेण निश्चली भवति – the intellect assumes the nature of आत्मा as it were. And how does the intellect assume the nature of आत्मा? By entertaining आत्माकार वृत्तिः. So आत्मस्वरूपेण must be understood as आत्माकार वृत्त्या. And what is आत्माकार वृत्तिः? अहम् ब्रह्मास्मि इति अखण्डाकार वृत्त्या by entertaining this thought, the intellect abides in आत्मा, the intellect becomes one with आत्मा, the intellect becomes as expansive as आत्मा is. So आत्मस्वरूपेण एव निश्चली भवति. What is the nature of आत्मा? निश्चलम्. Therefore what is the nature of बुद्धि? निश्चलम्. As the object is so the thought is, as the thought is so the mind is. When you see violence in the television, there is violence as an object then the thought also becomes violent and when the thought is violent the mind is

also turbulent. Therefore, the object determines the nature of the thought and the nature of the thought determines the condition of the mind. In the case of this person, the object is आत्मा and the thought is आत्माकार वृत्ति. Therefore the mind is also आत्मसदृशः, निश्चली भवति, becomes tranquil. इति अर्थः – this is the meaning of बुद्धिः पर्यवतिष्ठते. Up to this we saw in the last class. Continuing;

एवं प्रसन्न-चेतसः अवस्थित-बुद्धेः कृत-कृत्यता यतः, तस्माद् राग-द्वेष-वियुक्तैः इन्द्रियैः शास्त्र-अविरुद्धेषु अवर्जनीयेषु युक्तः समाचरेद् इति वाक्यार्थः ॥२-६५॥

So in the मूलम् second line there is a word हि hidden before the word आशु and that word हि शङ्कराचार्य has commented as यस्माद् in the previous paragraph, which means since. Once you add the word since the sentence becomes incomplete. Therefore the entire श्लोक is incomplete because कृष्ण has used the word since. Therefore how should you take the sentence? ‘Since a tranquil mind will be free from distractions and since a tranquil mind will abide in आत्माकार वृत्ति’ now the sentence is incomplete. So शङ्कराचार्य wants to complete it. He says hence, therefore – you have to connect to the previous श्लोक – one should function in the world with रागद्वेषरहित इन्द्रियाणि. Therefore during regular transactions one should manage the mind and sense organs so well that the रागद्वेषs are not allowed to disturb the mind. Therefore this श्लोक is the हेतु and the previous श्लोक is the साध्यम्. Therefore may you be alert in your day-to-day transactions. And what is the alertness? राग-द्वेष-वियुक्तैः इन्द्रियैः. That

means you should remember the previous श्लोक otherwise the whole thing will become meaningless. Therefore शङ्कराचार्य takes the connection between the previous श्लोक and this श्लोक as हेतु-हेतुमद्भाव सम्बन्धः. Therefore may you be alert. That is said here. एवं प्रसन्न-चेतसः. एवम् means in this manner. In which manner? As said in the previous paragraph, प्रसन्न-चेतसः अवस्थित-बुद्धेः – for a person who has got a tranquil mind and therefore an abiding mind in आत्मा, कृत-कृत्यता भवति – there will be total fulfillment or जीवन्मुक्ति. So since for a tranquil minded person; both are बहुव्रीहि referring to the person. *A person who has a tranquil mind and a person who has got an abiding intellect कृत-कृत्यता भवति fulfillment or जीवन्मुक्ति takes place.* यतः, तस्माद् – therefore. This यतः and तस्माद् is the commentary on the हि of the second line. That is linked here. Because of this reason (how do you complete the sentence? Go back to the previous verse and complete.), therefore राग-द्वेष-वियुक्तैः इन्द्रियैः – one should make sure that the sense organs are free from रागद्वेष. And what does it mean by sense organs are free from रागद्वेष? That we saw in the last class. Sense organs need not be free from रागद्वेष because रागद्वेष belong to the mind. Therefore how should you understand? Sense organs are free from the influence of रागद्वेष which belongs to the mind. So with रागद्वेष influence free sense organs शास्त्र-अविरुद्धेषु अवर्जनीयेषु समाचरेद्. समाचरेद् means one should move about, one should interact with a chosen field and not with any field or every field. And how do you choose the field? Two conditions are prescribed. शास्त्र-अविरुद्धेषु – only that field which is not prohibited by शास्त्रम्. The sense

organs must operate within the morally permitted field alone. So the first condition is शास्त्र-अविरुद्धेषु. What is the second condition? Even if there are harmless fields of sense objects which are also ethically sound, even there शङ्कराचार्य says अवर्जनीयेषु – if the field is indispensable then alone are you allowed to be in that field. Suppose there is a particular program in television which is not banned in the शास्त्र, morally it is not unhealthy. Then the question will come should I function in that field, because शास्त्र has not banned? शङ्कराचार्य says there also, even though शास्त्र has not banned, you ask a second question, is it compulsorily necessary for me or not? And if that is not necessary for me to lead a healthy and happy life, then it is better I avoid or reduce watching the unprohibited program. अवर्जनीयेषु means if it is indispensable then go for it, else avoid it. So अवर्जनीयेषु is a beautiful example. And for all these things शङ्कराचार्य is keeping a सन्न्यासि in mind because previously he has used the word यतैः. So with regard to गृहस्थ some concession is there. But for a सन्न्यासि the rule is if it is not indispensable don't watch that program. So अवर्जनीयेषु विषयेषु युक्तः सन् युक्तः means with इन्द्रिय and मनो निग्रहः. You have to note this word. The word युक्तः repeatedly comes in गीता. युक्तः is equal to इन्द्रिय and मनो निग्रह सहितः, with sensory and mental restrain. युक्तः सन् समाचरेद् – a ज्ञानि should move about. And what ज्ञानि? प्रज्ञः ज्ञानि. What is his goal? He wants to become स्थितप्रज्ञः ज्ञानि. इति वाक्यार्थः – this is the final message of कृष्ण. So मधुसूदन सरस्वती makes a small change in his commentary. What he does is he takes बुद्धिः as ज्ञानम्. And बुद्धिः पर्यवतिष्ठते means ज्ञानम् gets stabilized.

So this is one change he makes. And the second change is सर्व-दुःखानाम् हानिः. शङ्कराचार्य took as freedom from distraction which will help in स्थितप्रज्ञ. What मधुसूदन सरस्वती does is सर्व-दुःखानाम् हानिः he takes as total संसार destruction. Therefore he comments when the वित्तप्रसाद takes place (he reverses the order) ज्ञानम् gets stabilized and when ज्ञानम् gets stabilized सर्व-दुःखानाम् हानिः भवति all the sorrows of संसार are destroyed. Thus in शङ्कराचार्य's commentary प्रसाद leads to दुःख हानिः which leads to बुद्धि निष्ठा, but in मधुसूदन सरस्वती प्रसाद leads to बुद्धि निष्ठा which leads to सर्व-दुःख हानिः. Thus he changes the order and he changes the meaning of the word बुद्धिः also. The main difference is दुःख हानिः in शङ्कराचार्य's interpretation is only relative freedom from distraction whereas in मधुसूदन सरस्वती's interpretation दुःख हानिः is not relative freedom from distraction but it is total संसार निवृत्तिः. The अन्वय is, प्रसादे (सति) अस्य सर्व-दुःखानाम् हानिः उपजायते । प्रसन्न-चेतसः बुद्धिः हि आशु पर्यवतिष्ठते । अस्य is also षष्ठी विभक्ति, सम्बन्धे षष्ठी and सर्व-दुःखानाम् is also षष्ठी विभक्ति, सम्बन्धे षष्ठी. But the सम्बन्ध should be understood properly. अस्य has सम्बन्ध with सर्व-दुःखानाम् and सर्व-दुःखानाम् has got सम्बन्ध with हानिः. Consider the English expression 'the destruction of sorrows of the wise man'. 'Destruction' must be connected with 'of the sorrows'. And 'sorrows' must be connected with 'of the wise man.' In grammar if you don't put the order properly instead of saying 'the destruction of the sorrows' if you translate it as 'the destruction of the wise man', there will be a problem. Therefore, when you do अन्वय the सम्बन्धे षष्ठी must be

connected with the proper noun just as the 'of' must be connected properly. Continuing;

सा इयं प्रसन्नता स्तूयते —

So **सा इयं प्रसन्नता**. **प्रसन्नता** means the tranquility born out of **इन्द्रिय मनो निग्रहः**. So **इन्द्रिय मनो निग्रह फलम्** is **प्रसन्नता**. That tranquility which is the consequence of **इन्द्रिय मनो निग्रहः** is called **सा इयं प्रसन्नता**. What is the significance of **सा इयम्**? It is not a new tranquility that we are talking about but the tranquility that has been already discussed in the previous verses, a tranquility which is the consequence of **इन्द्रिय मनो निग्रहः**. Such a **प्रसन्नता** we can translate as **शान्तिः**. That **शान्तिः** is **स्तूयते** – is glorified in the following **श्लोक**s. What is the glory of that tranquility? That is said in the next verse, we will read.

Verse 02-66

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ गीता २-६६ ॥

So first I will give you the significance of the verse. **इन्द्रिय मनो निग्रहः** is indispensable for a seeker because they alone will help at every stage. To talk about the positive glory of that, **कृष्ण** talks about the consequence of its absence. **कृष्ण** says no stage of **साधन** will be possible without these two. So He says **अयुक्तस्य बुद्धिः न अस्ति**. **अयुक्तस्य** means **इन्द्रिय मनो निग्रह रहितः**, the one who doesn't have these two. To remember **तत्त्वबोध** language **शमदमरहितः बुद्धिः न अस्ति**. Here the word **बुद्धिः** means **ज्ञानम्**. In the previous verse **शङ्कराचार्य**

took बुद्धिः as the intellect and मधुसूदन सरस्वती took as ज्ञानम् whereas in this verse मधुसूदन सरस्वती will be very happy to see the meaning of what he has said earlier is taken here. बुद्धिः means ज्ञानम्. ज्ञानम् born out of श्रवणम् and मननम्. Therefore if शम and दम are not there even श्रवणमननम् cannot take place and therefore ज्ञानम् cannot even arise. This is the first problem. What is the second problem? अयुक्तस्य भावना अपि न अस्ति. भावना means निदिध्यासनम्. Even निदिध्यासनम् is not possible. So this is the second problem. What is the difference between the first and the second? In the first श्रवणम् and मननम् are not possible, therefore प्रज्ञा is not possible. Now we say निदिध्यासनम् is also not possible, therefore स्थितप्रज्ञा also cannot take place. Therefore joining these two together if शम and दम are not there श्रवणमनननिदिध्यासनम् all the three will not take place, therefore neither प्रज्ञा nor स्थितप्रज्ञा. And therefore अभावयतः न शान्तिः – if निदिध्यासनम् does not take place, स्थितप्रज्ञा does not take place शान्तिः न अस्ति – there is no जीवन्मुक्तिः. So what? अशान्तस्य कुतः सुखम् – if जीवन्मुक्तिः is not there where is the question of आनन्दः, नित्य आनन्दः. सुखम् means नित्य आनन्दः. How is it possible? This is not a question, it means ‘this is impossible’. This is the meaning. Now we will go to the भाष्यम्.

न अस्ति न विद्यते न भवति इति अर्थः । बुद्धिः आत्मस्वरूप-विषया अयुक्तस्य असमाहित-अन्तःकरणस्य ।

So now शङ्कराचार्य comments on the first quarter. न अस्ति is in the मूलम्, is equal to न विद्यते is equal to न भवति इति अर्थः. So न अस्ति means is not there. The question will be

what is not there? बुद्धिः is in the मूलम्, is equal to आत्मस्वरूप-विषया. बुद्धिः means ज्ञानम्. What type of ज्ञानम्? आत्मस्वरूप-विषया – ज्ञानम् about आत्मस्वरूपम्. The nature of the Self. आत्मस्वरूपम् विषयः यस्याः सा. बहुव्रीहि. In short, आत्मज्ञानम् is not there. For whom? अयुक्तस्य is in the मूलम्, is equal to असमाहित-अन्तःकरणस्य – the one who does not have समाहितत्वम्, tranquility, चित्तप्रसादः. And what causes tranquility? We have to supply, whoever is lacking in इन्द्रिय निग्रहः and मनो निग्रहः for that person knowledge is impossible. So you have to remember the कठोपनिषत् मन्त्र, नाविस्तो दुश्चरितात् नाशान्तो नासमाहितः ।

नाशान्तमानसो वाऽपि प्रज्ञानैनामाप्नुयात् ॥ कठोपनिषत् १-२-२४ ॥

So असमाहित-अन्तःकरणस्य the one who does not have tranquility. Continuing;

न च अस्ति अयुक्तस्य भावना आत्मज्ञान-अभिनिवेशः ।

So in the previous quarter when कृष्ण said that a non-tranquil person cannot have knowledge we can understand it as he cannot have श्रवणम् and मननम्. Now शङ्कराचार्य goes to the second quarter. न च अस्ति – the following is also not possible. अयुक्तस्य – for a person without tranquility. And what else is not possible? भावना is in the मूलम्, is equal to आत्मज्ञान-अभिनिवेशः – निदिध्यासनम्. अभिनिवेशः means वृत्ति-आवृत्तिः, thought flow. The thought flow of Self-knowledge which is otherwise called निदिध्यासनम्. Ultimately what do we do in निदिध्यासनम्? We are not learning anything

new. And we are not even trying to prove the knowledge; very careful. Meditation is not for proving the knowledge, it is not even for learning, but what we have already understood and also we are convinced about, on that conviction we are just dwelling on a known fact. Suppose I am not convinced then what I require is not meditation, meditation cannot give conviction, only मननम् can give conviction. Therefore a meditator is already a convinced person. Therefore अभिनिवेशः means dwelling on a convinced fact. In short, निदिध्यासनम् न अस्ति, is not possible for a person who doesn't have इन्द्रिय मनो निग्रहः. This is an idiom we have to note. शङ्कराचार्य does not use the word निदिध्यासनम् that often. Remember there are certain words which शङ्कराचार्य uses and we don't use much and there are also words which we use that शङ्कराचार्य doesn't use much. Even the word प्रारब्धम् etc., which are very popular for us are not that common in शङ्कराचार्य's भाष्यम्. There are a lot of vocabulary changes which have happened between शङ्कराचार्य's time and our time – a difference of thousand two hundred years. So remember when we read शङ्कराचार्य's भाष्यम् many words which the later आचार्यस have coined and introduced are not there in शङ्कराचार्य's time. The word निदिध्यासनम् is there in the उपनिषत्s themselves. श्रोतव्यो मन्तव्यो निदिध्यासितव्यः. But शङ्कराचार्य uses अभिनिवेशः more often. Continuing;

तथा न च अस्ति अभावयत आत्मज्ञान-अभिनिवेशम् अकुर्वतः
शान्तिः उपशमः ।

Now शङ्कराचार्य goes to the second line, i.e., the third quarter of the verse. तथा – in the same way न च अस्ति – the following is not there for अभावयतः is in the मूलम्, is equal to आत्मज्ञान-अभिनिवेशम् अकुर्वतः – निदिध्यासनम् अकुर्वतः पुरुषस्य, for a person who does not practice निदिध्यासनम्. अभावयतः is present active participle, षष्ठी एकवचनम् √भू causal form. भावयति is the verb, भावयन् is present participle, भावयतः षष्ठी विभक्ति, अभावयतः is नञ् तत्पुरुष of that. In English to tell in one word: for a non-meditative person. For a non-meditative person, the following is not there. शान्तिः is in the मूलम्, is equal to उपशमः – आत्मनिष्ठा, abidance in our स्वरूपम्. That means whenever I use the word I, the first thought that comes should be ब्रह्मन्. Thereafter we should remember this is worldly context therefore I should come down to अहङ्कार level then I should talk as husband, as wife, as father, as mother etc., which should require effort. Thus this is called उपशमः. When I say I, naturally नित्यमुक्त should come. Thereafter with effort I should put on the coat of अहङ्कार and transact. I should try this experiment once. Imagine two sets of chairs – जीवन्मुक्त chairs and संसारि chairs. And I should give the option to the students to choose one of the two. Then I can see three types of students: one set of students naturally going and sitting on जीवन्मुक्त chairs and then another group of students naturally going and sitting on संसारि chairs and there is a third group who sees both the chairs for half an hour and then don't sit on either of those chairs. Regularly imagine this exercise. When you can internally say wherever जीवन्मुक्त chair is there I will go and sit, then you are नित्यमुक्त. I need

not declare publicly to everyone but internally that must come. That is called उपशमः. Naturally I am नित्यमुक्त. Continuing;

अशान्तस्य कुतः सुखम्? इन्द्रियाणां हि विषय-सेवा-तृष्णातो निवृत्तिः या तत् सुखम्, न विषय-विषया तृष्णा, दुःखम् एव हि सा ।

Now शङ्कराचार्य comes to the fourth quarter of the verse. अशान्तस्य कुतः सुखम्? – for a person who does not abide in आत्मा, who does not tap आत्मानन्द where is the joy in life? For this शङ्कराचार्य does not write a commentary, does not give the meaning of the sentence as the sentence is very clear. For a person who does not tap आत्मानन्द where is the joy? And the question contains the answer: the one who does not tap आत्मानन्द does not have आनन्द in life at all. Therefore a ज्ञानि alone has got आनन्द and ज्ञानि has got आत्मानन्द is the message of this verse. This message will create a question. पूर्वपक्षि says, you say ज्ञानि alone has got आनन्द which is आत्मानन्द. Now the question will be how do you say so as अज्ञानि also get आनन्द. They may not get आत्मानन्द as they are अज्ञानि but they get अनात्मा आनन्द, worldly pleasures. Therefore how can you assert ज्ञानि alone gets आनन्द that too from आत्मा, why can't you say अज्ञानि also get आनन्द and that आनन्द is coming from अनात्मा. Music, dance, wonderful food, beautiful dress all these things give pleasure. For this पूर्वपक्षि शङ्कराचार्य gives the answer. शङ्कराचार्य does not comment on कृष्ण's वाक्यम्, शङ्कराचार्य only answers the possible पूर्वपक्षि. He says, अनात्मानन्द is not an आनन्द at all. It is fake and mistaken आनन्द, like the fake diamond. वेदान्त

says विषयानन्दः आनन्दः एव नास्ति, people have been cheated. Then what is it? It is only दुःखम्, because it is preceded by दुःखम् for getting that, and followed by दुःखम् by using that इति आदौ-अन्ते च दुःखम् मध्ये is also दुःखम् only. It is only a seeming आनन्द because it is प्रतिबिम्ब आनन्द, a reflected version of the original. Therefore विषयानन्दः is not आनन्द. That is why there is a beautiful श्लोक I have quoted before. असारे खलु संसारे सुखभ्रान्तिर्मनीषिणा । people think that there is pleasure from the world and a beautiful example is given. लालापान इव अङ्गुष्ठे बालानां स्तन्य विश्रमात्. When children are sucking the thumb and enjoying that process what they are sucking is not mother's milk but it is only pseudo milk that the child is sucking. Even that pseudo milk, i.e., लाला, saliva comes from the mouth only. Thus all the dance and music we are sucking is giving pseudo आनन्द and even that pseudo आनन्द doesn't come from dance or music but it is my saliva. So आत्मानन्द is my स्वरूपम् and विषयानन्द is my saliva. Where is आनन्द in the विषय? That is said beautifully by शङ्कराचार्य which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

अशान्तस्य कुतः सुखम्? इन्द्रियाणां हि विषय-सेवा-तृष्णातो
निवृत्तिः या तत् सुखम्, न विषय-विषया तृष्णा, दुःखम् एव हि सा
।

शङ्कराचार्य is commenting upon the sixty-sixth verse of the second chapter and now he has come to the last quarter of the verse. अशान्तस्य कुतः सुखम् शङ्कराचार्य does not give the meaning for this quarter because the meaning is evident. अशान्तः means the one who is not आत्मनिष्ठः. In this context अशान्तः means the one whose mind is not abiding in आत्मा by the practice of निदिध्यासनम्. So for such a person who is not established in the Self सुखम् कुतः where is the happiness. Here 'Where is the happiness' is not a question, not प्रश्नार्थे but आक्षेपार्थे. Where is the सुखम् means there is no सुखम्. By that कृष्ण is saying that आत्मा alone is the source of happiness, अनात्मा is not a source of happiness and remember in छान्दोग्योपनिषत्,

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति ॥ छान्दोग्योपनिषत् ७-२३-१॥

अल्प अनात्मनि सुखम् नास्ति एव. This is the message conveyed by कृष्ण. This शङ्कराचार्य does not mention because it is evident. But this statement of कृष्ण can raise a question in the minds of students, so शङ्कराचार्य chooses to answer that possible question. What is that question? When कृष्ण says that happiness is only from the आत्मा and there is no happiness in the outside world, there may be the question, 'how do you say

so?'. Most of the people in the world are अज्ञानिs who are not deriving आनन्द from आत्मा, who do not even know the existence of आत्मा, who are running after sense objects and sensory pleasures which means अनात्मा does give आनन्द, there is something called विषयानन्दः. This being the case how can कृष्ण say there is no सुखम् for अज्ञानिs. And for this possible question शङ्कराचार्य gives the answer. We don't take विषयानन्द as आनन्द at all because of two reasons. The first reason is विषयानन्द, sense pleasure is pseudo आनन्द because it is nothing but प्रतिबिम्ब आनन्द either प्रियवृत्ति प्रतिबिम्बितः or मोदवृत्ति प्रतिबिम्बितः or प्रमोदवृत्ति प्रतिबिम्बितः. In short, विषयानन्द is only pseudo आनन्द therefore we don't include in आनन्द. This is the first answer. The second answer is विषयानन्द contains potential sorrow in it which कृष्ण Himself will clarify in the fifth chapter.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ गीता ५-२२ ॥

All sensory pleasures are potential sorrow and therefore we don't include them in आनन्द list. Because of these two reasons, the external world we say will not give आनन्द. Therefore शङ्कराचार्य says तत् सुखम् – the real happiness is only that happiness या इन्द्रियाणां निवृत्तिः – which is born out of the withdrawal of sense organs. Not born out of the running of the sense organs to the sense objects. Real सुखम् is that which is in the form of sensory withdrawal. Withdrawal from विषय-सेवा-तृष्णातः – from its thirst or pursuit of विषय-सेवा – sensory enjoyment or experience. The withdrawal must be born

out of तृष्णातः निवृत्तिः – withdraw from its thirst for sense pleasure. शास्त्र gives a very beautiful imagery. Every sense organ is all the time thirsty. The eyes are thirsty for sensory perception, the ears are thirsty for music and the tongue is thirsty for eating. Thus from that sensory thirst the sense organs must withdraw, the thirst for विषय-सेवा – experience of sense objects. In short, when the sense organs withdraw from the sensory thirst, it means all the sense organs and the mind abide in the आत्मा. आत्मनिष्ठ is understood as not mere withdrawal but abidance in the आत्मा. तत् सुखम् – that alone we call सुखम्. Then what about sensory pleasures. He says विषय-विषया तृष्णा न सुखम् भवति – the thirst for sensory pleasures and whatever pleasure is born out of sensory contact न, you have to complete the sentence न सुखम् भवति. It is not real happiness at all. Remember लालापान इव अङ्गुष्ठे बालानां स्तन्यविभ्रमात्. The child sucks the thumb and enjoys, the child is not getting the mother's milk and it is only sucking the saliva and even that saliva which is pseudo milk is coming from itself. So विषय-विषया, बहुव्रीहि, adjective to तृष्णा. विषयः विषयः यस्याः सा विषय-विषया. So first विषय refers to sense object and the second विषय refers to dealing with or centered on. A desire centered on or a thirst centered on a sense object will not come under real pleasure at all. And not only is it a pseudo pleasure but still worse and what is more important is सा हि दुःखम् एव – that it has got sorrow hidden in it. कृष्ण calls it दुःखयोनि. योनि means a womb, which means pregnant. Every pleasure is pregnant with a pain baby. That pain will be delivered at some time, gestation period. Therefore it is appropriate that कृष्ण

says अशान्तस्य कुतः सुखम् is correct only. You cannot challenge that statement. Continuing;

न तृष्णायां सत्यां सुखस्य गन्धमात्रम् अपि उपपद्यते इति अर्थः ॥२-६६॥

So what is the final message? शङ्कराचार्य says, तृष्णायां सत्याम् – when there is a desire for sense pleasures; सति सप्तमी. Here the word सत्याम् does not mean सत्यं ज्ञानमनन्तं ब्रह्म. Here it indicates it is a participle conveying the सति सप्तमी idea. सति सप्तमी means while it is there. When the thirst for sense pleasures continues सुखस्य गन्धमात्रम् अपि न उपपद्यते – even a wee bit of joy is not possible when there is a thirst for sense pleasures. What is the reason? When the mind is enjoying the sense pleasures either it is planning for its continuity how to retain it or it is worried about its discontinuity. Remember स्वामिजि's example of cola drink. When he is sucking the drink he will not taste the drink, eyes are falling on the level of the drink. He is worried about its depletion where is the question of सुख गन्धः अपि. Therefore real joy is only आत्मानन्द. This is the conclusion. With this verse sixty-six is over. The अन्वय is, अयुक्तस्य बुद्धिः न अस्ति । अयुक्तस्य च भावना न (अस्ति) । अभावयतः च शान्तिः न (अस्ति) । अशान्तस्य सुखम् कुतः (भवति)? Here बुद्धिः means आत्मज्ञानम्, भावना means ज्ञान आवृत्तिः or निदिध्यासनम्.

Before continuing just one note. In the introduction to this verse शङ्कराचार्य says सा इयं प्रसन्नता स्तूयते. प्रसन्नता means the tranquility born out of इन्द्रिय मनो निग्रहः. स्तूयते means is glorified. Here a technical question we should raise

for technical students. Whenever the word स्तूयते comes it means it is a little bit exaggeration, it is an अर्थवादः, which is not a fact. Now कृष्ण is saying that only when there is शान्ति, i.e., इन्द्रिय मनो निग्रहः comes then alone आत्मानन्द is possible. And शङ्कराचार्य says this is an अर्थवादः. How can शङ्कराचार्य say it is an अर्थवादः. Isn't it a fact? For that our answer is even though इन्द्रिय मनो निग्रहः will lead to आत्मानन्द we can never say इन्द्रिय मनो निग्रहः will directly produce आत्मानन्द. It is only an indirect cause and not a direct cause. The direct cause of आत्मानन्द is श्रवणमनननिदिध्यासन जन्य ज्ञाननिष्ठा alone. And presenting an indirect cause as though it is a direct cause is an exaggeration. Therefore शङ्कराचार्य says स्तूयते. Continuing; introduction to sixty-seven.

अयुक्तस्य कस्माद् बुद्धिः नास्ति इति उच्यते —

So here शङ्कराचार्य says, “in this following verse कृष्ण says why a person who lacks इन्द्रिय मनो निग्रहः will not have ज्ञानम् and ज्ञाननिष्ठा”. That is being explained in this श्लोक. For a person who lacks इन्द्रिय मनो निग्रहः, that means the one who doesn't have शम and दम, शमदमरहित पुरुषः cannot get ज्ञानम् and ज्ञाननिष्ठा is the statement. Why are we making such a statement? So all these श्लोकs are important from one angle. Because a few days before one student asked ‘I don't understand the connection between साधन चतुष्टय सम्पत्ति and मोक्ष’. We are able to say साधन चतुष्टय सम्पत्ति is important and we are able to understand what is मोक्ष. We are able to independently understand both of them. What is not understood

is the connection between them. Please tell me how each one will contribute to मोक्ष. What is the connection between विवेक and मोक्ष? वैराग्यम् and मोक्ष? शम and मोक्ष? दम and मोक्ष? In fact, many people may not know even after thirty years. So I should be able to independently connect any one of the साधन चतुष्टय सम्पत्ति and tell clearly what is the connection between तितिक्षा and मोक्ष? That alone शङ्कराचार्य is asking here, if इन्द्रिय मनो निग्रहः are not there you say ज्ञानम् and ज्ञाननिष्ठा are not possible. Why? And how? Tell me the connection. So अयुक्तस्य is equal to इन्द्रिय मनो निग्रहः रहितस्य for that person बुद्धिः कस्माद् न अस्ति – why do you say ज्ञानम् and ज्ञाननिष्ठा are not possible. इति उच्यते – that question is being answered now. What is that answer? We will read the श्लोक?

Verse 02-67

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ गीता २-६७ ॥

So I will give you the gist. The essence is that when इन्द्रिय मनो निग्रहः are absent श्रवणमनननिदिध्यासनानि themselves will not take place properly because even if that person chooses to come and sit in a *Vedantic* class the mind will not be available for the teacher, the mind and the sense organs will be running all over. Only a shallow mind will be available or a broken mind will be available. Like the example they give – the mathematics teacher asked the question about an important mathematics formula, did it enter? Then the student said tail has not yet entered because he was watching a lizard moving somewhere. That is what is going to happen. Therefore

कृष्ण said मनः चरताम् इन्द्रियाणाम् अनुविधीयते – the mind of such a person will be wandering all over along with the wavered sense organs. And when the mind is wandering all over the intellect will not receive the words of the गुरु and even if the intellect receives those words the mind will not allow that knowledge to remain, the mind will rob the intellect of that wisdom. So a wandering mind is a robber of the teaching or ज्ञानम्. And कृष्ण gives the example of a person crossing a river with the help of a boat. This person has a clear idea about the course of the journey, everything has been carefully planned, the map is also very very clearly there, he wants to take the direction of the journey and reach the shore, i.e., the destination. Though everything has been carefully planned, in-between comes a cyclonic wind which carries the boat and the person away from the chosen direction. And instead of reaching the shore the boat enters a whirlpool and goes round and round and capsizes or it hits against a rock and gets totally destroyed. In short the boat is taken off the course that has been planned. Similarly the emotion ridden mind can carry a student away from वेदान्त. So नावम्. नौ means a boat. औकारन्तः स्त्रीलिङ्गः, नौः नावौ नावः. नावम् is द्वितीया विभक्ति एकवचनम् object of हरति. वायुः हरति – वायु carries the boat. Where? अम्भसि – in the waters. सकारान्तः नपुंसकलिङ्गः अम्बस् शब्दः. अम्बः अम्बसी अम्बांसि, the सप्तमी विभक्ति of that is अम्भसि – in the waters. This is the essence. Now we will go to the भाष्यम्.

इन्द्रियाणां हि यस्मात् चरतां स्वस्वविषयेषु प्रवर्तमानानां यद् मनः अनुविधीयते अनुप्रवर्तते तद् इन्द्रिय-विषय-विकल्पने प्रवृत्तं मनः अस्य यतेः हरति प्रज्ञाम् आत्मानात्म-विवेक-जां नाशयति ।

So इन्द्रियाणाम् is in the मूलम्, शङ्कराचार्य does not give the meaning because we know that, the sense organs. हि is the next word in the मूलम्, is equal to यस्मात्. Then चरताम् is in the मूलम्, for that the व्याख्यानम् is स्वस्वविषयेषु प्रवर्तमानानाम्. प्रवर्तमानानाम् means moving about. Where is it moving about? स्वस्वविषयेषु – in their own respective fields of शब्द, स्पर्श, रूप, रस, गन्ध. यद् मनः – suppose the mind अनुविधीयते is in the मूलम्, is equal to अनुप्रवर्तते – accompanies or follows. अनुविधीयते is passive voice but it has got an active force, therefore शङ्कराचार्य translates as प्रवर्तते. Technically it is प्रवर्त्यते. But here passive voice in the active sense is used. अनुप्रवर्तते means accompanies or follows. What follows whom? Suppose the mind follows the sense organs. Here for grammar students इन्द्रियाणां चरताम् both are षष्ठी विभक्ति but it has the meaning of द्वितीया विभक्ति because अनुविधीयते governs द्वितीया विभक्ति. Therefore you have to understand it as चरन्ति इन्द्रियाणि. So suppose the mind follows the wandering sense organs. चरताम् is present participle in षष्ठी विभक्ति, wandering sense organs. And in संस्कृत participles will also have gender, number and case. Here चरताम् is तकारान्तः नपुंसकलिङ्गः चरत् शब्दः. √चर् शतृप्रत्ययान्त रूपः षष्ठी विभक्तिः बहुवचनम् इन्द्रियाणां इत्यस्य विशेषणम्. Suppose the mind accompanies the wandering sense organs. And what will that mind do? तद् इन्द्रिय-विषय-

विकल्पने प्रवृत्तं मनः. तद् is in the मूलम्, is equal to **मनः** – that mind. What type of mind? **प्रवृत्तं मनः** – the busy mind. So the गुरु is teaching but the mind of the student is busy in its own way. And what is its work? **इन्द्रिय-विषय-विकल्पने प्रवृत्तम्** – busy in grasping the various sense objects. **विकल्पने** means perception. **विभज्य ब्रह्मणम् विकल्पनम्.** So clear perception scrutinization. And what does that mind do? And where are the sense objects? **अस्य यतेः.** **अस्य** is in the मूलम्, is equal to **यतेः** – of this आन्तर सन्न्यासि who has done CLASP rejection. Therefore **अस्य यतेः** of this student **प्रज्ञाम् हरति** – the wandering mind robs the knowledge given by the teacher. Because it is a shallow mind that listens to the गुरु, therefore the words are not deeply imprinted, it is loosely placed in the mind. Since the teaching is not deeply registered, once the slippers are on at the end of the class the teaching is off. What **प्रज्ञा**? **आत्मानात्म-विवेक-जाम्** – that wisdom that is born out of **आत्मानात्म** discrimination. **जा** means born out of. So born out adjective to **प्रज्ञाम्**. Such a wisdom **हरति** is in the मूलम्, is equal to **नाशयति** – it destroys. Continuing;

कथम्? वायुः नावम् इव अम्भसि उदके जिगमिषतां मार्गाद् उद्धृत्य उन्मार्गे यथा वायुः नावं प्रवर्तयति एवम् आत्मविषयां प्रज्ञां हत्वा मनो विषय-विषयां करोति ॥२-६७॥

Now शङ्कराचार्य comes to the last quarter of the verse. To enter into that he asks a question **कथम्?** How does a wandering mind destroy Self-knowledge? For that an example is given as the answer **वायुः अम्भसि नावम् इव** – just as the wind destroys a boat in the waters. And here we can compare

the Self-knowledge to the boat. Because often knowledge is compared to a boat which carries the seeker across the संसार सागर. The boat of knowledge is carried away. That शङ्कराचार्य explains उदके जिगमिषताम् – suppose there are some people who want to travel in water. जिगमिषताम् means who want to cross the waters. जिगमिषताम् is √गम् षष्ठी विभक्ति of present participle of desiderative form. So those people who are desirous of crossing the waters, उदके जिगमिषताम्. Naturally what will they use? They use a boat just as we are also seekers who want to cross the waters of संसार with the help of the boat of knowledge and a wandering mind ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते, that mind मार्गाद् उद्धृत्य – it takes the boat away from the chosen path of श्रवणमनननिदिध्यासनम्. उद्धृत्य means having taken away. उन्मार्गे means in the wrong path, into the uncharted waters it takes the boat. So यथा वायुः नावं प्रवर्तयति – the wind forces the boat into the uncharted waters by carrying it off the planned course of action. This is the explanation of the example. एवम् – now he comes to the दार्ष्टान्त, in the same way आत्मविषयां प्रज्ञां हत्वा मनः – the mind also प्रज्ञां हत्वा – robs or takes away the knowledge. What knowledge? आत्मविषयां प्रज्ञाम् – it takes the knowledge away from its own course. And what does it do? विषय-विषयां करोति – it makes the mind or the intellect विषय-विषय. Here uncharted waters is अनात्मा. So taking the boat away from the आत्मा which is the course it takes to विषय, the अनात्मा. So here also विषय-विषया बहुव्रीहि, adjective to प्रज्ञाम्. How do we know all these things are happening? So a ज्ञानयोगि might have chosen binary format – I am the आत्मा, everything

else is अनात्मा, whatever happens in the world is मिथ्या. Therefore I am असङ्गः, नित्यः, शुद्धः. This binary format he has chosen. But the moment a family problem or health problem comes then suddenly like a hot potato the binary format, i.e., ज्ञानम् is dropped and suddenly we go back to the triangular format. I am a miserable जीव affected by प्रारब्ध and O Lord! What प्रायश्चित्त should I do? I have come back to the triangular format and this job of shifting the format from binary to triangular, from I am आत्मा to I am a suffering जीव is because of the wandering mind. This is the problem of every serious seeker, even of twenty-five years standing. In the भाष्यम् हि यस्मात् is there. So the whole श्लोक should be taken as because of this reason. The sentence is incomplete. Because of this reason you should have इन्द्रिय मनो निग्रहः otherwise your mind will wander and it will rob away your knowledge and it will make you drop the binary format and go back to the triangular format. Remember in the triangular format liberation is not there. मोक्ष is promised to them only who are in binary format. The अन्वय is, वायुः अम्भसि नावम् इव यत् मनः हि चरताम् इन्द्रियाणाम् अनुविधीयते तत् अस्य प्रज्ञाम् हरति । In this श्लोक यत् is a relative pronoun, goes with the mind, and तत् is a correlative pronoun, goes with the mind. यत् मनः तत् मनः is the connection. अनुविधीयते is अनु+वि+√धा to follow, here passive voice in an active sense. Continuing; introduction to sixty-eight.

‘यततो ह्यपि’ [गीता २-६०] इति उपन्यस्तस्य अर्थस्य अनेकधा उपपत्तिम् उक्त्वा तं च अर्थम् उपपाद्य उपसंहरति —

So शङ्कराचार्य points out that the following verse is the conclusion of the present topic which started from the fifty-eighth श्लोक (of course यततो ह्यपि is not the fifty-eighth श्लोक but the topic has started from the fifty-eighth श्लोक). The topic is how to convert प्रज्ञा into स्थितप्रज्ञा. And the answer is by following three exercises इन्द्रिय निग्रहः, मनो निग्रहः and निदिध्यासनम्. Among all these three साधनs also कृष्ण is personally highlighting इन्द्रिय निग्रहः in this area. Even though all the three are important निदिध्यासनम् is the primary साधन and इन्द्रिय मनो निग्रहः are only supportive साधनs but still in this portion कृष्ण is highlighting इन्द्रिय निग्रहः because only if इन्द्रिय निग्रहः is there मनो निग्रहः is possible and only if मनो निग्रहः is there निदिध्यासनम् is possible and therefore, इन्द्रिय निग्रहः is the stepping stone for the other two. And this इन्द्रिय निग्रहः Lord कृष्ण elaborately talked about in these verses. And its importance he highlighted by giving a two-fold reasoning known as अन्वय reasoning and व्यतिरेक reasoning. The अन्वय reasoning is if इन्द्रिय निग्रहः is there what are all the advantages that will come. The व्यतिरेक reasoning is if इन्द्रिय निग्रहः is absent, then what are the negative consequences. Thus by giving अन्वय व्यतिरेक उपपत्ति (reasoning) कृष्ण established the importance of इन्द्रिय निग्रहः. Therefore sense control is extremely important even for an ordinary person then what to talk of a spiritual seeker. Therefore शङ्कराचार्य says here 'यततो हि अपि' [गीता २-६०] इति उपन्यस्तस्य अर्थस्य. अर्थ means the idea or the teaching. What type of teaching? Sense control. So here अर्थ means इन्द्रिय निग्रहः रूपः अर्थः. उपन्यस्तस्य – which was introduced before in the गीता in the

verse 'यततो हि अपि' [गीता २-६०] इति श्लोके. What was the idea given in the sixtieth verse? Remember the कूर्म example, just as the tortoise withdraws the sense organs similarly a seeker should always be like the कूर्म, whenever the eyes fall on something which can disturb the mind, immediately turn the eyes away from that. If it is so tempting that the eyes cannot be turned away then physically vacate that place and after vacating that place don't keep remembering what has been seen. This is the sense control. **अनेकधा उपपत्तिम् उक्त्वा** – he gave reasoning also in a different manner, in different ways he supported it logically by **अन्वय व्यतिरेक उपपत्ति**, and **तं च अर्थम् उपपाद्य** – after treating this subject matter comprehensively. **उपपाद्य** means thorough exposition. It is not a casual statement but he did a thorough exposition of sense control. Nowhere has it been taught so elaborately. In several places it has been mentioned but this is the area where sense control is thoroughly dealt with. That is called **उपपादनम्**. So **उपपाद्य** means after giving a thorough exposition of that **अर्थम्**. Here **अर्थम्** means **इन्द्रिय निग्रहः रूप** topic. Now कृष्ण **उपसंहरति** – concludes the **इन्द्रिय निग्रहः** topic in the following sixty-eighth verse. **उपसंहरति** means concluding and conclusion is always by repetition. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 02-68

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ गीता २-६८ ॥

Lord कृष्ण started the topic of स्थितप्रज्ञ साधनानि from verse fifty-eight. Even though अर्जुन wanted to know only स्थितप्रज्ञ लक्षणानि the natural conduct of a स्थितप्रज्ञ, Lord कृष्ण adds an additional topic also. Not only does he give स्थितप्रज्ञ लक्षणानि he gives स्थितप्रज्ञत्व साधनs also. He gave three साधनs in all these verses beginning from fifty-eight to sixty-seven. The three साधनs are इन्द्रिय निग्रहः, मनो निग्रहः and निदिध्यासनम्. Of them निदिध्यासनम् is the primary साधन and इन्द्रिय and मनो निग्रहs are only supportive साधनs but still Lord कृष्ण in this particular section emphasizes इन्द्रिय निग्रहः more. Even though it is a supportive साधन only Lord कृष्ण emphasizes it because if इन्द्रिय निग्रह is not there the other two cannot be practiced. Because when a person doesn't have sense control he will allow all kinds of things to enter his mind through the sense organs. If the doors of the sense organs are not properly closed, 'no admission without permission' board is not put then the sense organs will allow all kinds of things into the mind without filtration. And once the world enters the mind, the mind will get disturbed. Therefore if इन्द्रिय निग्रह is not practiced मनो निग्रह itself will not be there. *And if मनो निग्रह is not there the mind will be carried away by all kinds of sense objects and a kidnapped mind, a mind which is*

held hostage by all kinds of sense objects will not be available for निदिध्यासनम्. Therefore कृष्ण emphasizes इन्द्रिय निग्रहः in these verses. And he is going to conclude this section also by emphasizing इन्द्रिय निग्रहः. Therefore शङ्कराचार्य gave the introduction उपन्यस्तस्य अर्थस्य उपपत्तिम् उक्त्वा. Here उपन्यस्त अर्थ is इन्द्रिय निग्रहः as the primary teaching. That was introduced, it was given logical support and its consequences were mentioned and कृष्ण wants to conclude the topic of इन्द्रिय निग्रह in the following verse, उपसंहरति. What does कृष्ण say? A person, even if he is an advanced Vedantic student, should never be complacent, he should never be negligent with regard to इन्द्रिय निग्रह and only when one is alert with regard to this value his ज्ञानम् will get converted into स्थितप्रज्ञा. This is the gist of the verse. And उपसंहार is always the repetition of उपक्रम. Therefore He doesn't give a new idea here, He only repeats the उपक्रम – whoever controls the senses will have a firmer knowledge. So going to the gist of the verse Lord कृष्ण says यस्य इन्द्रियाणि इन्द्रिय-अर्थेभ्यः सर्वशः निगृहीतानि – whichever person has controlled the sense organs from the sense objects or restrained the sense organs from the sense objects सर्वशः totally, comprehensively, with full mastery. And Lord कृष्ण addresses अर्जुन as महाबाहो. Very very beautiful name. महाबाहो means the strong-armed one. अर्जुन you might have a strong arm to restrain the gross physical object, maybe one strong horse you can restrain with one hand but that is not the real बलम्, in spirituality the strength is the capacity to restrain the horse called मनः. Therefore अर्जुन be a spiritual महाबाहो. So हे महाबाहो! Whoever controls तस्य प्रज्ञा

प्रतिष्ठिता – his knowledge will become **ज्ञाननिष्ठा**. This is the gist of the verse. Now We will go to the **भाष्यम्**.

**इन्द्रियाणां प्रवृत्तौ दोष उपपादितो यस्मात् — तस्माद् यस्य यतेः
हे महाबाहो निगृहीतानि सर्वशः सर्व-प्रकारैः मानसादि-भेदैः
इन्द्रियाणि इन्द्रियार्थेभ्यः शब्दादिभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥२-
६८॥**

So the first word in the **श्लोक** is **तस्माद्** – therefore. Whenever the word therefore comes you should ask the question wherefore. And **शङ्कराचार्य** asks the question and he answers **यस्मात् इन्द्रियाणां प्रवृत्तौ दोषः उपपादितः**. **दोषः** means the adverse consequences of **इन्द्रियाणां प्रवृत्तौ** – the free unrestrained movement of the sense organs. So here the word **प्रवृत्तिः** means the functioning of sense organs. We should be very careful. We don't say the functioning of sense organs is bad. If the functioning of sense organs is bad then we have to permanently close all of them. So here **प्रवृत्तिः** must be translated as unrestrained function, wild function, licentious functioning, **दुष्प्रवृत्तिः**. So when there is a **दुष्ट प्रवृत्ति** of all the sense organs then **दोषः उपपादितः** – consequences have been talked about. The consequence is the mind will become turbulent and when mind becomes turbulent **निदिध्यासनम्** won't take place and if **निदिध्यासनम्** doesn't take place **ज्ञाननिष्ठा** won't come. **इति दोषः उपपादितः**. **उपपादितः** means established, proved. **तस्माद्** – therefore **यस्य** is in the **मूलम्**, is equal to **यतेः** – whichever **सन्न्यासि** (**आन्तर सन्न्यासि** who has done CLASP rejection) or committed student **हे महाबाहो**. **महाबाहो** is in the **मूलम्**, **शङ्कराचार्य** adds the word **हे** which conveys that the word

महाबाहो is सम्बोधना, addressing. So **हे अर्जुन निगृहीतानि** – restrain. What are restrained? That will come later **इन्द्रियाणि**, the sense organs are restrained. **सर्वशः** – **सर्व-प्रकारैः मानसादि-भेदैः**. Now in certain text books, in certain versions these two words are not there. So these two words do not gel very much with this context. And therefore we will put these two words in brackets because the **मानसादि-भेदैः** the word does not gel, connect very well with this portion. Therefore it may be some mistake while copying. In fact, one interesting thing you observe is if you have got five different publications of **गीता भाष्यम्** you will find we will get five different readings – many words are there, many words are not there, many words are differently there. **गीता भाष्यम्** has got several versions. In certain books these two words are not there and that reading is preferred as these two words doesn't gel with this context. Therefore **सर्वशः** means totally. What do you mean by totally? Partial sense restraint is not enough, all the sense organs must have control. Some people have control over the eyes but they have problem with eating tongue. Some people have control over the eating tongue but not on talking tongue. Thus the sensory restraint should function not with regard to a few sense organs but all the **दश इन्द्रियाणि**. Not just **पञ्च इन्द्रियम्** but all the ten sense organs must be mastered. To indicate the totality **सर्वशः** is used. It is an indeclinable word which means totally. They are restrained from **इन्द्रियाणि इन्द्रियार्थेभ्यः** – running into their field of sense pleasures. They should not be allowed to run into their field of sense pleasures. Each sense organ has got a particular field **शब्द, स्पर्श, रूप, रस, गन्ध**; it should not run into

them. Wherever I allow deliberately only there it should go and not in any other place. Therefore इन्द्रियार्थेभ्यः means from their respective fields. Therefore शङ्कराचार्य translates शब्दादिभ्यः – शब्द, स्पर्श, रूप, रस, गन्ध. And not only ज्ञानेन्द्रियसु but वाचो विषयः भाषणम् । पाण्योर्विषयः वस्तुग्रहणम् । पादयोर्विषयः गमनम् । पायोर्विषयः मलत्यागः । उपस्थस्य विषयः आनन्द इति [तत्त्वबोधः] with regard to each one we have to control. So शब्दादिभ्यः – दशविषयेभ्यः. And whoever has mastered तस्य प्रज्ञा – his Vedantic knowledge प्रतिष्ठिता भवति – will become Vedantic conviction. And here also we should note that कृष्ण is assuming that already this person has received the knowledge through श्रवणम्, this साधन is not for getting the knowledge but stabilizing this knowledge. The अन्वय is, हे महाबाहो! तस्मात् यस्य इन्द्रियाणि इन्द्रियार्थेभ्यः सर्वशः निगृहीतानि तस्य प्रज्ञा प्रतिष्ठिता (भवति) । For grammar students इन्द्रियार्थेभ्यः is पञ्चमी विभक्ति from the sense objects. निगृहीतानि is past participle, पूर्णक्रियारूपप्रयोगः. निगृहीतानि means are restrained. That is the verb here. सर्वशः is an indeclinable word which means totally restrained. Continuing; introduction to the next verse.

यः अयं लौकिको वैदिकः च व्यवहारः स उत्पन्न-विवेक-ज्ञानस्य स्थितप्रज्ञस्य अविद्या-कार्यत्वाद् अविद्या-निवृत्तौ निवर्तते । अविद्यायाः च विद्या-विरोधाद् निवृत्तिः इति एतम् अर्थं स्फुटी-कुर्वन् आह —

So in the next श्लोक Lord कृष्ण is going to point out that अज्ञानिs have got द्वैत दर्शनम् and ज्ञानिs have got अद्वैत दर्शनम्. Since ज्ञानिs have got अद्वैत दर्शनम् ज्ञानिs look upon

द्वैतम् as मिथ्या therefore in the vision of ज्ञानिन् द्वैतम् is as though non-existent. And to convey the idea Lord कृष्ण says for the ज्ञानिन् द्वैतम् is like निशा or darkness. So for ज्ञानिन् द्वैतम् is like darkness means it is as though non-existent because it is मिथ्या for them. And since कृष्ण is saying that for ज्ञानिन् द्वैतम् is as good as non-existent, शङ्कराचार्य extends that further and says therefore द्वैत व्यवहार also are as good as non-existent for them. द्वैत व्यवहार means all the transactions happening in the field of द्वैतम्. And द्वैत व्यवहार means लौकिक वैदिक व्यवहार. And therefore for ज्ञानिन् द्वैतम् is मिथ्या, therefore व्यवहार is मिथ्या, and therefore लौकिक वैदिक व्यवहार is मिथ्या, therefore non-existent. This he extends from the verse. And from there he will extend further and establish therefore ज्ञानकर्म समुच्चय doesn't exist. So ज्ञानिनाम् द्वैतम् नास्ति is कृष्ण's teaching. Therefore ज्ञानिनाम् व्यवहार नास्ति is शङ्कराचार्य's extension. Therefore ज्ञानिनाम् ज्ञानकर्म समुच्चय नास्ति शङ्कराचार्य uses to dismiss, to negate ज्ञानकर्म समुच्चयवादः. Therefore he gives an appropriate introduction. So he says, यः अयं लौकिकः वैदिकः च व्यवहारः. यः अयम् means the well-known. लौकिकः व्यवहारः means all the worldly transactions and activities and वैदिकः व्यवहारः means all the Vedic or scriptural activities like वैदिक कर्माणि, अग्निहोत्रादिनि, सन्ध्यावन्दनादिनि. And you should remember the ज्ञानकर्म समुच्चयवादि who is arguing that ritualistic activities must be done by a ज्ञानिन्. However शङ्कराचार्य wants to establish that with ज्ञानम् ritualistic activities will end. Therefore सः – all those worldly and scriptural activities स्थितप्रज्ञस्य निवर्तते – secular and sacred

activities withdraw, go away, disappear for a ज्ञानि. What is the definition of स्थितप्रज्ञः? उत्पन्न-विवेक-ज्ञानस्य – ज्ञानि in whom the discriminative knowledge is born. So विवेक-ज्ञानम् उत्पन्नम् यस्मिन् सः सप्तमी बहुव्रीहि, adjective to स्थितप्रज्ञ. And when does द्वैत व्यवहार end? अविद्या-निवृत्तौ निवर्तते – when the ignorance goes away द्वैत व्यवहारs also will go away. How do you say so? He gives the logic. अविद्या-कार्यत्वाद् – because all the द्वैत व्यवहारs are born out of ignorance. What ignorance? द्वैतम् is मिथ्या, there is no द्वैत प्रपञ्च at all, it is non-substantial, it is mere नामरूप. This मिथ्यात्वम्, unreality of द्वैतम् is not known therefore द्वैत व्यवहार goes away. Therefore when the ignorance goes away the pursuit also will end. Then the question is when will ignorance end? व्यवहारs will end when ignorance ends. When will ignorance end? That is said in the next sentence. The word अविद्या-कार्यत्वाद् means since द्वैत व्यवहार is a product of ignorance. कार्यम् means product or effect. What is the effect? लौकिक वैदिक व्यवहारs are only an effect of ignorance. Therefore when the ignorance goes away those व्यवहारs will also end. अविद्यायाः च विद्या-विरोधाद् निवृत्तिः – since ignorance is opposed to knowledge, by pursuing knowledge the pursuit of द्वैतम् will also end. इति एतम् अर्थम् – so this particular meaning स्फुटी-कुर्वन् – clarifying, corroborating, substantiating भगवान् आह – भगवान् says in the following श्लोक. We will read the श्लोक.

Verse 02-69

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ गीता २-६९ ॥

So the idea conveyed in this श्लोक is a well-known popular idea of वेदान्त only. But कृष्ण presents in a highly figurative language. Therefore this श्लोक appears to be a little bit tougher. The idea is not tough but the presentation is peculiar. And in this श्लोक four statements are there. And in each one I will briefly present and tell you the idea conveyed here, thereafter we will go to the भाष्यम्. Each quarter of this verse makes a statement. What is the first statement? या निशा सर्व-भूतानाम्. The word या means अद्वैत तत्त्वम्, निशा – night. Night here conveys the meaning of darkness. सर्व-भूतानाम् – all the ignorant people of the world. So what is the sentence given here. अद्वैत तत्त्वम् is darkness for ignorant people. So by presenting in this peculiar way what does कृष्ण communicate? अद्वैत तत्त्वम् is not perceived (not known) by ignorant people just as darkness is not perceived. What is the essence? Ignorant people don't know अद्वैत. Now here we may get a doubt. Generally we say we don't perceive things in darkness. We don't, generally, ask the question do we perceive the darkness? We know that we don't perceive things in darkness. But do we perceive darkness or not? Really speaking we don't perceive darkness. What is the definition of darkness? शास्त्र says darkness is that which obstructs the function of the eyes. And since darkness obstructs the function of the eyes therefore we don't see things when there is darkness. Therefore in संस्कृत darkness is called अन्धकार. It means अन्धम् करोति इति अन्धकारः. That factor which makes the eyes blind. Blinding factor is darkness. And since darkness is a blinding factor, in the presence of darkness eyes are blind, since eyes are blind in

the presence of darkness therefore eyes don't see any object in darkness. Now because darkness is a blinding factor, in the presence of darkness eyes are blind, since eyes are blind in the presence of darkness how can the blind eyes see darkness? Therefore in the vision of the शास्त्र eyes don't perceive darkness eyes are blind in darkness. And therefore when we say we are experiencing darkness, we are not experiencing darkness or perceiving darkness, we are experiencing the blindness of the eyes in the presence of darkness. We are experiencing darkness is we are experiencing the blindness of the eyes in the presence of darkness. Therefore *eyes don't perceive darkness*. This idea we should know while reading the श्लोक. What is the idea? *Eyes don't perceive darkness*. Because eyes don't have the capacity to perceive darkness, the eyes are disabled in darkness. And just as eyes are not the instruments capable of perceiving darkness the worldly प्रमाणम्s are incapable of perceiving अद्वैतम्. Therefore eyes are blind with regard to darkness and the worldly people are blind with regard to अद्वैतम्. Therefore कृष्ण says even though darkness in the night, He has said निशा, imagine the night of a new moon and that you are in some interior village where there is no lamp also and darkness is all-pervading, still the eyes don't perceive the all-pervading darkness, why? Because the eyes can't perceive, similarly, even though अद्वैत ब्रह्म तत्त्वम् is all around bright like daylight even though it is present, people do not perceive it. And शङ्कराचार्य gives an example of the owl which is a nocturnal bird. During the day time, the owl is very much surrounded by bright daylight but for the owl it is total darkness only. Similarly the

bright daylight which is like ब्रह्मन् is not perceived by the owl, just like human beings who are unable to perceive ब्रह्मन्. Therefore अद्वैत तत्त्वम् is not perceived by ignorant people just as darkness is not perceived. This is the first quarter.

The second quarter is तस्याम् जागर्ति संयमी. तस्याम् means अद्वैत तत्त्वम्. With regard to अद्वैत तत्त्वम् जागर्ति – he is awake, he is aware, संयमी – स्थितप्रज्ञः, a wise person. So what is the second sentence? A wise person is awake to the अद्वैत तत्त्वम्. That means a wise person perceives अद्वैत तत्त्वम् which means अद्वैत तत्त्वम् is perceived by the wise person. So what was the previous statement? अद्वैत तत्त्वम् is not perceived by ignorant people. The second statement is अद्वैत तत्त्वम् is perceived by wise people. Here only one note – instead of using the word ज्ञानि कृष्ण uses the word संयमी, the one who has got इन्द्रिय मनो निग्रहः. Why does कृष्ण use that expression? Because recently only He has discussed these two. Only the one who has got इन्द्रिय and मनो निग्रहः alone can become स्थितप्रज्ञ. To convey that idea instead of using the word स्थितप्रज्ञ He uses the word संयमी. Therefore better you be a संयमी if you want to be a स्थितप्रज्ञ.

The third quarter is यस्याम् जाग्रति भूतानि. The word यस्याम् means द्वैत प्रपञ्चः. जाग्रति means awake. It is a verb. भूतानि means ignorant people. What does it mean? Ignorant people are awake to the द्वैत प्रपञ्चः. It means ignorant people perceive only द्वैत प्रपञ्चः. In the previous line it was said that ignorant people don't see अद्वैत. Now the corollary of that is ignorant people perceive only द्वैत प्रपञ्चः. Therefore they have

got लौकिक वैदिक व्यवहारः. That is important for शङ्कराचार्य. लौकिक वैदिक व्यवहारs are there for ignorant people because they see द्वैतम्. This is the third statement.

The fourth quarter is सा निशा पश्यतः मुनेः. सा means द्वैत प्रपञ्चः. निशा means darkness. पश्यतो मुनेः means for the wise sage, a wise person. पश्यतः is present participle, षष्ठी विभक्ति एकवचनम्. मुनेः इत्यस्य विशेषणम्. For the seeing sage, i.e., wise sage. The fourth statement is द्वैत प्रपञ्चः is darkness for a wise person. And what is the significance of that? द्वैत प्रपञ्चः is darkness. There are two important corollaries to be noted. One शङ्कराचार्य gives and that is द्वैत प्रपञ्चः is born out of ignorance. According to अद्वैत, द्वैत प्रपञ्चः is born out of ignorance because अद्वैतम् alone is the reality, there is no द्वैतम् at all. Just as the snake is born out of rope ignorance the whole universe of duality is born out of ignorance. Ignorance is often represented by darkness. Therefore द्वैत प्रपञ्चः which is born out of ignorance is also nothing but ignorance only. Therefore it is dark. So in वेदान्त always the idiom is the world is dark, in a philosophical sense, because it is ignorance and world is ignorance because it is born out of ignorance. Therefore in the commentary शङ्कराचार्य will call the world as ignorance. You should be familiar with that expression – world is ignorance because it is born out of ignorance. And therefore द्वैत प्रपञ्चः is called निशा, darkness, ignorance, because it is born out of ignorance. Then there is a second significance also. The द्वैत प्रपञ्चः is called darkness because the wise person does not see the द्वैत प्रपञ्चः. अद्वैतम् was called darkness before because the ignorant person does not perceive it. So here is says द्वैत प्रपञ्चः

is darkness because the wise person does not perceive द्वैत प्रपञ्चः. And since द्वैत प्रपञ्चः is not perceived it is compared to darkness. Then the next question comes how do you say that a wise person does not perceive द्वैत प्रपञ्चः like darkness. We can understand ignorant people do not perceive अद्वैतम् like darkness. How do you say wise people do not perceive द्वैत प्रपञ्चः? For that we say they don't perceive means they don't give importance to that, they ignore द्वैत प्रपञ्चः. Therefore they are ignorant of द्वैत प्रपञ्चः. Ignorant means they ignore द्वैत प्रपञ्चः because in their vision it is मिथ्या, it doesn't have a value. Just as a thirsty person will not go after mirage water however thirsty he might be he ignores mirage water even when it is perceived. Similarly the wise person does not perceive. When somebody ignores a person we say though he has seen him he walks looking through him, as if the person doesn't exist. Even if you walk right in front of them they don't show they have perceived. So they are all wise people with regard to you, like that ज्ञानि absolutely ignores the whole द्वैत प्रपञ्चः.

नेह नानास्ति किञ्चन ॥ बृहदारण्यकोपनिषत् ४-४-१९ /
कठोपनिषत् २-१-११ ॥

Therefore it is like darkness. This is the significance of the four statements.

The four statements are

1. Ignorant people do not perceive अद्वैतम् like darkness
2. Wise people perceive अद्वैतम्
3. Ignorant people perceive द्वैतम्

4. Wise people do not perceive (ignore) द्वैतम्

And as a corollary to that शङ्कराचार्य is going to write a big commentary. In fact, for श्लोक शङ्कराचार्य writes briefly only. But he takes the fourth statement and dwells on that – Wise people do not perceive द्वैतम्, they ignore द्वैतम्. If they ignore द्वैतम् how can they do ज्ञानकर्म समुच्चय, because कर्म requires importance given to द्वैत प्रपञ्चः. Therefore ज्ञानकर्म समुच्चय is not possible. This is how the भाष्यम् is going to develop. The actual भाष्यम् we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

Verse 02-69 Continuing:

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ गीता २-६९ ॥

With verse sixty-eight Lord कृष्ण concludes the discussion of स्थितप्रज्ञ साधनानि consisting of इन्द्रिय निग्रहः, मनो निग्रहः and निदिध्यासनम्. Now from the sixty-ninth verse onwards Lord कृष्ण comes back to the original topic which अर्जुन had asked for and that is स्थितप्रज्ञ लक्षणानि. The essence of the sixty-ninth verse was discussed in the last class. The essence is while ज्ञानि has अद्वैतदर्शनम् and he ignores द्वैतम्, अज्ञानि has द्वैतदर्शनम् and he is ignorant of अद्वैतम्. In fact this is the translation or paraphrasing of the well-known तमिळ् verse:
मரத்தை மறைத்தது மாமத யானை மரத்தில்
மறைந்தது மாமத யானை பரத்தை மறைத்தது
பார்முதல் பூதம் பரத்தில் மறைந்தது பார்முதல் பூதம்.
'The gigantic elephant hides the wood, the gigantic elephant is
(also) subsumed in the wood.' So when I have द्वैतदर्शनम्
अद्वैतम् is overshadowed and when I have अद्वैतदर्शनम् द्वैतम् is
overshadowed. This is the gist of the sixty-ninth verse. With
this background we will enter the भाष्यम्.

**या निशा रात्रिः सर्व-पदार्थानाम् अविवेकरी तमःस्वभावत्वात्
सर्वेषां भूतानां सर्व-भूतानाम् ।**

So the first word in the मूलम् is या and शङ्कराचार्य will comment upon that later. The next word is निशा for that शङ्कराचार्य gives the meaning रात्रिः, the night, darkness. सर्व-

पदार्थानाम् अविवेककरी – the darkness which makes all the objects of the world imperceptible. Darkness is defined as that which makes all the objects of the world indistinguishable, unrecognizable, imperceptible, in short, that which covers all the objects आवरण कर्त्री. **सर्व-पदार्थानाम् अविवेककरी** is स्त्रीलिङ्ग because the word **निशा** and **रात्रिः** are feminine gender. Therefore he says **अविवेककरी**. Why is the night **अविवेककरी**, envelop or covering factor? **तमःस्वभावत्वात्** – because night is of the nature of darkness. So since night is of the nature of **तमः**, therefore whatever darkness will do, that the night also will do. Why, because night is of the nature of darkness. Darkness is **अविवेककरी**, therefore **निशा** is also **अविवेककरी**. This is the meaning of the word **निशा**. For us we should note **निशा** is equal to darkness. So this is just पदार्थ he has given the word meaning. Then the next word in the मूलम् is **सर्व-भूतानाम्** that शङ्कराचार्य explains **सर्वेषां भूतानाम्** – for all the living beings, especially all the human beings. Here we should not take as पञ्चभूत but as प्राणिनः. And by writing **सर्वेषां भूतानाम्** शङ्कराचार्य says it is कर्मधारय समास. सर्वाणि भूतानि सर्व भूतानि तेषां सर्व भूतानाम्. And now he comes back to the first word **या** which he has not yet commented upon. Therefore he asks the question and answers that.

किं तत्? परमार्थ-तत्त्वं स्थितप्रज्ञस्य विषयः ।

So **किं तत्?** शङ्कराचार्य himself raises the question what is that? That means what is the darkness for all living beings. He himself answers **परमार्थ-तत्त्वम्** – the अद्वैत तत्त्वम्. That means अद्वैत तत्त्वम् is darkness for all the common normal

human beings. And by normal human beings we mean for ignorant human beings अद्वैत तत्त्वम् is darkness. What is that अद्वैत तत्त्वम्? Why are you suddenly bringing that here? It is not suddenly brought here स्थितप्रज्ञस्य विषयः – which is the subject matter of the स्थितप्रज्ञ. विषयः means the subject matter. स्थितप्रज्ञस्य – for the स्थितप्रज्ञ, the wise person. Therefore the final translation is the अद्वैत तत्त्वम् which is the subject matter, which is clearly known by a स्थितप्रज्ञ, that अद्वैत तत्त्वम् is nothing but darkness for the lay person, the ignorant person. Continuing;

यथा नक्तं-चराणाम् अहः एव सद् अन्येषां निशा भवति, तद्वद् नक्तं-चर-स्थानीयानाम् अज्ञानां सर्व-भूतानां निशा इव निशा परमार्थ-तत्त्वम्, अगोचरत्वाद् अतद्-बुद्धीनाम् ।

शङ्कराचार्य wants to clarify this idea through an example because कृष्ण says the अद्वैत तत्त्वम् which is clearly known by a स्थितप्रज्ञ, that अद्वैत ब्रह्म is darkness. So naturally the question will come, अद्वैत तत्त्वम् is ब्रह्मन् which is चैतन्य स्वरूपम् which is स्वयम् प्रकाशः which means very bright like daylight. When ब्रह्मन् is bright like daylight how can you compare that ब्रह्मन् which is bright like daylight to darkness? Because कृष्ण says without any hesitation अद्वैत तत्त्वम् is darkness. How does कृष्ण make such comparison? For that शङ्कराचार्य says that is very very possible because we do get such situations in the world also. What is the situation? The day time अहः – which is bright with the sunlight. Therefore the day time is very bright and even when the day time is extremely bright for people like us, the very same bright daylight is total

darkness for some other living beings. शङ्कराचार्य gives the example नक्तं-चराणाम् – all the living beings which are awake in the night, all the nocturnal living beings and a well-known example is the owl. And for those owl-like living beings the very bright daylight is total darkness. Why is it total darkness? Even if those birds keep their eyes open their eyes cannot perceive the daylight. Therefore शङ्कराचार्य says नक्तं-चराणाम् निशा भवति – for owl-like living beings निशा भवति – there is darkness, the night or nocturnal darkness. And when do they enjoy the darkness? अन्येषां अहः एव सद् – even when in front of those birds there is bright daylight from the standpoint of other living beings. अन्येषाम् means for the other living beings bright daylight is available in front that bright daylight is नक्तं-चराणाम् निशा भवति – is darkness for the owl. So the example is just as daylight is darkness for the owl, similarly ब्रह्मन् is darkness for lay, ignorant people. And here the words must be properly arranged otherwise it will confuse. नक्तं-चराणाम् should be connected with निशा भवति. For the owl-like living beings there is the darkness. What is that darkness? The darkness which is अन्येषां अहः which is nothing but bright daylight for others. That very daylight is darkness for the owl-like beings. And अहः एव सत्, सत् is being and not सदेव सोम्येदमग्र आसीत्. अहः एव सत् means while it is daylight for ordinary people the very same daylight is darkness for the owl. तद्वद् – in the same way नक्तं-चर-स्थानीयानाम् अज्ञानाम् – all the ordinary human beings are comparable to owls. So all the human beings who are equal to नक्तं-चराः the owls, अज्ञानाम् – they are ignorant people who are सर्व-भूतानाम्. So he is

repeating the word सर्व-भूतानाम् just to clarify after giving the example. Therefore for all the human beings who are equal to the owl for them परमार्थ-तत्त्वम् निशा भवति – the अद्वैत तत्त्वम् which is निर्गुणम् निष्कलम् नित्यम् which is all-pervading which is right in front of us all the time, I am keeping the sense organs open also, even though

ब्रह्मैवेदम् अमृतम् पुरस्तात् ब्रह्म पश्चात् ॥ मुण्डकोपनिषत् २-२-११
॥

Keeping ब्रह्मन् right in front of us we ask ‘where is ब्रह्मन्?’ Or I sit in meditation for realizing ब्रह्मन्. He is a special owl! Ordinary owls look at the world and ask ‘where is ब्रह्मन्?’ and the special owls close their eyes and meditate for realizing ब्रह्मन्. Therefore for them, the bright daylight like ब्रह्मन् is utter darkness. पश्यन् अपि न च पश्यति मूढः. Therefore सर्व-भूतानाम् परमार्थ-तत्त्वम् निशा इव भवति for all the ignorant living beings ब्रह्मन् is like total darkness. And not only for ordinary human beings, even the philosophers who study the scriptures, even they after all the studies, declare there is no such thing called निर्गुणम् ब्रह्म. They all claim that ब्रह्मन् is only सगुणम् and that सगुणम् ब्रह्म is far away, they don’t accept निर्गुणम् ब्रह्म, therefore for those philosophers ब्रह्मन् is निशा and not bright daylight. Why do you compare ब्रह्मन् to darkness? He says अगोचरत्वाद्. This alone you have to remember which was said in the previous class. Normally we say we don’t see things in darkness but in this श्लोक we don’t see darkness itself. We don’t see darkness but we experience blindness in darkness. That blindness is said to be the perception of darkness but really

speaking darkness is imperceptible to the eyes. Therefore शङ्कराचार्य says just as darkness is imperceptible, for these ignorant people ब्रह्मन् is imperceptible, unknowable. Therefore अगोचरम् means inaccessible, imperceptible for अतद्-बुद्धीनाम् – अद्वैत ज्ञान रहितानाम्. तत् means ब्रह्मन्, बुद्धि means ज्ञानम्, तद्बुद्धि means ब्रह्मज्ञानम्. अतद्बुद्धि means ब्रह्मज्ञान रहितानाम्, for ignorant people ब्रह्मन् is as imperceptible as darkness is. So with this the first quarter of this श्लोक is over. Now शङ्कराचार्य comes to the second quarter.

तस्यां परमार्थ-तत्त्व-लक्षणायाम् अज्ञान-निद्रायाः प्रबुद्धो जागर्ति संयमी संयमवान् जितेन्द्रियो योगी इति अर्थः ।

So now in the second quarter the word तस्याम् is equal to परमार्थ-तत्त्व-लक्षणायाम् – that परमार्थ-तत्त्वम् अद्वैत तत्त्वम् ब्रह्मन् is अज्ञान-निद्रायाः प्रबुद्धः – for a ज्ञानि who is not an owl now, for a non-owl ज्ञानि who has woken up from ignorance. प्रबुद्धः means woken up from अज्ञान-निद्रा – sleep of ignorance. It means for those wise people. Who is संयमी. In fact अज्ञान-निद्रायाः प्रबुद्धः is a commentary upon संयमी. Therefore we can read it after संयमी. So संयमी means संयमवान् – the one who has got संयमः. What is संयमः? That we have discussed before as स्थितप्रज्ञ साधनम्. Therefore he says जितेन्द्रियः योगी – the one who has practiced इन्द्रिय निग्रहः, योगी means the one who has practiced मनो निग्रहः and, you have to supply, the one who has practiced निदिध्यासनम् and thus the one who has become स्थितप्रज्ञः. Therefore the final meaning of the word संयमी is स्थितप्रज्ञः. And therefore only अज्ञान-निद्रायाः प्रबुद्धः – who has woken up from the ignorance sleep. And that स्थितप्रज्ञ is

जागर्ति – very much awake with regard to **तस्याम्** – **परमार्थ-तत्त्व-लक्षणायाम्**. So here the सप्तमी is विषय सप्तमी. He is awake with regard to अद्वैतम्, that means he clearly perceives अद्वैतम्, for him अद्वैतम् is not darkness but for him अद्वैतम् is bright like daylight. Just as in whichever direction I see I am experiencing daylight, I don't have to see in a particular direction to experience daylight, similarly for a ज्ञानि अद्वैतम् ब्रह्म is evident.

यस्यैव स्फुरणम् सदात्मकमसत्कल्पार्थकम् भासते ॥
श्रीदक्षिणामूर्ति स्तोत्रम् ३ ॥

In the form of pure existence अद्वैत सत्ता is all the time available. He doesn't have to see in a particular direction or close his eyes or sit in निर्विकल्पक समाधि. For him missing ब्रह्मन् requires साधन. Therefore साधन for ब्रह्मदर्शनम् appears irrelevant to him. To see daylight what साधन is required? I don't require any साधन to experience daylight. Therefore साधनs are irrelevant for that स्थितप्रज्ञ. इति अर्थः. **जागर्ति** means ever awake. So this is the meaning of the second quarter.

यस्यां ग्राह्य-ग्राहक-भेद-लक्षणायाम् अविद्या-निशायां प्रसुप्तानि एव भूतानि 'जागर्ति' इति उच्यते (यस्यां निशायां) प्रसुप्ता इव स्वप्न-दृशः सा निशा अविद्या-रूपत्वात् परमार्थ-तत्त्वं पश्यतो मुनेः ।

Now शङ्कराचार्य goes to the third quarter of this verse. There, there is the word **यस्याम्**. **यस्याम्** refers to द्वैत प्रपञ्च, that द्वैत प्रपञ्च which is insignificant for a स्थितप्रज्ञ, मिथ्या for a स्थितप्रज्ञ and which is an extremely important for an अज्ञानि, that द्वैत प्रपञ्च is here called **यस्याम्**. **यस्याम्** is equal to **ग्राह्य-**

ग्राहक-भेद-लक्षणायाम् – the dualistic universe which has got the division in the form of subject and object. **ग्राह्य** means perceived or grasped object. **ग्राहक** means the perceiver, subject. Subject and object duality is called **ग्राह्य-ग्राहक-भेद-लक्षणायाम्**. This द्वैत प्रपञ्च, later कृष्ण is going to say, is darkness for a स्थितप्रज्ञ. For a स्थितप्रज्ञ अद्वैतम् is bright like daylight and for a स्थितप्रज्ञ द्वैत प्रपञ्च is going to be said as total darkness. So naturally the question will come, when you say द्वैत प्रपञ्च is darkness for a ज्ञानि, what do you mean? When we said अद्वैत is darkness for an अज्ञानि we meant अज्ञानि doesn't perceive अद्वैतम्. Now when we say द्वैतम् is darkness for a ज्ञानि does it mean ज्ञानि doesn't perceive द्वैतम्. That cannot be said because if a ज्ञानि doesn't perceive द्वैतम् then he won't see the disciples also, then he cannot become a गुरु also. Therefore what do you mean when द्वैत प्रपञ्च is darkness for a ज्ञानि? We have to understand because of two reasons.

1. He sees द्वैतम् as a product of अज्ञानम्. Because in अद्वैत वेदान्त we know that the whole द्वैतम् is born out of आत्म अज्ञानम्. And since द्वैतम् is born out of अज्ञानम्, द्वैतम् is also nothing but अज्ञानम् only. Why? अज्ञानजन्यत्वात् अज्ञानम् एव. Because as the cause is so the effect is. Just as ornament is also gold because it is born out of gold, द्वैतम् in वेदान्त is अविद्या. Why is द्वैतम् अविद्या? अविद्या कार्यत्वात्. And अविद्या is always termed as darkness. तिमिरान्धः, तमोऽन्धः etc. Therefore since द्वैतम् is अविद्या, अविद्या is darkness, therefore द्वैतम् is darkness in the vision of a ज्ञानि. So तमोरूपत्वात् द्वैतम् is निशा, darkness.

2. Since द्वैतम् is born out of अविद्या, द्वैतम् is मिथ्या. Because whatever is born out of ignorance is मिथ्या, like रज्जुसर्पः स्वप्नः etc. And whatever is मिथ्या is valueless. Because fake silver or currency doesn't have value. Therefore for a ज्ञानि द्वैत प्रपञ्च being मिथ्या he doesn't have any value for that, therefore he ignores द्वैतम्, therefore we can say ज्ञानि is ignorant of द्वैतम्, therefore it is as good as darkness. Therefore it's presence or absence doesn't make much of a difference. That is why it is said

सम-दुःख-सुखः स्वस्थः सम-लोष्ट-अश्म-काञ्चनः ॥ गीता १४-२४ ॥

For a ज्ञानि a clod of earth and a piece of gold both are same. How are they same? Because both are equally मिथ्या, ignorable. Therefore look at the श्लोक. यस्याम् – the द्वैत प्रपञ्च ग्राह्य-ग्राहक-भेद-लक्षणायाम् – characterized by or constituted of subject object duality which is अविद्या-निशायाम् – darkness called अविद्या-निशा, the nocturnal darkness called ignorance. Why is द्वैतम् ignorance? Because it is born out of ignorance. That logic we have to remember here. And by ignorance you should understand आत्म अज्ञानम् or अद्वैत अज्ञानम्. प्रसुप्तानि एव भूतानि 'जाग्रति' इति उच्यते. So भूतानि – all the ignorant beings who are प्रसुप्तानि – spiritually asleep. So all the people of the world are called spiritually asleep. That is why in the कठोपनिषत् it gives the advice उत्तिष्ठत जाग्रत may you all wake up. If the वेदs have to wake up the human beings it means they are all asleep. In fact during December (मार्गशि) in तिरुप्पावै all these devotees are woken up and these

philosophers interpret that she (आण्डाल्) is serving as a गुरु waking up all the people from spiritual ignorance

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।

अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ माण्डूक्य कारिका १-१६॥

Therefore प्रसुप्तानि भूतानि means all those people who are spiritually asleep 'जाग्रति' इति उच्यते – but from worldly angle they are considered to be awake. Because they are in जाग्रत् अवस्था they are considered to be awake but they are spiritually asleep and they are awake to the द्वैत प्रपञ्च. What type of द्वैत प्रपञ्च? which is total darkness being made up of ignorance. Therefore शङ्कराचार्य uses the word 'जाग्रति' इति उच्यते. They are said to be awake. That means they are really asleep from the spiritual angle and they are awake to मिथ्या द्वैत प्रपञ्च. For that a beautiful example he gives. If they are asleep how can they be taken as awake? For that शङ्कराचार्य gives an example just as we dream. When we are in स्वप्न अवस्था are we asleep or awake? You should not answer but you should ask the question from whose standpoint? From the standpoint of the person who is in dream, a dreamer in dream does not look upon dream as dream. What will he claim? I am very much awake and active and pursuing my पुरुषार्थ seriously. So from the dreamer's angle he is awake but from others peoples angle he is still asleep only. Therefore we say he is somniloquent (sleep-talking) even though for him he is awake. Similarly all the people now doing varieties of activities, running all the time, they are all supposed to be awake from the worldly angle. यस्याम् भूतानि जाग्रति they are supposed to be awake to the

द्वैत प्रपञ्च but from the *Vedantic* angle they are asleep and dreaming this world of duality. कृष्ण says जाग्रति people are awake to the द्वैतम् and शङ्कराचार्य says people are supposed to be awake but are not really awake from spiritual angle. इति उच्यते. And beautiful example. प्रसुप्ताः स्वप्न-दृशः इव – they are awake to the जाग्रत् duality just as dreamers are awake to the dream duality. Ignorant people are awake to जाग्रत् duality just as dreamers are awake to dream duality. Both are ignorant and both are perceiving मिथ्या duality only. Therefore प्रसुप्ताः स्वप्न-दृशः इव – like the dreaming sleepers. Here there are two words यस्यां निशायाम् which occurs after the word उच्यते. Those words can be put in brackets, without those words it will read smoothly, therefore in some books those two words are not there. So the meaning of the third quarter is the ignorant people are awake to जाग्रत् duality which is nothing but ignorance and which is comparable to a dream duality. And now शङ्कराचार्य enters into the fourth quarter. सा निशा – that द्वैत प्रपञ्च which is मिथ्या, which is really a dream, but which is taken as reality by the ignorant people that मिथ्या duality is निशा is nothing but darkness, a product of ignorance, which is ignorable for a ज्ञानि. अविद्या-रूपत्वात् – because it is of the nature of अविद्या. अविद्या कार्यत्वात् अविद्या-रूपम् इत्यर्थः. This जाग्रत् प्रपञ्च is darkness and मिथ्या and comparable to dream for पश्यतो मुनेः – for those rare मुनिस, स्थितप्रज्ञस, पश्यतः – who are the perceivers, who are the knowers, who are wise. Now the question is for the seeing sage, what is the sage seeing? परमार्थ-तत्त्वं पश्यतो मुनेः – for a sage who is seeing the परमार्थ-तत्त्वम्. When I focus on the wood of the wooden-elephant then the

frightening, threatening, scary elephant disappears. Like that now this world is frightening but when ब्रह्मन् is seen then it is like a paper tiger for a seeing sage. So with this the actual commentary on the श्लोक is over.

Hereafter शङ्कराचार्य is going to take a corollary of this श्लोक. The corollary is ज्ञानकर्म समुत्त्वय is therefore not possible. This is going to be the discussion. ज्ञानकर्म समुत्त्वय खण्डन. What is going to be the development? कर्म requires duality, द्वैत दर्शनम्. Why does कर्म require द्वैत दर्शनम्? Any कर्म means कर्ता, a यजमान is required and thereafter the priest is required, मन्त्रs are required, oblations are required, अग्निकुण्ड is required if it is वैदिक कर्म. All these are called by the name कारकाणि or accessories which means plurality or duality. Not only द्वैत दर्शनम् is required I should see it as reality. Mirage water दर्शनम् maybe there but I will run after mirage water only when I look upon the mirage water as real water capable of quenching my thirst. Similarly द्वैत दर्शनम् is required द्वैत सत्यत्व दर्शनम् is required for the performance of the कर्म. And शङ्कराचार्य argues according to this verse पश्यतः मुनेः for a wise person who has got अद्वैत दर्शनम् द्वैतम् is निशा, it is darkness, it is मिथ्या, it is equivalent to dream. How can he seriously perform कर्म? Even if he performs कर्म it can be कर्म अभास only like a वेष धारणम्, it can never be कर्म as a साधन. For ज्ञानकर्म समुत्त्वय to exist कर्म must be employed as a साधन. For a wise person कर्म may be done but he can never do कर्म as a साधन because to see it as a साधन सत्यत्व बुद्धि is required. Not only that once he has gained the अद्वैत ज्ञानम् he doesn't require साधन also. Why? Because

अद्वैत ज्ञानम् means looking at myself as an already free person. Therefore a wise person can never perform कर्म as a साधन. It is a वैषम्यम् for him. He doesn't expect any spiritual benefit out of it, any material benefit of it. Therefore ज्ञानकर्म सहभाव may be there but ज्ञानकर्म समुच्चय as a साधन looking for मोक्ष in future is never possible. In fact the format itself changes from triangular to binary format. This is going to be the interesting discussion, details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

यस्यां ब्राह्म-ब्राह्मक-भेद-लक्षणायाम् अविद्या-निशायां प्रसुप्तानि एव भूतानि 'जाग्रति' इति उच्यते (यस्यां निशायां) प्रसुप्ता इव स्वप्न-दृशः सा निशा अविद्या-रूपत्वात् परमार्थ-तत्त्वं पश्यतो मुनेः ।

With this paragraph शङ्कराचार्य concludes his commentary on the sixty-ninth verse and from the next paragraph he is going to give the corollary of this verse which is ज्ञानकर्म समुत्त्वय खण्डन. In this verse भगवान् has pointed out that द्वैतम् is like darkness and अद्वैतम् is like bright daylight. By giving this example कृष्ण has indirectly said they cannot co-exist enjoying the same order of reality. Just as darkness and light cannot coexist अद्वैतम् and द्वैतम् cannot coexist and if at all they coexist one should be सत्यम् and another should be मिथ्या because opposites can coexist if they belong to different orders of reality. And since अद्वैतम् and द्वैतम् cannot coexist, अद्वैतम् ज्ञानम् and द्वैत दर्शनम् also cannot coexist. And therefore whoever has द्वैत दर्शनम् doesn't have अद्वैतम् ज्ञानम्. Because अद्वैतम् and द्वैतम् cannot coexist, अद्वैतम् ज्ञानम् and द्वैत दर्शनम् cannot coexist, therefore whoever has got द्वैत ज्ञानम् he doesn't have अद्वैतम् ज्ञानम्. That means he is an अज्ञानि from the standpoint of अद्वैतम्. Therefore शङ्कराचार्य says whoever has got द्वैत दर्शनम् he is in अविद्या अवस्था and therefore only in अविद्या अवस्था द्वैतम् can exist, therefore only in अविद्या अवस्था कर्म can exist. Thus he extrapolates or extends his arguments. Only in अविद्या अवस्था द्वैत दर्शनम् can

exist, therefore only in अविद्या अवस्था द्वैतम् can exist, therefore only in अविद्या अवस्था कर्म can exist because कर्म requires duality. And once he establishes that only in अविद्या अवस्था कर्म exists he can extend it further by saying therefore in विद्या अवस्था कर्म cannot exist and therefore ज्ञानकर्म समुच्चय is not possible. This is going to be interesting extension or corollary of कृष्ण's teaching, we will enter into that topic. With the previous paragraph श्लोक commentary is over.

अतः कर्माणि अविद्यावस्थायाम् एव चोद्यन्ते, न विद्या-अवस्थायाम् ।

You can understand. So only when one is in अविद्या अवस्था there is द्वैतम् and only in द्वैतम् कर्म is possible and therefore in अविद्या अवस्था alone कर्मकाण्ड of वेद can operate, that means all the कर्म विधिस, injunctions or Vedic commandments prescribing कर्म they all can be relevant only for an अज्ञानि. Therefore he says अतः – therefore अविद्या-अवस्थायाम् एव – only during the state of ignorance, अद्वैत अविद्या-अवस्थायाम्, ignorance of अद्वैत आत्मा, only at that time कर्माणि चोद्यन्ते – कर्मस are prescribed, enjoined, commanded. And by using the word एव only during अविद्या अवस्था what does शङ्कराचार्य mean? He himself explains it. न विद्या-अवस्थायाम् – not during knowledge. As I have often said, to put in our language, only in अविद्या अवस्था a person has जीवजगदीश्वर triangular format. Triangular format means I am a जीव, जीव means कर्ता, and only when I have a कर्ता status I can perform varieties of कर्म and ask ईश्वर the कर्मफलदाता to give me the फलम् of कर्म. Therefore कर्म requires

जीवजगदीश्वर triangular format. The moment I come to ज्ञानकाण्ड there is no more जीवजगदीश्वर format. जीव, the कर्ता himself is removed, there is only आत्म-अनात्मा format, आत्मा the सत्यम् and अनात्मा the मिथ्या only two are there. And आत्मा being अकर्ता cannot perform any कर्म seeking the कर्मफल from ईश्वर. Where is ईश्वर, there is only सत्य आत्मा and मिथ्या अनात्मा. In the changed format कर्म is not possible. Therefore he says न विद्या-अवस्थायाम्. He himself explains that further.

विद्यायां हि सत्याम्, उदिते सवितरि शार्वरम् इव तमः, प्रणाशम् उपगच्छति अविद्या ।

So अन्वय व्यतिरेक logic. So previously he gave the अन्वय logic as long as there is अविद्या so long there is कर्म when अविद्या goes away कर्म also cannot stay. Therefore he says विद्यायां हि सत्याम् – when the अद्वैतम् ज्ञानम् arises when the triangular format is replaced by the binary format, when the कर्ता disappears विद्यायां सत्याम्. Here the word सत्याम् is not सत्यम् ज्ञानम् अनन्तम्, but it is सति सप्तमी. It comes in the meaning of when. What happens? प्रणाशम् उपगच्छति अविद्या – अविद्या gets destroyed, अविद्या loses, अविद्या प्रणाशम् उपगच्छति. And when अविद्या gets destroyed the द्वैतम् which is nothing but अविद्या, which is a product of अविद्या, that द्वैतम् also goes away. And द्वैतम् goes away does not mean द्वैतम् perception goes away but द्वैतम् perception is reduced to the dream example. Just as dream द्वैतम् perception is ignored as insignificant the waking द्वैतम् perception also is made as insignificant as the dream द्वैतम् and therefore it doesn't deserve a serious pursuit. It is

reduced to insignificance means it doesn't deserve serious pursuit. Therefore अविद्या goes away, द्वैतम् goes away. For this an example is given. सवितरि उदिते – when the sun arises शार्वरम् तमः – the darkness belonging to night, the nightly darkness. शर्वरी means night. शार्वरम् means associated with night. The nocturnal darkens. शार्वरम् तमः इव – like the nightly darkness the द्वैतम् आत्म अज्ञानम् and द्वैतम् goes away. Continuing;

प्राग् विद्योत्पत्तेः अविद्या प्रमाण-बुद्ध्या गृह्यमाणा क्रिया-कारक-फल-भेद-रूपा सती सर्व-कर्म-हेतुत्वं प्रतिपद्यते । न अप्रमाण-बुद्ध्या गृह्यमाणायाः कर्म-हेतुत्व-उपपत्तिः ।

So he is tracing the steps of arguments,

- when knowledge comes ignorance goes away,
- when ignorance goes away duality is falsified,
- when duality is falsified कर्म becomes irrelevant.

These are the steps of arguments. विद्योत्पत्तेः प्राग् – before the rise of knowledge अविद्या – ignorance. He himself will explain in the next line about ignorance. क्रिया-कारक-फल-भेद-रूपा सती – ignorance consisting of the misconception of duality. Throughout this section शङ्कराचार्य is using ignorance and duality as synonyms. This must be noted. Duality is the misconception born out of ignorance. So he gives the definition of अविद्या here as क्रिया-कारक-फल-भेद-रूपा अविद्या. रूपा means characterized by, consisting of भेद – the division or duality of क्रिया-कारक-फल. कारक means the various accessories of action consisting of subject, object, instrument

etc. क्रिया means that which is born out of accessories. So क्रिया is the child of कारकम्. So wherever कारकम् is there क्रिया will come and wherever क्रिया is, there will be the grandchild the फलम्. All these three will come under the misconception of duality otherwise called अविद्या. सती – remaining in this form of duality विद्योत्पत्तेः प्राग् – before the rise of knowledge, how do we look at this duality? प्रमाण-बुद्ध्या गृह्यमाणा – here the word प्रमाणम् means सत्यत्वं बुद्ध्या गृह्यमाणा it is perceived as reality. गृह्यमाणा means grasped, perceived, misconceived, wrongly understood as प्रमाण-बुद्ध्या as reality. The अन्वय must be carefully done. क्रिया-कारक-फल-भेद-रूपा अविद्या प्रमाण-बुद्ध्या गृह्यमाणा सती that is duality being perceived as reality will cause सर्व-कर्म-हेतुत्वं प्रतिपद्यते – it becomes the cause of varieties of action. हेतुत्वम् means the cause of, सर्व-कर्म means both लौकिक and वैदिक कर्म, both of them are done by ignoramuses who look upon the accessories, duality as reality. So nice example will be now-a-days when you go to some house for भिक्षा I find on the table they have got plastic fruits. Now they are improving more and more so the plastic fruit looks real. Then at the end of the meal many people have the habit of eating at least one banana. In fact for them food is incomplete unless one banana enters. Therefore I was about to pluck the fruit and thus that fruit became कर्महेतुः. भोजनकदल (कदल – banana) कर्महेतुः. And when is it कर्महेतुः? As long as I perceive it as real fruit. Therefore banana प्रमाण-बुद्ध्या गृह्यमाणा सती so being perceived as reality I am about to reach it and eat it. And then somebody says it is plastic. Then what happens? सर्व-कर्म-सन्न्यास. What कर्म here? Approaching the

fruit and the tendency to eat, they all are dropped. शङ्कराचार्य says the whole universe is a plastic banana. You are struggling to pluck and eat. Therefore सर्व-कर्म-हेतुत्वं प्रतिपद्यते. Whereas अप्रमाण-बुद्ध्या गृह्यमाणायाः – so when the duality is perceived as unreality. अप्रमाण-बुद्धि means असत्य बुद्धि. Here बुद्धि means that भावना, that understanding as unreal कर्म-हेतुत्व-उपपत्तिः न भवति – that plastic fruit can never be an incentive for you to run after or to see to eat it. Therefore the entire कर्मकाण्डम् is only during अविद्या अवस्था. Continuing;

प्रमाण-भूतेन वेदेन ‘मम चोदितं कर्तव्यं कर्म’ इति हि कर्मणि कर्ता प्रवर्तते, न ‘अविद्यामात्रम् इदं सर्वं निशा इव’ इति ।

And here शङ्कराचार्य is quoting the misconception of the ignorant person who has not gone to the ज्ञानकाण्ड of the वेद, who has not understood अद्वैतम् and therefore who looks upon the world as reality and who is very much in the triangular format of जीवजगदीश्वर, how will such a person with such a misconception look at the कर्मकाण्ड? The भावना of that person is presented here. He says ‘मम कर्तव्यं कर्म चोदितम्’ – this particular कर्म, like सन्ध्यावन्दनम्, अग्निहोत्रम् etc., has been prescribed by the वेद. कर्तव्यम् means duty, various duties, compulsory duties मम चोदितम् – has been prescribed for me. How does वेद prescribe the duties? Every duty prescribed by the वेद is based on वर्ण-आश्रम designation. All the वैदिक कर्मस are directed towards people with वर्ण-आश्रम designation. And this ignorant person looks upon himself as a जीव existing in जीवजगदीश्वर format and the very definition of जीव is the one who has got वर्ण-आश्रम designation, the individuality.

Therefore as long as I am a जीव I will throw upon myself वर्ण and आश्रम and the moment I look upon myself as a ब्राह्मण or क्षत्रिय or a गृहस्थ etc., with गोत्रम् सूत्रम् etc., then immediately when महालय पक्ष comes I have to do पितृ कर्मs etc., they all will become serious commandments coming from the शास्त्रs. Therefore he is so serious that शङ्कराचार्य says वेदेन – by the वेद these कर्मs are prescribed. What type of वेद? I do not look at it casually प्रमाण-भूतेन – which वेद is प्रमाणम् for me. शङ्कराचार्य gives the example. Just as the dream eyes are the प्रमाणम् for the dreamer during dream to see the dream objects. The dream eyes are no more प्रमाणम् after you wake up. Similarly शङ्कराचार्य says कर्मकाण्ड is a प्रमाणम् only during the अविद्या अवस्था of duality dream. भूतेन means of the nature of. By वेद which is of the nature of प्रमाणम् मम चोदितम् these duties have been prescribed for me. So this is with regard to वैदिक कर्म. Not only does he feel the pressure of the duties of वैदिक कर्मs, he even looks at himself as the family head ‘I am the head of the family – father or mother’. This father or mother also exist only in the triangular format. Therefore only in अविद्या-अवस्थायाम्, in जीवजगदीश्वर format I mistake myself as a family person and therefore come the लौकिक duties, endless duties initially towards children and later towards the grandchildren etc. Therefore both लौकिक and वैदिक कर्म’s pressures will be there in अविद्या-अवस्थायाम्. Therefore what does he do? इति – with this भावना I have वैदिक कर्मs and I have लौकिक duties, इति भावनया कर्मणि प्रवर्तते – a person is busily engaged in varieties of कर्मs and here he uses the word कर्ता. अविद्या दशायाम् एव कर्ता.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ गीता ३-२७ ॥

तत्त्ववितु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ गीता ३-२८ ॥

न – he doesn't have the right vision. What is the right vision? इदं सर्वं 'अविद्यामात्रम्' – this entire world of duality, the entire format of जीवजगदीश्वर is अविद्यामात्रम् – it is nothing but ignorance or misconception like निशा इव' – the darkness or dream. Why does he use the word निशा? To remind us that this is the commentary on 'या निशा'. इति – इति ज्ञानवान् अकर्ता, न should be connected with न कर्मणि प्रवर्तते, the wise person does not engage himself. Continuing;

यस्य पुनः 'निशा इव अविद्यामात्रम् इदं सर्वं भेद-जातम्' इति ज्ञानं तस्य आत्मज्ञस्य सर्व-कर्म-सन्न्यासे एव अधिकारो न प्रवृत्तौ ।

So यस्य पुनः – whereas that person ज्ञानम् – who has got this clear knowledge that इदं सर्वं भेद-जातम् अविद्यामात्रम् – this entire world of duality, this triangular format of जीवजगदीश्वर is अविद्यामात्रम्, is nothing but अविद्या or मिथ्या. For all practical purposes the word अविद्या can be translated as मिथ्या or अध्यासः. It is mere superimposition like निशा इव it is comparable to darkness or dream. इति ज्ञानम् यस्य – such a knowledge has arisen in whichever person or whichever person possesses this knowledge तस्य आत्मज्ञस्य – for that wise man who has replaced the triangular format by binary format his vision is that there are only two things in the world – I the observer, the सत्यम् and everything else observed is मिथ्या. And it includes the world, the family, my own body and my

own mind all of them are अनात्मा, मिथ्या. इति आत्मज्ञस्य. He is eligible for तस्य अधिकारः – his eligibility, his fitness is in सर्व-कर्म-सन्न्यासे एव – to renounce all the कर्म's. For him कर्म-सन्न्यास is a natural course of consequence. For a ज्ञानि सर्व-कर्म-सन्न्यास the renunciation of all action is a natural course of consequence. न प्रवृत्तौ – and not in performance of कर्म. प्रवृत्ति means कर्म अनुष्ठाने. विषय सप्तमी. Both सर्व-कर्म-सन्न्यासे and प्रवृत्तौ. In that matter (सर्व-कर्म-सन्न्यासे) he has eligibility and not in कर्म. And therefore according to शङ्कराचार्य, if a person has got clear knowledge that I am आत्मा and everything else is अनात्मा or मिथ्या he cannot perform कर्म as a साधन. It is not that शङ्कराचार्य says he should take to सन्न्यासाश्रम; we are not highlighting आश्रम सन्न्यास. He may take to सन्न्यासाश्रम or he may choose to remain in गृहस्थाश्रम but after this ज्ञानम् the कर्म does not exist for him as a साधन for any साध्यम्. Because the moment the format has changed the way he looks at himself is different. *As long as I look upon myself as a जीव I will always look at myself as a साधक only.* जीवत्वम् is equal to साधकत्वम्. साधकत्वम् means a seeker of something or the other. The moment knowledge arises and the format changes I no more look at myself as जीव but as आत्मा. The immediate casualty is I no more look upon myself as a साधक. My साधक status is gone. What status do I have then? I have सिद्ध status. Because मोक्ष is the nature of आत्मा. And once the साधक status goes away and I claim the सिद्ध status I don't have any more साधन's to attain any साध्यम्'s. Even if I do my daily सन्ध्यावन्दनम् I don't look upon it as a साधन for getting मोक्ष as a goal. When a ज्ञानि

performs सन्ध्यावन्दनम् he no more performs as a साधक because his knowledge is 'I am सिद्धः'. Therefore in मिथ्या field गुणाः गुणेषु वर्तन्ते, इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते, लौकिक वैदिक कर्मs go on but I am not a साधक hoping to get मोक्ष through these activities. And therefore साधनरूपम् कर्म will go away and the कर्म will get the status of लोकसङ्ग्रहरूपम् कर्म. He will say सर्वे भवन्तु सुखिनः and will not add सर्वे *and my children* सुखिनः भवन्तु. To say *my children* he has to be a जीव. He doesn't have the जीवत्वम्. Therefore the कर्मs are लोकसङ्ग्रह कर्माणि, they are no more a साधन for him. And शङ्कराचार्य calls it कर्म आभास. He doesn't have कर्म, he has got only कर्म आभास. Therefore whether he is in गृहस्थाश्रम or in सन्यासाश्रम he is a सन्यासि only because the साधनरूपम् कर्म doesn't exist for him. Continuing;

तथा च दर्शयिष्यति — 'तद्बुद्ध्यस्तदात्मानः' [गीता ५-१७]
इत्यादिना ज्ञाननिष्ठायाम् एव तस्य अधिकारम्।

Now शङ्कराचार्य says this has been clearly mentioned by कृष्ण Himself in the fifth chapter. तथा च – in support of this conclusion, to corroborate my conclusion दर्शयिष्यति – कृष्ण himself will say later 'तद्बुद्ध्यस्तदात्मानः' [गीता ५-१७] – when a person is in the ज्ञानकाण्ड of the वेदs he is never in जीवजगदीश्वर format, his format is only आत्म-अनात्मा format, his intellect is always in that ब्रह्मन् or आत्मन् and तत् आत्मानः – that नित्यमुक्तब्रह्मन् alone he looks at as himself. Which format we are using we will know when there are problems in the family. When problems come I will know whether I am in कर्मनिष्ठा format or ज्ञाननिष्ठा format. If I run to God 'O God!

I am affected by प्रारब्ध, I will do anything for you, somehow save me from this soup' then I am in जीवजगदीश्वर format even though I have the notes for all the *Vedantic* texts well-written and well bound. I am in महा अज्ञानि format only. But during crisis 'if I can stay in आत्म-अनात्मा format and there can never be a crisis for आत्मा but at the अनात्मा level always there will be something or the other and that being मिथ्या it cannot touch me' this thought if I can entertain then I have assimilated वेदान्त. That is called ज्ञाननिष्ठा. Therefore he says 'तद्बुद्ध्यस्तदात्मानः', ज्ञानिs are always in this format only. इत्यादिना – through such words तस्य – for the ज्ञानि, i.e., for the *Vedantic* seeker ज्ञाननिष्ठायाम् एव अधिकारम् – he is eligible, he is fit, he has to tread the path of ज्ञाननिष्ठा which is nothing but changing the format. After changing the format even if he goes to a temple and even if he does नमस्कारम् to the Lord the approach to the Lord is 'I am grateful to You for giving the binary format'. I do not go to भगवान् for solutions to my problems. If I go to भगवान् to solve the problem I have come back to जीवजगदीश्वर format. I go to भगवान् only to say Hi and maximum I do नमस्कारम् for giving me this आत्म-अनात्मा format and I need not rush towards Him for solving the problems because you have given me a format in which I don't see a problem to be solved. Therefore I am grateful to You to make me see no problem. Continuing;

तत्र अपि प्रवर्तक-प्रमाण-अभावे प्रवृत्ति-अनुपपत्तिः इति चेत् ।

So now शङ्कराचार्य enters into a technical discussion. If you say a ज्ञानि is an अधिकारि, a fit person only for सर्व-कर्म-

सन्न्यास. That means for him the कर्मकाण्ड विधिs are no more relevant. Therefore even if he takes to काषाय वस्त्रम् and drops all the वैदिक कर्मs and removes sacred thread, tuft etc., there is no harm at all, he is not violating any *Vedic* rules, he is eligible to renounce वैदिक कर्मs says शङ्कराचार्य. For that पूर्वपक्षि is asking the question, if he is eligible to renounce the कर्म and remain in ज्ञाननिष्ठा, i.e., निदिध्यासनम् shouldn't we require a *Vedic* commandment for that? If a prescription is required for वैदिक कर्म, to renounce those कर्मs also, the वेद's permission is required. If I am doing a certain work in a company the company has given me the right to do certain activities it is because of the commandment of the company. And if I have to stop going to the company I cannot just stop going just because I don't want the salary, remember renouncing the company duties also requires a formal thing. The company must give me the right to renounce, I should give the resignation letter and the resignation letter should be accepted, only then I can stop. Similarly by putting on the sacred thread I have entered into वैदिक कर्म and shouldn't there be a विधि to renounce the वैदिक कर्म also, without that how can a person do सर्व-कर्म-सन्न्यास. And without वेद विधि if a person renounces the कर्म what will happen? He will have a special पापम् called प्रत्यवाय पापम्. That is why we say as long as a person is a गृहस्थ, as long as he has got sacred thread he cannot give up the कर्म, giving up of the कर्म will produce प्रत्यवाय पापम्. Therefore पूर्वपक्षि asks shouldn't there be a *Vedic* commandment for dropping the कर्म? When he is asking this question what is in his mind? You should remember the नैष्कर्म्यसिद्धि first chapter last five-six

verses. Here the पूर्वपक्षि assumes that वेद never permits any person to drop the कर्म because वेद says a person should perform कर्म throughout his life. There is a श्रुति वाक्यम् यावज्जीवमग्निहोत्रं जुहोति – as long as you are alive you have to do the कर्म.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ॥ ईशावस्योपनिषत् २ ॥

वेद asks a person to perform the कर्म lifelong. And in the eighteenth chapter of the गीता कृष्ण Himself says

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ॥ गीता १८-५ ॥

One should not renounce यज्ञदानतपः, it should be performed. Therefore पूर्वपक्षि's argument is सर्व-कर्म-सन्न्यास is not possible because वेद doesn't give permission. Therefore he says तत्र अपि – with regard to सर्व-कर्म-सन्न्यास प्रवर्तक-प्रमाण-अभावे – if there is no Vedic injunction permitting one to change the format, to change the आश्रम, to renounce all the कर्मस. प्रवर्तक-प्रमाण means Vedic injunction. अभावे means when it is not there, सति सप्तमी. प्रवृत्ति-अनुपपत्तिः – one can never take to सर्व-कर्म-सन्न्यास. Therefore the पूर्वपक्षि here is the one who doesn't accept सन्न्यासाश्रम and indirectly the one who talks about ज्ञानकर्म समुच्चय. इति चेत् – if such a question is asked what is the answer? The answer is given. Anyway I will give you the gist of the answer. There are two answers. One answer is that there is a Vedic injunction through which वेद permits a person to drop all the वैदिक कर्मस if he wants to drop to change the format. For the sake of living a Vedantic life, for the sake of changing the format if a person wants to renounce the कर्म there are enough Vedic injunctions

एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च
 लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति ॥
 बृहदारण्यकोपनिषत् ३-५-१ ॥

In बृहदारण्यकोपनिषत् it clearly says a ज्ञानि for practicing
 ज्ञाननिष्ठा he can renounce the कर्म, he can but he need not.
 But if he doesn't renounce the कर्म when he performs the कर्म
 he doesn't look upon it as a साधन for himself, without
 साधनत्व बुद्धि he can perform the कर्म. Therefore the first
 answer is वेदविधि is there. Then he gives the second answer that
 even without वेदविधि a person can naturally renounce all the
 कर्मs. The second answer alone शङ्कराचार्य is going to
 explain. It is a technical answer which we will see in the next
 class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
 पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

तथा च दर्शयिष्याति — ‘तद्बुद्धयस्तदात्मानः’ [गीता ७-१७]
इत्यादिना ज्ञाननिष्ठायाम् एव तस्य अधिकारम् ।

तत्र अपि प्रवर्तक-प्रमाण-अभावे प्रवृत्ति-अनुपपत्तिः इति चेत् ।

न, स्वात्म-विषयत्वाद् आत्मज्ञानस्य ।

After completing his commentary upon the sixty-ninth verse of the second chapter of the गीता ‘या निशा सर्वभूतानाम्’ verse शङ्कराचार्य is extracting a corollary from this verse and the corollary is ज्ञानकर्म समुत्त्वय खण्डनम्. शङ्कराचार्य’s contention is after clearly grasping अद्वैतज्ञानम् one’s effort should be only in ज्ञाननिष्ठा through निदिध्यासनम् and when a person wants to practice ज्ञाननिष्ठा through निदिध्यासनम् कर्म can serve only as an obstacle. ज्ञाननिष्ठा अभ्यास through निदिध्यासनम् and कर्म as a spiritual साधन can never go together. Because in ज्ञाननिष्ठा I am nourishing अद्वैतदर्शनम् whereas through कर्म I am nourishing द्वैतदर्शनम्, जीवजगदीश्वर भेद is reinforced through कर्म. Therefore कर्म will only serve as an obstacle to निदिध्यासनम्, therefore a person who wants to practice ज्ञाननिष्ठा has to do सर्व-कर्म-सन्न्यास. And by the word सर्व-कर्म-सन्न्यास even though शङ्कराचार्य means entering into a different आश्रम it need not be physically changing the आश्रम but it has to be a change of भावना. And the भावना change that is intended is I do not do any form of कर्म as a साधन for myself. I don’t perform any form of कर्म as a form of साधन for myself because the moment

I look upon any कर्म as a साधन I am invoking or I am looking upon myself as a साधक. To do कर्म as a साधनम् is to reinforce the idea that I am a साधक whereas the वेदान्त ज्ञानम् tells me that I am never a साधक at any time, as आत्मा I am नित्य सिद्ध पुरुषः. And therefore I am सिद्धः must be the निदिध्यासनम्. When I do कर्म as a साधन I become a साधक and मोक्ष becomes a साध्य. These two ideas must be abolished totally, निदिध्यासनम् is a consistent, systematic elimination of these two misconceptions – I am a साधक and मोक्ष is a साध्यम्. Both must go away because श्रुति says मोक्ष is a स्वरूपम् therefore मोक्ष is already accomplished by you, you are no more a साधक, तत् त्वम् असि means you are a सिद्ध. Therefore निदिध्यासनम् must be a process of eliminating I am a साधक notion. Suppose I am going to think I am a साधक lifelong. Throughout the life I look upon myself as a साधक that means I am never a जीवन्मुक्तः because a साधक cannot be a मुक्तः. And if I am not a जीवन्मुक्तः how do you expect विदेहमुक्ति, विदेहमुक्ति can never happen for one who is not a जीवन्मुक्त, जीवन्मुक्ति can never happen as long as I look upon myself as a साधक and I will be a साधक as long as I look upon any कर्म as a साधनम्. Therefore in निदिध्यासनम् either I drop कर्म or I do the कर्म only for लोकसङ्ग्रह I don't look upon myself as a beneficiary of either religious कर्म or non-religious secular कर्म. This कर्म has nothing to do to me. Why, because I am no more a साधक I am a सिद्ध पुरुषः, no more in triangular format but I am in binary format. And this change of भावना is called सर्व-कर्म-सन्न्यास. And when शङ्कराचार्य said this सर्व-कर्म-सन्न्यास is compulsory to become a स्थितप्रज्ञः, पूर्वपक्षि raised a question,

‘Is there a शास्त्रविधि in support of सर्व-कर्म-सन्न्यास?’. Because without *Shastric* support if you do सर्व-कर्म-सन्न्यास: it will create प्रत्यवाय पापम्, therefore be careful before renouncing कर्म. For that पूर्वपक्ष’s question was introduced: तत्र अपि प्रवर्तक-प्रमाण-अभावे. प्रवर्तक-प्रमाण means शास्त्रविधि, तत्र means सर्व-कर्म-सन्न्यास विषये. विषय सप्तमी. With regard to the renunciation of कर्मs as a साधन if there is no शास्त्रविधि support प्रवृत्ति-अनुपपत्ति: one cannot pursue निदिध्यासनम्, one cannot pursue सर्व-कर्म-सन्न्यास: because it will generate प्रत्यवाय पापम्. इति चेत् – if such a question is asked, there are two answers for it. The first answer is there is a शास्त्रविधि which gives permission to a person to drop all the वैदिक कर्मs, the spiritual साधनs, religious activities can all be renounced. How? By taking to the fourth आश्रम a person can renounce all the वैदिक कर्मs

एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकेषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति ॥
बृहदारण्यकोपनिषत् ३-७-१ ॥

ब्रह्मचर्यं परिसमाप्य गृही भवेत् । गृही भूत्वा वनी भवेत् । वनी भूत्वा प्रव्रजेत् । यदि वेतस्था ब्रह्मचर्यादेव प्रव्रजेद्गृहाद्वा वनाद्वा ॥ यदहरेव विरजेतदहरेव प्रव्रजेत् । ॥ जावालोपनिषत् ३ ॥

There is a जावालोपनिषत् वाक्यम् which clearly gives permission for the renunciation of all the साधनरूपम् कर्म. This is one type of answer.

But शङ्कराचार्य approaches in another way and his argument is no शास्त्रविधि is required. For सर्व-कर्म-सन्न्यास and आत्मनिष्ठा no शास्त्रविधि is required. What is the first

answer? शास्त्रविधि is very much there, therefore it is possible. Now the second technical answer is शास्त्रविधि is not required. Because शङ्कराचार्य's argument is विधि is required only for प्रवृत्ति, विधि is not required for निवृत्ति. For doing, a commandment is required and for not doing, a commandment is not required, for generating noise a commandment is required and for generating silence, what is the commandment? Because silence is never generated when the noise is withdrawn the natural state is silence. Therefore creation of silence is only a seeming creation, really speaking you stop talking. Similarly, ज्ञाननिष्ठा आत्मनिष्ठा is just abiding in oneself which is a natural stage which does not require an action. To be somebody else I have to act but to be myself I don't require acting and therefore शङ्कराचार्य says आत्मनिष्ठा doesn't require प्रवर्तक-प्रमाणम्. So he gives the answer in a capsule form, later he will elaborate and that is coming in the paragraph न, स्वात्म-विषयत्वाद् आत्मज्ञानस्य. न means your पूर्वपक्ष is wrong. What is the पूर्वपक्ष? निदिध्यासनम् or abiding in oneself, renouncing all actions requires a शास्त्रविधि is a wrong approach. शास्त्रविधि is not required. What is the reason? Because आत्मज्ञानस्य – the practice of आत्मज्ञानम्, i.e., निदिध्यासनम् or ज्ञाननिष्ठा or स्थितप्रज्ञ अभ्यासः. So आत्मज्ञानस्य here means निदिध्यासनस्य or ज्ञाननिष्ठा अभ्यासस्य or स्थितप्रज्ञ अभ्यासस्य that is स्वात्म-विषयत्वाद् – is dealing with oneself only, is nothing but abiding in oneself. It is not the pursuit of either आप्ति or उत्पत्ति or संस्कार or विकारः. A pursuit is required for a goal not yet achieved. In निदिध्यासनम् I don't require an effort to achieve a goal because it is talking about an

already achieved goal which is my nature, therefore effort is not required. Therefore स्वात्म-विषयत्वाद् निदिध्यासनम् being Self-centered, Nature centered. शङ्कराचार्य elaborates that.

न हि आत्मनः स्वात्मनि प्रवर्तक-प्रमाण-अपेक्षता आत्मत्वाद् एव;
तद्-अन्तत्वात् च सर्व-प्रमाणानां प्रमाणत्वस्य ।

All very technical and important portion. He gives two arguments elaborating that. He says आत्मनः स्वात्मनि प्रवर्तक-प्रमाण-अपेक्षता नास्ति – there is no requirement of शास्त्रविधि. अपेक्षता means requirement, necessity. प्रवर्तक-प्रमाण means शास्त्रविधि, *Shastric* prescription, commandment, injunction. Therefore no *Shastric* injunction is required. आत्मनः – for oneself. स्वात्मनि – with regard to oneself. विषय सप्तमी. For oneself with regard to oneself means for a person to be himself what should I do? For water to be water what should it do? Nothing. For water to become ice a process is required and you initiate a process by putting the water in the refrigerator. For water to become steam a process is required, you have create a condition heat should be there. For water to be water what process is required? No process is involved. Where process is not involved, effort is not involved, action is not involved why give commandment? ‘You be yourself’ said a teacher. The student asked how to remain as oneself? Please teach me a साधन to be myself. शङ्कराचार्य says if there is one thing which doesn’t require साधन it is just being yourself. Therefore he says आत्मनः आत्मनि स्वरूप अवस्थाने प्रवर्तक-प्रमाण-अपेक्षता – a requirement of a शास्त्रविधि is not at all there. Why, because आत्मत्वाद् एव – I am already myself. Which self we

are taking about here? Not the miserable जीव self. Because we are talking about the state after listening to वेदान्त, after listening to वेदान्त myself means स्थूल सूक्ष्म कारण शरीरात् व्यतिरिक्तः, to be myself, the साक्षि, I am not required to do anything. आत्मत्वाद एव means I being already myself. This is argument one.

Then he gives another more technical argument, very important and a little bit subtle also. तद्-अन्तत्वात् च सर्व-प्रमाणानां प्रमाणत्वस्य. So for this portion there are two types of approaches. आनन्दगिरि in his subcommentary has interpreted in one way. And रामरायकवि has interpreted slightly in a different way. We shall see रामरायकवि's interpretation as that is more simple and appealing. Here what does शङ्कराचार्य say? Once I have received ज्ञानम् and I have claimed I am आत्मा – what is the nature of आत्मा? शङ्कराचार्य says don't forget the basic वेदान्त. I am आत्मा means that in which the त्रिपुटि of प्रमाता, प्रमाणम् and प्रमेयम् division is abolished. Only in the मिथ्या द्वैतम् there is प्रमाता, प्रमाणम् and प्रमेयम् त्रिपुटि. To claim I am आत्मा is to claim I am अप्रमाता तुरीय चैतन्यम्. नान्तःप्रज्ञम् I am not तैजस प्रमाता, न बहिष्प्रज्ञम् I am not विश्व प्रमाता, न प्रज्ञानघनम् I am not प्राज्ञ प्रमाता. Then who am I? अदृष्टमव्यवहार्यमग्राह्यमतक्षणं

अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते I am the तुरीय आत्मा which doesn't have the प्रमाता status. The knowerhood comes to me only when I add the unreal mind to myself. When I put on the unreal mind as an instrument I get the प्रमाता status. When I am तुरीयम् by myself my प्रमाता status is gone. Ok, so what? Very

powerfully शङ्कराचार्य says, once I lose the knower status no more प्रमाणम्s can exist for me. A प्रमाणम् can function as a प्रमाणम् only for a प्रमाता, a knower. The moment I have stripped off प्रमातृत्वम् with the help of शास्त्रम् then शास्त्र loses its प्रमाणम् status. There is no more वेद प्रमाणम् for a ज्ञानि, let alone other प्रमाणम्s. So when the वेद प्रमाणम् itself is not there how can that ज्ञानि expect a विधि प्रमाणम् पूर्वपक्षि's question is for a ज्ञानि to practice निदिध्यासनम् what विधि is there? For a ज्ञानि to practice निदिध्यासनम्, renouncing all the कर्मs what विधि is there is the question. Where is the question of विधि because वेद itself has receded, gone away, therefore no विधि is required, no विधि is possible also. Very beautiful. तद्-अन्तत्वात्, तद् means आत्मा is the end of सर्व-प्रमाणानाम् – आत्मा is the end of all the प्रमाणम्s. How? Because the moment I come to आत्मा I become अप्रमाता, the moment I become अप्रमाता वेद loses the status of प्रमाणम्. सर्व-प्रमाणानाम् means all प्रमाणम्s including प्रत्यक्ष, अनुमानम्, अर्थापत्ति, अनुपलब्धि, all the लौकिक प्रमाणम्s are gone. And the समुच्चयवादि says let लौकिक प्रमाणम्s go away but वेद being sacred given out by भगवान् himself, why can't वेद continue? At least कर्मकाण्ड continue? Because he wants ज्ञानकर्म समुच्चय. Therefore why can't the वैदिक कर्मकाण्ड continue? शङ्कराचार्य says whether it is a sacred or a secular प्रमाणम् it can function only for a प्रमाता. To give a simpler example, प्रमाता goes not only during ज्ञानम्, प्रमाता goes during other conditions also. Suppose during the class itself you go to sleep. Remember when प्रमाता is gone the instructions cannot reach the person as he is not awake. He must enjoy the knower status to get instructions. And

शङ्कराचार्य says sleep temporarily removes the प्रमाता status whereas ज्ञानम् permanently removes the प्रमाता status. Therefore no विधि is possible even for निदिध्यासनम्. What was the previous answer? No विधि is required. What is the second answer? No विधि is possible. And what is the argument? सर्व-प्रमाणानाम्, will lose प्रमाणत्वम्. प्रमाण status it will lose once we reach the आत्मा. तद्-अन्त means आत्मा-अन्त. सः अप्रमाता आत्मा अन्तः यस्य प्रमाणत्वस्य. तद्-अन्तत्वम् बहुव्रीहि, and it should be connected with प्रमाणत्वम्. Continuing;

न हि आत्मस्वरूप-अधिगमे सति पुनः प्रमाण-प्रमेय-व्यवहारः सम्भवति ।

That idea itself is reinforced. आत्मस्वरूप-अधिगमे सति – once I have come from the triangular format to the binary format I am the अप्रमाता आत्मा, अकर्ता आत्मा, अभोक्ता आत्मा, no व्यवहार has connection with Me, the आत्मा. So आत्मस्वरूप-अधिगमे सति. अधिगम means ज्ञानम्. So once I have claimed I am the आत्मा प्रमाण-प्रमेय-व्यवहारः – any type of knowledge transaction or even कर्म transaction (that we have to supply), ज्ञान व्यवहारः and कर्म व्यवहारः न सम्भवति – not possible. I can never have any connection with any व्यवहार. Then where are all the व्यवहारs taking place? In the मिथ्या अनात्मा all the व्यवहारs are taking place. गुणाः गुणेषु वर्तन्ते, इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते but I am नैव किञ्चित् करोमि. I am neither a साधक nor am I a प्रमाता. In fact our orientation that I am a साधक is reinforced so much, after coming to the spiritual line that I am a साधक, I have to do साधन this orientation is so powerful that Vedantic study is continued and

yet I very carefully protect my साधक status also. That means I am so much detached from Vedantic study in spite of the teacher thoroughly grilling, the thought that I am a साधक and I have to do साधन persists. निदिध्यासनम् is the practice of abolishing of or the renunciation of I am a साधक notion from the mind. And since I am a साधक is deliberately practiced for years that साधक वासना won't go. Therefore format change is the elimination of I am साधक notion. Without practicing this there is neither जीवन्मुक्ति nor विदेहमुक्ति. Therefore he says प्रमाण-प्रमेय-व्यवहारः न सम्भवति is not possible because all साधन व्यवहारs are in अनात्मा and I have nothing to do with अनात्मा. I was free, I am free and I ever will be free, not because there are no problems but in spite of problems. Problems belong to अनात्मा level and अनात्मा is never free from problems. As long as there are knee-joints, knee pain will be there. Therefore I am free in spite of problems. Practicing this alone is निदिध्यासनम्. This I have to practice when problems are rising and when problems are at their peak I should be able to practice. This is called निदिध्यासनम्. For this he is asking for विधि.

प्रमातृत्वं हि आत्मनो निवर्तयति अन्त्यं प्रमाणम् ।

Billion dollar statement. प्रमातृत्वं हि आत्मनः निवर्तयति अन्त्यं प्रमाणम् – वेदान्त ज्ञानकाण्ड is the final प्रमाणम् that a person operates. I will explain it. ज्ञानकाण्ड is the final प्रमाणम् that a person operates. Why do we say so? Because ज्ञानकाण्ड is the unique प्रमाणम् which attacks my प्रमाता status itself. It is like an object in the dream which wakes up the dreamer.

Imagine any object in the dream which shakes and wakes up the dreamer. That object will be the final object the dreamer experiences. Why? Because the moment the final object operates the dreamer has lost the dreamer status, he has woken up and no more dream objects are possible. Therefore he says **अन्त्यं प्रमाणम्** – is a unique adjective to **ज्ञानकाण्ड प्रमाणम्**, **ज्ञानकाण्ड प्रमाणम्** is the final **प्रमाणम्** – why? **निवर्तयति** – because it removes **आत्मनः प्रमातृत्वम्** – the knower status which means the very **जीव** status, the very **कर्ता** status it removes. And a person operates this **वेदान्त** and he says what should I do thereafter. Therefore if my **कर्ता** status is gone I should never ask the question ‘what should I do?’ If he asks then it means he has not listened. It is superficial listening. Therefore he says the knower status it removes therefore after knowing I am **अप्रमाता** there is no more **प्रत्यक्ष**, **अनुमानम्**, **उपमान**, **अर्थापत्ति**, **अनुपलब्धि**. Then what about **वेदान्त प्रमाणम्** itself? He says even **वेदान्त प्रमाणम्** loses the **प्रमाण** status once it has converted me into an **अप्रमाता**. That is said in the next sentence.

निवर्तयद् एव च अप्रमाणी-भवति, स्वप्न-काल-प्रमाणम् इव प्रबोधे
|

So **निवर्तयद् एव च**. Not only does the **वेद प्रमाणम्** destroy all the other **प्रमाणम्**s, he says the **वेद प्रमाणम्** commits suicide, with regard to that person **वेद प्रमाणम्** also is no more a **प्रमाणम्**. Therefore **निवर्तयद्** means while eliminating the **प्रमाता** status of the student **अप्रमाणी-भवति** – it removes the **प्रमाणम्** status of itself also. While removing the knower status

of the student it also removes the instrumental status of itself like स्वप्न-काल-प्रमाणम् इव प्रबोधे like a प्रमाता in स्वप्न-काल. So the प्रत्यक्ष प्रमाणम् of स्वप्न is प्रमाणम् or not? Definitely it is a प्रमाणम् in स्वप्न, because प्रत्यक्ष प्रमाणम् reveals the स्वप्न शब्द स्पर्श रूप रस गन्ध. And is it valid knowledge or invalid? Remember, in स्वप्न-काल whatever things are revealed by the प्रमाणम् they are valid only. Not only is the knowledge valid, when there is thirst I drink that water, the water is also valid because it is capable of removing the dream thirst also. Thus स्वप्न प्रमाणम्s enjoy validity in स्वप्न, and when you go to a higher order of reality प्रबोधे – जाग्रत् अवस्थायाम् they lose their validity. Therefore स्वप्न-काल-प्रमाणम् प्रबोधे इव. So how do you complete the sentence? यथा स्वप्न-काल-प्रमाणम् प्रबोधे अप्रमाणी-भवति similarly वेद प्रमाणम् which is व्यावहारिक प्रमाणम् will become अप्रमाणम् from पारमार्थिक standpoint which is I the तुरीय आत्मा. This is the second argument. So वेद विधि is not required for निदिध्यासनम् and वेद विधि is not possible for निदिध्यासनम्.

Now he gives the third and still more technical argument in the next paragraph. Another beautiful portion.

लोके च वस्तु-अधिगमे प्रवृत्ति-हेतुत्वाद्-अदर्शनात् प्रमाणस्य ।

So here शङ्कराचार्य is going to the very fundamentals itself. प्रवर्तक-प्रमाण means an activating प्रमाणम्. An activating प्रमाणम् means a प्रमाणम् which makes a person do an action. So प्रवर्तक-प्रमाण means activating प्रमाणम् which means a प्रमाणम् which activates a person and a प्रमाणम् which activates a person means a प्रमाणम् which makes a person do

some action or the other. For example the वाक्यम् अहरहः सन्ध्यामुपासीत । You do सन्ध्यावन्दनम् day after day. So this वेद वाक्यम् is called प्रवर्तक-प्रमाणम्. In fact every commandment is called a प्रवर्तक-प्रमाणम्. Whether it is a *Vedic* commandment asking you to do सन्ध्यावन्दनम् or whether it is a worldly commandment – गुरु asks the disciple to bring water “bring water”. So all commandments are called प्रवर्तक-प्रमाणम्s. शङ्कराचार्य says in fact no commandment can activate a person. He says there is no activating commandment at all in the world. In fact वेदान्त questions commandment itself. And the *Vedantic* approach is any person performs any action only if he desires to do so. Any person can do any action only if he wants or desires to do. If there is no want or will or desire a person will never do any action, commandment can never make a person act, however forcible the commandment may be. What is the proof? अहरहः सन्ध्यामुपासीत । What better proof you want? वेद commands you should do सन्ध्यावन्दनम्. How many people do this? They have respect for the वेद, they revere them, but when asked whether they do सन्ध्यावन्दनम्, they give various reasons. If you don’t want to do, let hundred आचार्यs and thousand वेद विधिs be there, you won’t do. Therefore शङ्कराचार्य’s argument is कामः एव प्रवर्तकम् प्रमाणम् नैव प्रवर्तकम्, a प्रमाणम् can never activate a person, प्रमाणम् can only give knowledge and hope that this knowledge will produce the desire. Like advertisements. Advertisements give only the knowledge and their hope is that this will produce a desire. And once the desire has been produced it is not the advertisement that make you buy but it is

the desire that makes you go to the shop. The very same advertisements so many people read. And if it is an advertisement for a comb and this person is a bald सन्न्यासि, what will he do with that advertisement? Therefore शङ्कराचार्य says प्रवर्तक-प्रमाणम् is a wrong word because no विधि can activate a person. Therefore also वेद is not the activator. अहरहः सन्ध्यामुपासीत । gives the knowledge ‘that सन्ध्यावन्दनम् is good for you’. Through that knowledge the वेद hopes that a desire will be born ‘once a person knows that सन्ध्यावन्दनम् is good for me and therefore let me perform’. If the desire doesn’t come वेद is helpless. Therefore the third argument is प्रवर्तक-प्रमाणम् itself doesn’t exist. Therefore शङ्कराचार्य says लोके च – in the world also प्रवृत्ति-हेतुत्वाद्-अदर्शनात् प्रमाणस्य – प्रमाणस्य प्रवृत्ति-हेतुत्वाद्-अदर्शनात् – a प्रमाणम् does not have the power of activation, desire alone activates, प्रमाणम् only informs. It has an informing power and not an activating power. So प्रवृत्ति-हेतुत्व-अदर्शन means we don’t see the power of activation लोके. By the word लोके what शङ्कराचार्य says is this argument is not only with regard to वेद प्रमाणम् even with regard to प्रत्यक्षादि प्रमाणम् लौकिक प्रमाणम् also cannot activate. They can only give the knowledge. For example when there is a bottle of good water in front of me and two people are sitting and are perceiving the water. One gets up and goes to the water while another sits there. Both have got perception. The eyes do not activate a person towards the water, eyes only reveal there is water. If that person happens to be thirsty because of his desire for water – what happens? The moment he sees water he walks towards it,

it appears as though the perception of water has activated him. In fact it is not the perception, it is the thirst that has activated. What is the proof? Because there is a second person who also perceives water but he won't go after it. Therefore no प्रमाणम् can activate. The difference between the previous para and this para is that in the previous para he talked about वैदिक प्रमाणम् and here he says even in the common parlance प्रमाणम् doesn't have activating capacity. Therefore your expression प्रवर्तक-प्रमाणम् itself is wrong. Therefore that पूर्वपक्ष falls through. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

लोके च वस्तु-अधिगमे प्रवृत्ति-हेतुत्वाद्-अदर्शनात् प्रमाणस्य ।

After completing his commentary on the sixty-ninth verse of the second chapter of the गीता, शङ्कराचार्य extended the commentary and took the opportunity to negate ज्ञानकर्म समुच्चय and along with that he established that after gaining ज्ञानम् the primary साधन of a person is converting ज्ञानम् into ज्ञाननिष्ठा which requires certain Vedic changes in the very lifestyle itself which शङ्कराचार्य calls ज्ञाननिष्ठा अभ्यासः otherwise सर्वकर्मसन्न्यासः. And whenever शङ्कराचार्य talks about ज्ञाननिष्ठा अभ्यासः or सर्वकर्मसन्न्यासः we should remember he is not focusing on the external आश्रम change by changing the dress etc., but change in the very lifestyle, भावना etc., which I have been talking about in the form of PORT reduction, CLASP rejection, Format revision. And each one of the later साधन is more important, the most important साधन being the very change of format, the change of the world view from जीवजगदीश्वर view to आत्मा-अनात्मा view. This world view change is compulsory if ज्ञानम् has to be converted into निष्ठा. In the triangular format, maximum we can get is only ज्ञानम्. In the triangular format, ज्ञानम् can never be converted into निष्ठा. निष्ठा conversion requires change of world view, i.e., binary format is compulsory. That alone शङ्कराचार्य calls सर्वकर्मसन्न्यासः otherwise called ज्ञाननिष्ठा अभ्यासः. And when this much was pointed out, the पूर्वपक्षि raised a question, is there any प्रमाणम् in the वेद to prescribe सर्वकर्मसन्न्यासः or

ज्ञाननिष्ठा अभ्यासः. For that शङ्कराचार्य is giving four answers of which three we have seen. The three answers that he gave were

1) For ज्ञाननिष्ठा अभ्यासः a प्रवर्तक-प्रमाणम् is not required because ज्ञाननिष्ठा अभ्यासः is abiding in oneself. Self-abidance is not a positive action you do requiring a commandment. Remember the example, silence does not require a positive action, only speech requires a positive approach. Therefore first answer is ज्ञाननिष्ठा अभ्यासः is self-abidance. Self-abidance is not an effort, it is dropping all effort only. Therefore it doesn't require प्रवर्तक-प्रमाणम्. प्रवर्तक-प्रमाणम् means a वेद वाक्यम् prescribing a pursuit. Pursuit prescribing scriptural statement is called प्रवर्तक-प्रमाणम्.

2) After gaining ज्ञानम् when a person has come to आत्मा, the प्रमातृ-प्रमाण-प्रमेयम् त्रिपुटि itself does not exist. Because आत्मा is त्रिपुटि रहितः. In that त्रिपुटि रहितः आत्मा, प्रमाता himself is non-existent, where is the question of any प्रमाणम्, where is the question of वेद प्रमाणम्, where is the question of प्रवर्तक-प्रमाणम्. Therefore the second answer is for a ज्ञानि there is no प्रवर्तक-प्रमाणम्.

3) Then the third answer is not only for a ज्ञानि, even for an अज्ञानि प्रवर्तक-प्रमाणम् is not there at all because no प्रमाणम् can force any one to do any action. प्रवर्तकम् means impulsion, compulsion, persuasion, prescription, commandment, injunction. So प्रवर्तकम् means making a person act. शङ्कराचार्य says a प्रमाणम् can only reveal it can never force you to do something. Always action is caused by desire. If

desire is there no commandment is required – why? Desire will push him. If desire is not there no commandment will work. And therefore a प्रमाणम् is only ज्ञापकम् न तु कारकम्, it is only a revealer and never a commander. Eyes can reveal water, it can never make you drink water. What makes you drink water? Not perception. Perception reveals water, it can never make you drink water. It is the thirst that makes you drink water. This is the third answer that was seen in the penultimate paragraph. प्रवृत्ति-हेतुत्वाद्-अदर्शनात् प्रमाणस्य. No प्रमाणम् can make a person active. What is the difference between the previous one and the second one? The previous argument is with regard to a ज्ञानि, for ज्ञानिनः प्रवर्तक-प्रमाणम् नास्ति but the third argument is not only for a ज्ञानि but for anyone and not only वेद प्रमाणम् even प्रत्यक्षादि प्रमाणम् लौकिक प्रमाणम् cannot compel a person – ज्ञानि or अज्ञानि to do any action. So प्रवृत्ति-हेतुत्वाद्-अदर्शनात् प्रमाणस्य. And how do you know it is an universal law? शङ्कराचार्य uses the word लोके. लोके means it is a general rule be it a ज्ञानि or अज्ञानि or be it a वेद प्रमाणम् or वेद भिन्न प्रमाणम्. This is the third argument which we have seen in the last class.

4) The fourth argument is contained in the word वस्तु-अधिगमे. The most technical point is वस्तु-अधिगमे. When we say वेद does not persuade a person do to anything. Now here we are making a difference. प्रवर्तकम् can be two. One is कर्म प्रवर्तकम् and another is ज्ञान प्रवर्तकम्. A person can be persuaded to do an action and that persuasion is called कर्म प्रवर्तकम्. Do पूजा, do जप. All this is कर्म प्रवर्तक-प्रमाणम्. Then the second type of प्रवर्तकम् is persuading a person to

know something. That is called ज्ञान प्रवर्तकम्. In the third argument we said no प्रमाणम् can persuade a person do to something. Now the fourth argument is not only with regard to doing no प्रमाणम् can persuade a person to know something. ज्ञान प्रवर्तक-प्रमाणम् अपि नास्ति. So वस्तु-अधिगम means वस्तु-ज्ञानम्. अधिगम means ज्ञानम्. वस्तु means anything आत्मा or अनात्मा. So वस्तु-अधिगम means any type of ज्ञानम्. With regard to ज्ञानम् also a प्रमाणम् can never command you, you know. For example when I keep my eyes on the book, suppose the eyes are directed towards the book what does the eye do? We do not even think of this. Do the eyes command me to read or do the eyes reveal the letters only. Do the eyes command you to read or do the eyes simply reveal whatever is written there. We say eyes cannot command to read, eyes can only reveal what is written. Therefore no प्रमाणम् can command a person to know something, it can only reveal its object. Therefore कर्म प्रवर्तक-प्रमाणम् नास्ति ज्ञान प्रवर्तक-प्रमाणम् नास्ति तस्मात् प्रवर्तक-प्रमाणम् एव नास्ति प्रवर्तक-प्रमाणम् अज्ञानिनः अपि नास्ति प्रवर्तक-प्रमाणम् ज्ञानिनः अपि नास्ति, where is the question of giving you the प्रवर्तक-प्रमाणम्. Therefore प्रवृत्ति-हेतुत्वाद्-अदर्शनात्.

तस्मात् न आत्मविदः कर्मणि अधिकार [गीता २-४७] इति सिद्धम्
॥२-६९॥

So तस्मात् – therefore आत्मविदः – for a ज्ञानि अधिकारः – the relevant साधन or eligibility is for ज्ञाननिष्ठा only, सर्वकर्मसन्न्यासः only न आत्मविदः – कर्मकाण्डम् is not a relevant प्रमाणम् or relevant साधन for him. Even if he is

performing वैदिक कर्म as a गृहस्थ शङ्कराचार्य is not against the performance of कर्म but he doesn't look upon himself as a साधक performing कर्म, he doesn't look upon the कर्म as a साधन for himself also. Because for a कर्म to be a साधन triangular format is required. He doesn't look upon his regular वैदिक कर्म as a साधन for himself but it is for लोकसङ्ग्रहमेवार्थम्, when he does these कर्मs it is good for अनात्मा प्रपञ्च. As far as I am concerned I am neither a कर्ता nor is it a साधनम् for me. This भावना is there even if he continues as a गृहस्थ performing the कर्म. And such a person is a सन्न्यासि only like जनक. So with this the commentary upon the verse sixty-nine is over. The अन्वय is, या सर्व-भूतानाम् निशा (भवति), तस्याम् संयमी जागर्ति । यस्याम् भूतानि जाग्रति, सा पश्यतः मुनेः निशा (भवति) । Just a few संस्कृत points. जागर्ति and जाग्रति are two verbs derived from the √जागृ to be awake, to be aware of. So अज्ञानि is aware of द्वैतम्, ज्ञानि is aware of अद्वैतम्, that 'to be aware of' is conveyed by the √जागृ, second conjugation परस्मैपदि. जागर्ति is singular number because संयमी is singular subject. जाग्रति is plural number because भूतानि is a plural subject. Thus we get both singular and plural in one and the same श्लोक. The word पश्यतः is present participle, षष्ठी विभक्ति, एकवचनम् adjective to मुनेः. For an अद्वैतम्-seeing wise person, द्वैतम् is as good as not there. Now we will enter the next verse seventy. Introduction;

विदुषः त्यक्तैषणस्य स्थितप्रज्ञस्य यतेः एव मोक्ष-प्राप्तिः न तु असन्न्यासिनः काम-कामिन इति एतम् अर्थं दृष्टान्तेन प्रतिपादयिषन् आह —

So if a person follows this ज्ञाननिष्ठा. So विदुषः. विदुषः means a wise person who has received the knowledge remaining in triangular format but without stopping there he worked for ज्ञाननिष्ठा also. How? त्यक्तैषणस्य. त्यक्तैषण means सन्न्यासि, the one who has renounced special prayers, vows etc., in life. पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति. One has to give up all these special prayers. Not only he has renounced the special prayers, followed the binary format also for a length of time. Several years it will take to come to this special new format. As a result of that स्थितप्रज्ञस्य – then only प्रज्ञा will become स्थितप्रज्ञ, ज्ञानम् will become ज्ञाननिष्ठा. In the triangular format ज्ञानम् will always appear as परोक्ष ज्ञानम्. Only after coming to binary format ज्ञानम् will appear as अपरोक्ष ज्ञानम् because I am directly implementing the knowledge in my day-to-day life itself. Therefore it becomes स्थितप्रज्ञ. स्थितप्रज्ञ alone is अपरोक्ष ज्ञानम्, no separate mystic अनुभव will come. This ज्ञानम् will become internalized by living such a life for a length of time यतेः एव – only for a such a person, आन्तर सन्न्यासि मोक्ष-प्राप्तिः – he will have ज्ञानम् and he will have the courage to claim I am मुक्त. Otherwise he will say I have understood वेदान्त but yet to become a मुक्त. If he can courageously claim I am not only ज्ञानि, I am a मुक्त also it requires long binary format lifestyle. So for him alone मोक्ष is possible. मोक्ष is possible means he can claim I am मुक्त. And by his claiming it does not mean he should go to every house and knock the door and tell that he is a मुक्त. You need not declare to anyone that you are a ज्ञानि or a मुक्त but within yourself you must be able

to comfortably claim 'I am ज्ञानि and मुक्त'. न तु असन्न्यासिनः – not for a person who is a non-सन्न्यासि, i.e., remaining in triangular format eternally. And therefore only काम-कामिनः – always involved in special prayers, who is desirous of worldly benefits like body centered prayers, family centered prayers, property centered prayers, profession centered prayers. For such a person न मोक्ष-प्राप्तिः even if he completes प्रस्थानत्रयम् that doesn't guarantee मोक्ष. इति एतम् अर्थम् – this meaning, this message दृष्टान्तेन प्रतिपादयिषन् – with an intention to reveal this message through an appropriate example. प्रतिपादयिषन् is a future participle and a future participle should be translated as with an intention to do. आह – भगवान् कृष्ण told अर्जुन in the battlefield the following verse. We will read the verse.

Verse 02-70

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ गीता २-७० ॥

A very famous verse. And here through an example the difference between ज्ञानि and अज्ञानि is pointed out. Already कृष्ण has given an example in the previous श्लोक in the form of निशा and अहः, day and night. Here another pair of examples is given where a ज्ञानि is compared to an ocean and an अज्ञानि is compared to a pond, a pool or a tank. The word pond is not used in the verse but we have to understand. अज्ञानि is like a pond and ज्ञानि is like an ocean. And by this what is conveyed? The ocean does not depend upon or expect or require any water

from external sources like rains or rivers outside for its fullness. And the second point is not only does it not depend upon or expect, whatever waters enter the ocean it is not disturbed. It is full - point one. It is undisturbable - point two. A pond on the other hand depends upon either rivers or rain for its fullness, why, for its very existence it depends. And not only does it depend on external factors, the arrival of different types of waters do disturb the pond, by overflowing it breaks the bunds etc. The arrival and non-arrival disturbs and even the quality is disturbed by or affected by the type of waters. So fullness and undisturbable nature with regard to ocean, finitude and disturbable nature with regard to pond – these are the two examples. Similarly in the case of a ज्ञानि his peace, security and happiness do not depend upon external factors, he is self-sufficient. Without depending on people, relationships, possessions etc. Not only is a ज्ञानि full by himself whatever worldly experiences, experiences caused by प्रारब्ध, enter his mind do not shake him emotionally. Emotionally unshaken like the ocean. Whereas in the case of an अज्ञानि, like a pond his comfort depends upon every family member, his internal comfort depends upon every family member, even a distant relative somewhere has some disturbance and he has lost his peace of mind. Therefore his peace depends upon family circumstances. And not only that, that is his finite, every experience is capable of disturbing him emotionally, shaking him emotionally like a pond. Therefore ज्ञानि is an ocean and अज्ञानि is a pond. This is the gist of the श्लोक. Now we will go to the भाष्यम्.

आपूर्यमाणम् अद्भिः अवल-प्रतिष्ठम् अवलतया प्रतिष्ठा
अवस्थितिः यस्य तम् अवल-प्रतिष्ठं समुद्रम् आपः सर्वतो-गताः
प्रविशन्ति स्वात्मस्थम् अविक्रियम् एव सन्तं यद्वत्,

So the first word in the मूलम् is आपूर्यमाणम्. शङ्कराचार्य doesn't translate, we have to understand आपूर्णम् इत्यर्थः. पूर्यमाणम् is equal to पूर्णम्. आपूर्णम् means completely full, totally full which is an adjective to the ocean example which is going to come. आपूर्यमाणम् completely full अद्भिः – with water. And because it is full अवल-प्रतिष्ठम् – steady or full, शङ्कराचार्य translates it as अवलतया प्रतिष्ठा अवस्थितिः यस्य. प्रतिष्ठा means existence, remaining, condition. अवलतया means in an unshaken form, changelessly remaining or changeless condition. What do you mean by changeless? Free from two types of change – one change is called expansion वृद्धि and another change is called contraction हासः. So अवल means वृद्धि हासः रहितम् neither expansion nor contraction. So this as even we read we have to imagine two types of faces and one type of person whose face blooms when he listens to certain news items and at other times it gets gloomy. So the opposite of वृद्धि and हासः is conveyed through the example अवल-प्रतिष्ठम् means changeless condition. अवलतया in the form of अवल प्रतिष्ठा – in the changeless form, अवस्थितिः – condition यस्य. बहुव्रीहि. अवलतया प्रतिष्ठा यस्य – the one which remains always in changeless condition. This is the second adjective for the ocean. Fullness is the first adjective. Changelessness is the second adjective. And समुद्रम् – such a full and changeless ocean आपः प्रविशन्ति. आपः means waters. By waters in this context, शङ्कराचार्य says, सर्वतो-गताः – approaching the

ocean from different directions. **गताः** means going to, approaching, entering, gushing, rushing from all directions in the form of rivers and rains. While reading this we have to think of news coming to us from different children, in-laws, etc. So **समुद्रम् आपः सर्वतो-गताः प्रविशन्ति**. And what type of ocean does it enter? **स्वात्मस्थम् अविक्रियम्** – it enters an ocean which remains in its original nature **शान्तस्वरूपम्**. In fact the very word pacific ocean which is the vastest and deepest ocean, pacific means pacify, peace. What is the sign of **पूर्णम्**? Peace. And in संस्कृत pacific ocean is translated as **शान्त समुद्रः**. That **शान्त** is here called as **स्वात्मस्थम्** abiding in its ocean nature. Why do you use the word **स्वात्मस्थम्**? In the case of the river it loses its very nature if there is no rain for a few months. Many of Tamilnadu rivers are cricket grounds. Therefore river loses riverness, pond loses pondness, because when water is not there river is not river, pond is not pond, well is not well, everything else loses its very nature whereas ocean never loses its oceanness come what may. Therefore **स्वात्मस्थम्**. Here **आत्मा** is compared to oceanness. Reflexive pronoun. It is not **सत्त्वदानन्द आत्मा** because this is the description of the ocean. Its own original nature. What is the original nature? **अविक्रियम्** – without any change neither expansion nor contraction **वृद्धि ह्रासः रहितम्, एव सन्तम्** – remaining in that form **आपः प्रविशन्ति** – waters enter. So keep this example in front when you visualize the life of a **ज्ञानि** after **ज्ञानम्** when the **प्रारब्ध** onslaught continues. After **ज्ञानम्** **प्रारब्ध** doesn't stop at all, **प्रारब्ध** continues the onslaught. Imagine the **प्रारब्ध** onslaught and **ज्ञानि**'s condition and remember this example. **यद्वत्** – in

the same manner. That is why in वाल्मीकि रामायण राम's face is given as an example one day the empire is promised, the next day the forest is promised. राम received the empire arrival news also and he received the empire loss and forest arrival news also and what was राम's facial expression? वाल्मीकि says

न वनं गन्तुकामस्य त्यजतश्च वसुन्धराम् ।

सर्वलोकातिगस्येव लक्ष्यते चित्तविक्रिया ॥ वाल्मीकि रामायण २-१९-३३ ॥

There was no difference in facial expression. Continuing;

तद्धन् कामा विषय-सन्निधौ अपि सर्वत इच्छा-विशेषा यं पुरुषं समुद्रम् इव आपः अविकुर्वन्तः प्रविशन्ति सर्वे आत्मनि एव प्रलीयन्ते न स्वात्म-वशं कुर्वन्ति ।

So the previous paragraph is the example portion दृष्टान्तः. Now the second half of the श्लोक, i.e., the third quarter तद्धन् – (now comes to the दार्ष्टान्तः, the ज्ञानि) in the same way कामाः – the word कामाः शङ्कराचार्य translates as इच्छा-विशेषाः. कामाः is equal to different types of इच्छा. विशेषाः here means different types or varieties. The word काम or इच्छा has two meanings. One meaning is the objects themselves. कर्म व्युत्पत्ति, it refers to desirable and undesirable objects. The sense objects is one meaning. So कामाः is equal to इच्छा-विशेषाः, various sense objects. विषय-सन्निधौ – in the presence of the sense objects around, i.e., when he is surrounded by the sense objects इच्छा-विशेषाः varieties of sense objects प्रविशन्ति – enter his mind. What do you mean by sense objects entering the mind? The sense objects do not enter but the sensory experiences enter. So here sense objects in the form

of thoughts, in the form of experiences enter the mind. We say that music still in the mind means that song experience, that song thought is still in the mind. Similarly varieties of sensory experiences enter the mind of a ज्ञानि. यं पुरुषम् स्थितप्रज्ञम् ज्ञानिनम् प्रविशन्ति. Like समुद्रम् आपः इव – just as the waters from five directions enter the ocean similarly sensory experiences, प्रारब्ध given experiences enter the mind of a ज्ञानि. How? अविकुर्वन्तः – without changing him emotionally, without disturbing him emotionally, which is the explanation of दुःखेषु अनुद्विग्नमनाः सुखेषु विगतस्पृहः । neither ecstasy because of positive news nor depression because of negative news. That is indicated by the word अविकुर्वन्तः. Present participle, वि॒कृ. It is adjective to इच्छा-विशेषाः. Sensory experiences enter him without disturbing. This is one meaning of the word काम. The second meaning of the word काम is desires. The first meaning is objects. A ज्ञानि can have desires also we have seen which is caused by प्रारब्ध वासना.

किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ॥ पञ्चदशी ८-१३॥

The desires of a ज्ञानि are not born out of ignorance or because of the need of the requirement but the desires are caused by प्रारब्ध वासना. Therefore the ज्ञानि wants to travel and teach all over and another ज्ञानि wants to establish आश्रमs and train ब्रह्मचारिs, another ज्ञानि wants to write books after books and another ज्ञानि wants to sit in a cave. All these are different types of desires of a ज्ञानि. Therefore the second meaning is desires also may enter the mind of a ज्ञानि based on the प्रारब्ध वासना. What is the difference between ज्ञानि's and अज्ञानि's desires?

When desires enter an अज्ञानि they are capable of disturbing his peace of mind. They are binding desires. But in the case of a ज्ञानि, desires may enter but they don't disturb his peace. Peacefully he entertains the desires for लोकसङ्ग्रह. Therefore काम means लोकसङ्ग्रह इच्छा, they enter a ज्ञानि अविकुर्वन्तः without emotionally disturbing him. Then what happens to them? सर्वे आत्मनि एव प्रलीयन्ते – they all get resolved in himself ultimately. What do you mean by getting resolved in आत्मा? ज्ञानि understands that they don't exist separate from आत्मा, that means they are मिथ्या. Sensory experiences are also मिथ्या, desires are also मिथ्या, a ज्ञानि understands. Here प्रविलापनम् means मिथ्यात्व ज्ञानम्. How do you know whether I look upon the desires as सत्यम् or मिथ्या? Very simple. If those desires disturb me I have got सत्यत्व बुद्धि and if those desires do not disturb me – fulfilled or not fulfilled or partially fulfilled it is ok, I am ready to give up now also it is ok. Therefore शङ्कराचार्य adds a very important statement न स्वात्म-वशं कुर्वन्ति – those experiences and those desires do not control him, they don't bind him. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

तद्वत् कामा विषय-सन्निधौ अपि सर्वत इच्छा-विशेषा यं पुरुषं
समुद्रम् इव आपः अविकुर्वन्तः प्रविशन्ति सर्वे आत्मनि एव
प्रलीयन्ते न स्वात्म-वशं कुर्वन्ति ।

After dealing with स्थितप्रज्ञ साधनानि up to the sixty-eighth verse now कृष्ण comes back to his main topic of स्थितप्रज्ञ लक्षणानि because अर्जुन asked for लक्षणम् only, he did not ask for स्थितप्रज्ञ साधनानि. Therefore that was a bonus topic given by कृष्ण but the original topic is स्थितप्रज्ञ लक्षणानि indicated by the word भाषा. स्थितप्रज्ञस्य का भाषा. The word भाषा means लक्षणानि only. Therefore कृष्ण comes back to स्थितप्रज्ञ लक्षण once again in verses sixty-nine and seventy. And in this seventieth and important verse, कृष्ण himself indicates the importance by changing the very meter of the श्लोक, the previous meters were अनुष्टुप् meter but here the meter itself is changed. The main idea conveyed here is स्थितप्रज्ञः is पूर्णः इव समुद्रः. That समुद्र example was given in the first half of the verse, now कृष्ण talks about the ज्ञानि as समुद्र in the third quarter of the श्लोक तद्वत्कामा यं प्रविशन्ति सर्वे. How is the पूर्णत्वम् of a ज्ञानि expressed in his day-to-day behavior? The third quarter शङ्कराचार्य commented in this paragraph which we completed in the last class. So when a ज्ञानि faces the external condition विषय-सन्निधौ अपि even when there are potential conditions to generate either राग or द्वेष, काम or क्रोध, even when such situations enter his mind through the five sense organs he registers the situation but they

don't have the capacity to create turbulence in his mind. Just as the ocean's पूर्णत्वम् is never affected similarly the situations enter his mind through the sense organs without creating turbulence. This is the first meaning of the word काम, that is विषयाः sense objects enter. The word काम has got a second meaning also and that is desires. ज्ञानि may develop or may have desires also arising in his mind. Just as rivers enter the ocean, desires also enter the mind of a ज्ञानि but ज्ञानि's desires are totally different from अज्ञानि's desires. अज्ञानि's desires are born out of ignorance and अपूर्णत्वम्, ज्ञानि's desires are not born out of ignorance and अपूर्णत्वम् therefore ज्ञानि's desires are harmless desires. And those desires are meant only for लोकसङ्ग्रह and not for improving his condition. And these लोकसङ्ग्रह desires which rise in a ज्ञानि are non-binding desires. Therefore even though such non-binding desires enter into the mind of a ज्ञानि those non-binding desires are incapable of disturbing his mind. That is why they are called non-binding desires. Therefore the second meaning is ज्ञानि gets non-binding desires entering into his mind in the form of लोकसङ्ग्रह इच्छा. But अविकुर्वन्तः एव प्रविशन्ति. अविकुर्वन्तः means without disturbing the mind. If those desires are fulfilled it is ok, if not fulfilled also it is ok, because his पूर्णत्वम् is not dependent on the fulfillment or non-fulfillment of those non-binding desires. Therefore अविकुर्वन्तः प्रविशन्ति which means न स्वात्मवशं कुर्वन्ति they don't enslave him. All very important terms. न स्वात्मवशं कुर्वन्ति indicates they are non-binding desires. They don't enslave him by creating anxiety 'will I be able to fulfill those desires before I close my eyes'.

That is not the case. I am ready to close my eyes at any time. न स्वात्मवशं कुर्वन्ति means they don't enslave him. Here the word स्वात्म is a reflexive pronoun. Desires do not bring the mind of a ज्ञानि under their control. The mind does not come under the control of the desires. Then शङ्कराचार्य uses one more important expression which I was explaining in the last class. आत्मनि एव प्रलीयन्ते. It is a Vedantic expression which means a ज्ञानि looks upon both the sense objects (the first meaning of काम) and sensory desires (the second meaning of काम) also as मिथ्या. That मिथ्यात्व दर्शनम् is indicated as आत्मनि एव प्रलीयन्ते they all get dissolved in आत्मा. What do you mean by dissolution? Even though they continue perceptually he understands they don't have an existence separate from आत्मा. So आत्मा सत्ता व्यतिरिक्त सत्ता अभाव दर्शनम्. How can मिथ्या objects and मिथ्या desires disturb the सत्यम् me. Therefore he is not affected by them. Continuing;

स शान्तिं मोक्षम् आप्नोति, न इतरः काम-कामी — काम्यन्ते इति कामा विषयाः तान् कामयितुं शीलं यस्य स काम-कामी न एव प्राप्नोति इति अर्थः ॥२-७०॥

Now शङ्कराचार्य comes to the fourth quarter of the verse. Here what does कृष्ण say? स शान्तिं आप्नोति – स means only that ज्ञानि with non-binding desires शान्तिं आप्नोति – will attain peace of mind. Here the word शान्ति refers to मोक्ष itself, not the relative शान्ति of a संसारि which comes between two disturbing events. Just as they say peace is a temporary truce between two wars. That is the शान्ति of a

संसारि. Whereas ज्ञानि's शान्ति is not temporary, relative peace but नित्यशान्ति: therefore मोक्षः.

तेषां शान्तिः शाश्वती नेतरेषाम् ॥कठोपनिषत् २-२-१३ ॥

शान्तिं मोक्षम् आप्नोति. कृष्ण says ज्ञानि attains permanent peace and he adds ज्ञानि alone attains permanent peace, others cannot get permanent peace. Therefore he says **न इतरः** – not the others (अज्ञानिs). As स्वामि दयानन्दजि says wise people get peace not the otherwise people. **न इतरः** not the others. What do you mean by others? कृष्ण himself explains **काम-कामी** – those who entertain binding desires towards the sense objects **काम-कामी** means desirers of sense objects. शङ्कराचार्य gives the explanation of the compound word. In this word there are two कामs. First **काम** and the second **कामी**. The first **काम** refers to sense objects the second **कामी** refers to the desirer. Therefore **काम-कामी** means a desirer of sense objects, the one who has got a binding desire because of ignorance and अपूर्णत्वम्. So **काम्यन्ते इति कामाः** – this is the derivation of the first **काम** in the compound. It is **कर्म व्युत्पत्ति**. **काम्यन्ते** means any object desired. And what is it called? **विषयाः**. Very beautiful. The word **विषयाः** means that which is capable of binding you. I have often said the moment I have a desire for the object or attachment towards the object I am empowering the object to disturb me. The moment I develop a desire or attachment towards an object what I am doing is I am giving a letter to that object ‘O object! Hereafter I am giving you the full right to disturb me whenever you want’. Thereafter I complain I am disturbed. I am empowering the object and the object

disturbs me and thereafter I complain that objects are disturbing. How do I empower? The moment I have attachment towards the object then when it goes away it disturbs me. When I have attachment to the absence of the object, another type of attachment that is called hatred. Hatred is attachment to the absence of the object. If I develop hatred towards an object then the object disturbs me – how? By its arrival. Therefore the moment the object becomes a काम, काम means an object of attachment it turns into a विषयः. The word विषयाः means that which emotionally binds me. विषयः is derived from the root वि√सि to bind a person. विसिनोति बध्नाति इति विषयः. And who is responsible for that? I alone am responsible. And कृष्ण asks can those people be ever peaceful? It is impossible to be peaceful with विषयस around विषयाः तान् कामयितुं शीलं यस्य. This is the meaning of the second कामी. तान् means those विषयस कामयितुं शीलम् – whoever has got the habit of desiring. कामयितुं शीलं यस्य स कामी what कामी? काम-कामी. So कामस्य कामि काम-कामी. षष्ठी तत्पुरुष. Ok, what will happen to those people? न एव प्राप्नोति – they can never have peace of mind even if they complete प्रस्थानत्रय भाष्यम्. Let it be very clear. As long as family members are विषयाः you cannot expect peace of mind you have to reduce them to one of the creations by the Lord giving up अहङ्कार and ममकार. Therefore in the next verse कृष्ण is going to say निर्ममः निरहङ्कारः. You have to transcend the family mentally. Otherwise peace of mind is impossible. इति अर्थः – this is the message. Either external or internal सन्न्यासि, CLASP rejection must be done. With this the commentary on seventy is over. The अन्वय is, यद्वत्

आपूर्यमाणम् अवल-प्रतिष्ठम् समुद्रम् आपः प्रविशन्ति तद्वत् सर्वे कामाः यम् प्रविशन्ति सः शान्तिम् आप्नोति । काम-कामी (शान्तिम्) न (आप्नोति) । Continuing;

यस्माद् एवं तस्मात् —

So this is the introduction to the next श्लोक. And in this introduction कृष्ण says the next श्लोक is the उपसंहार श्लोक, conclusion of the whole discussion. What is the conclusion? शान्ति is possible only for a स्थितप्रज्ञ therefore whoever becomes स्थितप्रज्ञ alone can attain शान्ति, others cannot hope to attain permanent or lasting शान्ति. That is the conclusion of the स्थितप्रज्ञ discussion. Therefore he introduces यस्माद्, because of this reason the following conclusion.

Verse 02-71

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ गीता २-७१ ॥

So first I will give you the gist of the verse. So in the उपसंहार, the conclusion कृष्ण reminds what he said in the beginning of the स्थितप्रज्ञ portion, because उपक्रम and उपसंहार should always tally. In the beginning कृष्ण said प्रजहाति यदा कामान्, सर्वकामत्यागः is मोक्षः, dropping or renouncing all binding desires or binding expectations from the family and family members' desires and expectations bind the जीव is the essence. And therefore सर्वकामत्यागः is मोक्षः. And सर्वकामत्यागः is possible only when अहङ्कार and ममकार are dropped. As long as अहङ्कार is there I have identification with my body and mind therefore bodily expectations cannot be

avoided. अहङ्कार generates bodily expectations and ममकार generates family expectations and both will lead to disappointments because प्रारब्ध is the biggest block with regard to our expectations. Therefore you have to drop अहङ्कार and ममकार. Dropping means drop all ownership and controllership with regard to the world, the family, the body and the mind which is expressed in the form of dropping all the worries with regard to them. That is called निर्मम and निरहङ्कार and that is also possible only when you change the basic format. As long as I am in जीवजगदीश्वर format this problem will never be solved. The very world view should change I am the आत्मा everything else is अनात्मा. Uniformly the अनात्मा status of everything should be perceived. Only when the format is changed from जीवजगदीश्वर to आत्मानात्मा, therefore अहम् पूर्णः असङ्गः I don't have any expectation from any form of अनात्मा in the form of the world, the family, the body and the mind – all the four are अनात्माs. Without changing the format it is impossible to get out of अहङ्कार and ममकार and as long as they are not dropped वेदान्त will be there, peace won't be there. कृष्ण says स शान्तिमधिगच्छति. Format change alone is the solution. This is the gist of the श्लोक. Now we will go to the भाष्यम्.

विहाय परित्यज्य कामान् यः सन्न्यासी पुमान् सर्वान् अशेषतः कार्त्स्न्येन चरति जीवनमात्र-चेष्टा-शेषः पर्यटति इति अर्थः ।

So विहाय is in the मूलम्, is equal to परित्यज्य. So शङ्कराचार्य comes to his own pet message. सन्न्यास is the solution. परित्यज्य means renouncing. कामान् means all the

sense objects and sense object centered desires and expectations. Either renounce externally or else at least internally. Internal renunciation is dropping the idea of ownership and controllership and consequently worry. **यः सन्न्यासी** – the one who becomes either बाह्य सन्न्यासि or आन्तर सन्न्यासि. **पुमान्** is in the मूलम्, and शङ्कराचार्य translates it as सन्न्यासि. So **पुमान्** is equal to सन्न्यासि. Can I have one or two attachments or expectations? So in the mosquito net how many mosquitoes are allowed? You don't require many mosquitoes to disturb the sleep, only one is sufficient. Therefore कृष्ण says **सर्वान्** is equal to **अशेषतः** – without expectation all binding desires and attachments have to be dropped if you are interested in peace of mind. Otherwise you won't get peace of mind, that is your choice. **सर्वान्** is equal to **अशेषतः** is equal to **कार्त्स्न्येन**. And having dropped all of them **चरति** – lives a life of simplicity. In our language having done heavy PORT reduction leads a simple life, having minimum things for living. Therefore **जीवनमात्र-वेष्टा-शेषः** – so living and possessing the minimum required for survival. **जीवनमात्र** means merely for living. **वेष्टा** means possessions and activities. It means PORT reduction. **शेषः** means left with only minimum possessions and activities **पर्यटति** – and according to the traditional सन्न्यास he should not remain in the family or place because remaining in a place and avoiding attachment is tougher. Therefore शास्त्र prescribes - if possible, change the place. Therefore **चरति** means moves from place to place. परमहंस-परिव्राजक भवति. That is the ideal सन्न्यास. But everybody will not be and may not be able to do that. **चरति**

can mean lives a detached life. So चरति has two meanings. The first meaning is moves from place to place to avoid attachment towards people. The second meaning is even if he doesn't move from place to place, even if he is in one place he lives a life of detachment. So पुमान् चरति such a person lives a life of detachment observing the following conditions. Three powerful conditions are given. We will read.

निःस्पृहः शरीर-जीवनमात्रे अपि निर्गता स्पृहा यस्य स निःस्पृहः सन् ।

So in the previous paragraph चरति is equal to पर्यटति. चरति is in the मूलम्, is equal to पर्यटति. पर्यटति means परि+अटति. परि means everywhere, अटति means moves about. शङ्कराचार्य has got a traditional सन्न्यासि in mind therefore he uses that expression. Then the next word in the मूलम् is निःस्पृहः which means even with regard to the minimum possession one avoids the sense of ownership and controllership and therefore drops attachment. स्पृहः means attachment. Because what is the minimum possession required is heavily subjective. You ask five people what are the minimum things required they will end up with a huge bungalow which cannot accommodate things. Therefore since minimum cannot be stipulated or specified we give freedom to the individual to decide. But even with regard to the minimum possessions drop attachment. And what is dropping attachment? Mental preparedness to lose the possessions at any time. Now and then testing myself with their absence and to tell myself that I am mentally prepared for that. Therefore कृष्ण

says शरीर-जीवनमात्रे अपि – even with regard to that survival निर्गता स्पृहा – which means no attachment to the minimum possession of one's own physical body. Even if I renounce everything, an अवधूत renounces even dress but even that अवधूत सन्न्यासि is possessing the body. So even towards that body don't have attachment. Therefore शरीर-जीवनमात्र means शरीरे अपि निर्गता स्पृहा the attachment is gone. Then what is the attitude?

प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥ मनीषापञ्चकम् ३
॥

Body is here because of प्रारब्ध which is God's will. Whenever God wants to take in whatever fashion I approve. No protest with God. That attitude is called निर्गता स्पृहा. शङ्कराचार्य gives the विग्रह वाक्यम् as प्रादि बहुव्रीहि निर्गता स्पृहा यस्य स निःस्पृहः. The one who is free from the attachment to the body. This is the first condition. Then what is the next condition?

निर्मम इति ममत्व-वर्जितः शरीर-जीवनमात्र-आक्षिप्त-परिग्रहे अपि 'मम इदम्' इति अभिनिवेश-वर्जितः ।

So निर्ममः – इति ममत्व-वर्जितः – freedom from ममकार which is nothing but ownership and controllership. *The desire to control things is a very very powerful desire, I want everyone around me to do exactly as I expect them to do.* And such an approach is taken because one believes I am doing good to them and I am a well-wisher of them. I am a parent, I am a well-wisher, and I know everything therefore I want to do good to them, – therefore what? I consider doing good to them as controlling them. And controlling them means they should do

exactly as I want. This is the most powerful संसार. Trying to control people is the most powerful संसार because we cannot control others. Therefore *when the impossible is attempted suffering is a choiceless consequence*. कृष्ण says you want to control then suffer. Therefore he says शरीर-जीवनमात्र-आक्षिप्त-परिग्रहे. परिग्रह means possession. Even with regard to the minimum possessions and relations. आक्षिप्त means implied by or indicated by शरीर-जीवनमात्र – the minimum possessions required for the maintenance of the body. Ok, what is the idea conveyed? When कृष्ण permits a ज्ञानि to possess the minimum required for survival He doesn't specify what they are. Minimum required is a general expression. And आक्षिप्त means whatever possessions are implied by the phrase minimum required. Whatever possessions are there with you with regard to those possessions 'मम इदम्' इति अभिनिवेश-वर्जितः – never have the अभिनिवेश – strong hold or bond, mental bond, desperate strong attachment 'मम इदम्' – my son, my grandson, my spouse, my parents; very very powerful. When they are sick I am asking to take medicine and they are not taking. Because I want to control directly or indirectly. The idea is I want to control अनात्मा. Let it be understood अनात्मा cannot be controlled. At most we can contribute by advising. But ultimately if they refuse to take medicine प्रारब्धाय समर्पितम्. We have to bear it as the will of providence. Who is escaping suffering therefore accept it. Therefore drop the idea of controlling, contribute your mite and forget controlling people. Therefore अभिनिवेश is strong will to control. वर्जितः means free from. Because of what attitude? 'मम इदम्' – they are all

my people, I am the leader, I am the head of the family and I am telling for their own good. That is the excuse! Forget it! You cannot do good to them unless they want it. This is the second condition. Drop attachment, drop all the ideas of controlling people – second condition. Then the third one –

निरहङ्कारो विद्यावत्त्वादि-निमितात्म-सम्भावना-रहित इति अर्थः ।

The word **निरहङ्कारः** has got two meanings. One is in the philosophical context and another is in धर्मशास्त्र context. In वेदान्त context अहङ्कार means देहात्मभावना I am the body notion. देहाभिमान is called अहङ्कार. In धर्मशास्त्र context अहङ्कार means गर्वः or मानित्वम्, pride. Here शङ्कराचार्य takes the second meaning for the word अहङ्कार. It means freedom from pride or arrogance or गर्वः. Even though this श्लोक is in Vedantic context, the word **निरहङ्कारः** can be better taken as the philosophical अहङ्कार freedom from देहाभिमान. But शङ्कराचार्य doesn't take that meaning because for the word निःस्पृहः शङ्कराचार्य has already given the meaning freedom from देहाभिमान. So निःस्पृहः has been already interpreted as freedom from देहाभिमान here the word **निरहङ्कारः** he gives freedom from आत्म-सम्भावना – thinking high of oneself. I am great, I am a ज्ञानि and I am निःस्पृहः and निर्ममः therefore I am great. Therefore don't have the pride due to Self-knowledge also. विद्या विनय सम्पन्नः. Therefore शङ्कराचार्य says **आत्म-सम्भावना-रहितः** – he doesn't look upon himself as an object of reverence. Even when the whole world looks upon him as an object of reverence he

doesn't look upon himself as an object of reverence. आत्मा here is a reflexive pronoun. सम्भावना means thinking high, मानित्वम्, deserving honor. You should remember the sixteenth chapter description of असुर

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः । ॥ गीता १६-१७ ॥

That आत्मसम्भाविता असुर गुणम् he is referring to. This arrogance can come because of what reason? विद्यावत्त्वादि-निमित्त – the pride because of Self-knowledge, and आदि means etc. all the other greatness (great qualities) like शान्ति etc. Because of Self-knowledge and other qualifications. In short, he is an embodiment of humility. And in गौडपादकारिका गौडपाद says he doesn't even declare his knowledge to other people. Because *the greatest problem is the more we learn the more we want some victim to listen to our knowledge*. Therefore don't even talk about your knowledge. जडवत् लोक आचरेत् ॥ मनुस्मृति २-११०॥ Like an अज्ञानि a ज्ञानि moves in the world. कृष्ण never talked about Self-knowledge to अर्जुन even though He was the closest friend. Only when अर्जुन said शिष्यस्तेऽहं शाधि माम् ॥ गीता २-७ ॥ then alone He talked about वेदान्त. Therefore don't go on boring others. Continuing;

स एवं-भूतः स्थितप्रज्ञो ब्रह्मवित् शान्तिं सर्व-संसार-दुःख-उपरम-लक्षणां निर्वाणारूपां अधिगच्छति प्राप्नोति । ब्रह्म-भूतो भवति इति अर्थः ॥२-७१॥

So now शङ्कराचार्य comes to the last quarter of the verse सः शान्तिम् अधिगच्छति. सः means एवं-भूतः – the person of above nature means the one who is निःस्पृहः निर्ममः निरहङ्कारः and स्थितप्रज्ञः – who is otherwise termed as

स्थितप्रज्ञः by अर्जुन himself, the one who is ज्ञाननिष्ठा, the one who has got binary format in his subconscious mind ब्रह्मवित् – who is the knower of ब्रह्मन् शान्तिम् अधिगच्छति – he attains peace. What is the meaning of peace? सर्व-संसार-दुःख-उपरम-लक्षणम् – which is characterized by, लक्षणम् means of the nature of दुःख-उपरम – the cessation of all forms of pains – physical as well as emotional pains, which are called संसार-दुःख. So cessation of all संसार pains is called शान्ति, which is otherwise called निर्वाणारख्याम् – निर्वाणम् which is heavily used in Buddhistic philosophy but remember that is a संस्कृत word very much there in our शास्त्र also. निर्वाणम् means मोक्ष. अधिगच्छति is in the मूलम्, is equal to प्राप्नोति. And that itself शङ्कराचार्य refines further ब्रह्म-भूतो भवति इति अर्थः – he becomes one with ब्रह्मन्. That is called मोक्षः or शान्तिः. This has got a significance which I will explain in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

स एवं-भूतः स्थितप्रज्ञो ब्रह्मवित् शान्तिं सर्व-संसार-दुःख-उपरम-
लक्षणां निर्वाणारख्याम् अधिगच्छति प्राप्नोति । ब्रह्म-भूतो भवति
इति अर्थः ॥२-७१॥

Lord कृष्ण is concluding the स्थितप्रज्ञ लक्षण portion here. He talked about the स्थितप्रज्ञ लक्षण in the first three verses fifty-five to fifty-seven and now at the time of conclusion once again he is talking about स्थितप्रज्ञ लक्षण in three verses sixty-nine to seventy-one. So the beginning three verses and the concluding three verses – six verses are स्थितप्रज्ञ लक्षणानि and between these two, from fifty-eight to sixty-eight, eleven verses are स्थितप्रज्ञ साधनानि. And while concluding कृष्ण talked about the important लक्षणम्s in the form of पूर्णत्वम् – fulfillment is one लक्षणम्, निःस्पृहत्वम् – freedom from attachment, निर्ममत्वम् – freedom from a sense of ownership and controllership, निरहङ्कारत्वम् – freedom from body mind identification and at the end शान्तिः – total peace. All these are the स्थितप्रज्ञ लक्षणानि ज्ञानफलभूतानि. And he also said ज्ञानम् alone can give absolute peace and nothing else can give peace. सः शान्तिम् आप्नोति न काम-कामी. And I said there is a parallel verse in कठोपनिषत् २-२-१३

नित्योऽनित्यानां चेतनश्चेतनानाम्

एको बहूनां यो विदधाति कामान् ।

तमात्मस्थं येऽनुपश्यन्ति धीराः

तेषां शान्तिः शाश्वती नेतरेषाम् ॥ कठोपनिषत् २-२-१३ ॥

न काम-कामी is equal to न इतरेषाम्. So absolute peace is possible. And शङ्कराचार्य is writing the commentary on the last paragraph of seventy-one. स एवं-भूतः स्थितप्रज्ञो ब्रह्मवित् शान्तिं प्राप्नोति. शान्तिं प्राप्नोति means सर्व-संसार-दुःख-उपरम-लक्षणाम्, the absolute peace which is characterized by the cessation of all सांसारिक दुःखम्, which is otherwise called निर्वाणारख्याम् शान्तिम्, otherwise called निर्वाणम्, ब्रह्म निर्वाणम् etc., अधिगच्छति is in the मूलम्, is equal to प्राप्नोति. Then शङ्कराचार्य adds a note ब्रह्म-भूतो भवति he becomes one with ब्रह्मन्. And I said based on that we have to derive a corollary. शास्त्र promises absolute शान्ति as a result of ज्ञानम्. शान्ति means peace or freedom from pain. So the question is what is meant by absolute शान्ति. Because after studying वेदान्त we should understand the word शान्ति has got two connotations – one is मनश्शान्तिः and another आत्मशान्तिः. मनश्शान्तिः is व्यावहारिक शान्तिः or relative peace. The second one is आत्मशान्तिः which is पारमार्थिक शान्तिः which is absolute peace. When a seeker comes to वेदान्त his initial goal is मनश्शान्तिः only. Everyone wants to acquire शान्तिः, mental peace only. And वेदान्त has promised mental peace therefore people come to वेदान्त. And as वेदान्त promises, मनश्शान्तिः does come as a result of ज्ञानम्, in fact as even a person starts with कर्मयोग, मनश्शान्तिः does come because of ईश्वरार्पण भावना, because of प्रसाद भावना. उपासना also will increase मनश्शान्तिः, वेदान्त श्रवणम् also will increase मनश्शान्तिः, मननम् will further increase, निदिध्यासनम् or वासना क्षयः also will increase मनश्शान्तिः. But we should remember the मनश्शान्तिः attainable through वेदान्त also can

never be absolute. Mind can enjoy a lot of शान्ति but at the mental level absolute मनश्शान्तिः is not possible. Because mind belongs to व्यावहारिक प्रपञ्च, it is influenced by आध्यात्मिक आधिभौतिक आधिदैविक situation. There is the प्रारब्ध कर्म unfolding and the सत्त्व रजस् तमो गुण fluctuating and the physical conditions themselves can influence mental conditions and therefore we should remember मनश्शान्ति can be improved at the relative plane, it can never become absolute. And even this increased मनश्शान्ति cannot have the uniform graph of same level, there will be some fluctuations in it. Absolute non-fluctuating शान्ति doesn't exist in the mind. Therefore a seeker should gradually convert his aim from मनश्शान्ति to claiming आत्मशान्ति which is my real eternal non-fluctuating non-कर्म related, non-body related absolute शान्ति. As long as I am obsessed with मनश्शान्ति I will never get total satisfaction, I will eternally feel I am a साधक. Struggling for मनश्शान्ति, साधक साधक साधक, शान्ति will not be eternal my struggle will be eternal. And I will never be able to claim जीवन्मुक्ति because I have not *attained* absolute मनश्शान्ति and therefore I always don't know what level of मनश्शान्ति will give विदेहमुक्ति. What level of मनश्शान्ति will give विदेहमुक्ति this trouble will afflict a seeker as long as the word peace means मनश्शान्ति therefore I should gradually shift from मनश्शान्ति to the eternal आत्मशान्तिः which is my nature. As long as I am doing साधन for मनश्शान्ति, I am in the triangular format struggling and praying to God, I have to shift to the binary format pushing the mind also away from me, put the mind also in अनात्मा and start claiming the आत्मशान्ति

which is my eternal स्वरूपम्. Therefore the साधन should be not working for मनश्शान्ति, the साधन should be claiming the आत्मशान्ति and convert मनश्शान्ति into a hobby. Thereafter you can work for मनश्शान्ति but don't connect it to your liberation, don't look down upon yourself as a साधक. I consider looking upon yourself as a साधक as looking down upon yourself. I am a सिद्ध, I am आत्मा, शान्ति is my स्वरूपम्. Among so many अनात्माs there is one अनात्मा called the poor mind and I want to enjoy the hobby of improving the mind, मिथ्या mind, to what extent it can improve let it improve. Like doing some dieting and exercising for keeping the body trim but the trimness of the body has nothing to do with my liberation status. Similarly keep on trimming the mind as a hobby but never consider मनश्शान्ति as the goal. What is the goal of निदिध्यासनम्? Claiming आत्मशान्ति is the goal of निदिध्यासनम्s. When you work for मनश्शान्ति you are in triangular format. When you work for claiming आत्मशान्ति you are in binary format. Without coming to binary format the struggle won't end at all. All these ideas are hinted by शङ्कराचार्य here. He says ब्रह्मभूतो भवति he doesn't look upon himself as a जीव with a peaceful mind he claims I am the ever peaceful ब्रह्मन् in spite of the conditions of the mind. Therefore what is the शान्ति that we should ultimately work for? The absolute आत्मशान्ति and convert the relative मनश्शान्ति as a hobby. Not only that, only at आत्मा level सर्व-संसार-दुःख-उपरम is possible. At the mental level total eradication cannot take place. Even if I don't have any problem in me or in my family, when I read the newspaper and see some suffering

somewhere, I have got a sensitive mind, as a साधक seeing the pain innocent people are suffering from, the sensitive mind is bound to feel the pain. Remember the empathetic mind will pick up the pain of others. Therefore direct or indirect pains, even भगवान् who is compassionate and for whom the whole world is His family how much suffering he must be aware of now. For us, we are exposed to a limited world only. But भगवान् is intimately aware of all the sufferings and though He is compassionate He enjoys peace by claiming आत्मशान्ति only. Therefore convert मनःशान्ति into a hobby and claim आत्मशान्ति. इति अर्थः this is the meaning. With this the commentary on seventy-one is over. The अन्वय is, निःस्पृहः निर्ममः निरहङ्कारः (सन्) यः पुमान् सर्वान् कामान् विहाय चरति सः शान्तिम् अधिगच्छति । Continuing;

सा एषा ज्ञाननिष्ठा स्तूयते —

So after completing the answer to अर्जुन's questions स्थितप्रज्ञस्य का भाषा etc., now Lord कृष्ण winds up that discourse by glorifying the ज्ञाननिष्ठा. So सा एषा ज्ञाननिष्ठा – ज्ञाननिष्ठा means स्थितप्रज्ञ which was discussed in all these verses before especially six verses स्तूयते – glorified and concluded.

Verse 02-72

**एषा ब्राह्मी स्थितिः पार्थ न एनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ गीता २-७२ ॥**

First I will give you the gist of this verse. Here कृष्ण renames the स्थितप्रज्ञ as ब्राह्मी स्थितिः. You should know the

difference between स्थितप्रज्ञ and स्थितप्रज्ञा. स्थितप्रज्ञः is the name of a person while स्थितप्रज्ञा is the name of his condition. स्थितप्रज्ञा is otherwise called ज्ञाननिष्ठा otherwise called **ब्राह्मी स्थितिः** – abidance in ब्रह्मन्. And कृष्ण glorifies this by saying that even if a person attains this knowledge at the fag end of his life, so the length of जीवन्मुक्ति is not the criterion for विदेहमुक्ति. Even one day of जीवन्मुक्ति will give विदेहमुक्ति. So even if a person gets the knowledge at the fag end of his life विदेहमुक्ति is definite. And listening to this a person may conclude that he will postpone the classes for another ten years. Therefore शङ्कराचार्य says this श्लोक is not meant for postponing your classes, this is only to glorify this ज्ञानम्. And कैमुतिक न्यायेन if even during the fag end a person can gain जीवन्मुक्ति and विदेहमुक्ति what to talk of a person who comes to this ज्ञानम् early in life and enjoys long जीवन्मुक्ति and therefore definite विदेहमुक्ति. This is the glorification. Now we will see the भाष्यम्.

एषा यथोक्ता ब्राह्मी ब्रह्मणि भवा इयं स्थितिः सर्वं कर्म सन्न्यस्य ब्रह्म-रूपेण एव अवस्थानम् इति एतत् ।

So **एषा** is in the मूलम्, is equal to **यथोक्ता** – the above mentioned. **ब्राह्मी** is in the मूलम्, is equal to **ब्रह्मणि भवा** – connected to ब्रह्मन्. **स्थितिः** is in the मूलम्, शङ्कराचार्य adds **इयं स्थितिः** the above mentioned abidance **स्थितिः** is equal to **अवस्थानम्** – abidance and **ब्राह्मी स्थितिः** means abidance in ब्रह्मन्. And शङ्कराचार्य is worried, once you put ‘abidance in ब्रह्मन्’ ब्रह्मन् will be something and I will be something and I will be sitting on top of ब्रह्मन्. Therefore शङ्कराचार्य says

remove that 'in' and convert that into 'as' **ब्रह्म-रूपेण अवस्थानम्** – abidance as **ब्रह्मन्**, shifting the format from triangular to binary format. Converting **मनश्शान्ति** into a hobby and not connecting the level of **मनश्शान्ति** with my freedom, **मिथ्या** mind and its conditions have nothing to do with my **स्वरूप**, this **अवस्थानम्** is absolute **शान्ति**. So everybody has to change and work for **आत्मशान्ति** after sometime. And for this what is the awareness that is important? Mind belongs to the world, this awareness, and mind along with the world is **मिथ्या**, this awareness. And how do you do that? **सर्वं कर्म सन्न्यस्य** – renouncing all the **कर्म**s. Because for **शङ्कराचार्य** by **ब्रह्म अवस्थानम्** it means take to **सन्न्यास**. One needs to physically renounce the **कर्म** but after coming to binary format I never look upon any **कर्म** as my **साधन** for **मोक्ष** because I have come to binary format. All the **कर्म**s even the **नित्यनैमित्तिक कर्म**s, **इन्द्रियाणि इन्द्रिय-अर्थेषु वर्तन्ते, गुणाः गुणेषु वर्तन्ते**, at **अनात्मा** level duties have to continue. But I don't look upon them as my **साधन** for liberation. If I look upon them as my **साधन** it will become **ज्ञानकर्म समुत्त्वय**. Once I don't look upon them as **साधन** it is no more **कर्म**, it is **कर्म आभास**. Therefore **सर्वं कर्म सन्न्यस्य** means changing the **भावना** not looking at **कर्म** anymore as a **साधन** for me. Then what is the benefit? **लोकसङ्ग्रहम् एव**. So **सर्वं कर्म सन्न्यस्य** is equal to **सर्वं साधन रूपम् कर्म सन्न्यस्य लोकसङ्ग्रहं कर्म अनुष्ठाय. इति एतत्** – this is the idea.

हे पार्थ, न एनां स्थितिं प्राप्य लब्ध्वा विमुह्यति न मोहं प्राप्नोति ।

So the next words in मूलम् are पार्थ न एनां प्राप्य विमुह्यति. पार्थ is सम्बोधन, हे पार्थ! कृष्ण is addressing अर्जुन 'are you awake?' एनाम् is in the मूलम्, is equal to स्थितिम् – ब्राह्मी स्थितिम् प्राप्य. प्राप्य is equal to लब्ध्वा – having attained न विमुह्यति – न मोहं प्राप्नोति – he will never be deluded. That is the type of निदिध्यासनम् must be modified. In the initial stages निदिध्यासनम् is for विपरीत भावना निवृत्तिः, वासना क्षयम्, which is to improve मनश्शान्ति. Therefore initially I do निदिध्यासनम् to improve मनश्शान्ति but at some time or the other we have to change that भावना because that is triangular format. Come to binary format निदिध्यासनम् instead of working for वासना क्षय or विपरीत भावना निवृत्तिः learn to look at both as अनात्मा, मिथ्या which has nothing to do with my नित्य शान्ति. असङ्गोऽहम् असङ्गोऽहम् even if the mind has a मोह I don't have a मोह. Thus I am नित्य मोह निवृत्तः. So real निदिध्यासनम् is working for claiming the आत्मशान्ति rather than struggling with the mind. Mental सन्न्यास is सन्न्यास. Therefore एनां प्राप्य न विमुह्यति – न मोहं प्राप्नोति. And there is also another reason, that is the mind is the nearest version of माया, the mind is the most mysterious entity. The more you work on that the more tired and confused you become. Because न ह्यस्त्यविद्या मनसोऽतिरिक्ता मनो ह्यविद्या भवबन्धहेतुः । तस्मिन्विनष्टे सकलं विनष्टं विजृम्भतेऽस्मिन्सकलं विजृम्भते ॥ विवेकचूडामणि १६९ ॥

शङ्कराचार्य says in विवेकचूडामणि mind is माया. The more you grapple with the mind the more the mystery increases. Therefore struggling with the mind will be an endless struggle.

Therefore don't probe into the mind. The proof is western psychology worked on the mind and they have hundreds of theories and they are tired and some of them come and ask 'I am tired of psychology. Is there some other method to handle the mind?' The more you handle the mind the more you are going to struggle. Let it be in a reasonably working condition. If it wants to cry let it. It needs some engagement. It should have some job. Therefore let it worry for some time. Therefore मनः सन्न्यासः is the only remedy for सर्व मोह निवृत्तिः. Therefore कृष्ण says न विमुह्यति – he is free from the मोह, he has come to the आत्मा, at the mental level

प्रकाशम् च प्रवृत्तिम् च मोहम् एव च पाण्डव ॥ गीता १४-२२ ॥

Mind can never become totally free from मोह. Then what can become free from मोह? आत्मा is ever free from मोह. So न विमुह्यति, न मोहं प्राप्नोति.

स्थित्वा अस्यां स्थितौ ब्राह्म्यां यथोक्तायाम् अन्त-काले अन्ते वयसि अपि ब्रह्म-निर्वाणं ब्रह्म-निर्वृतिं मोक्षम् ऋच्छति गच्छति, किमु वक्तव्यं ब्रह्मचर्याद् एव सन्न्यस्य यावज्जीवं यो ब्रह्मणि एव अवतिष्ठते स ब्रह्मनिर्वाणम् ऋच्छति इति ॥२-७२॥

Now शङ्कराचार्य goes to the third quarter of the श्लोक. स्थित्वा अस्याम् is in the मूलम्. स्थित्वा शङ्कराचार्य doesn't comment, because it is very clear – abiding. अस्याम् is in the मूलम्, is equal to स्थितौ ब्राह्म्याम् – in this ब्राह्मी स्थिति. What is that ब्राह्मी स्थिति? यथोक्तायाम् – which has been mentioned before. Therefore the final abidance is nothing but the awareness of the binary format. We don't do any special task. It is not that we keep walking while repeating अहम्ब्रह्मास्मि. It

is not the repetition of a मन्त्र, it is not that the conscious mind is doing something, it is nothing but the constant awareness of this binary format. This alone is called ब्राह्मी स्थिति. I don't forget this fact even when the conscious mind is involved in this, at the subconscious level that is constantly there. Like an actor remembering that it is a role that I am playing. That is called ब्राह्मी स्थिति. अन्त-काले अपि is in the मूलम्, is equal to अन्ते वयसि अपि – even if one comes to this निष्ठा during the fag end of his life. ब्रह्म-निर्वाणम् is in the मूलम्, is equal to ब्रह्म-निवृत्तिम् – ब्रह्म ऐक्यम्, merger, release. Literally निवृत्तिम् means dissolution, resolution. Generally they use the expression निर्वाणम् when a flame dies out. So when a flame gets extinguished the व्यष्टि अग्नि, the micro अग्नि flame, the formed flame is not destroyed but the formed flame merges into the formless अग्नितत्त्वम् which is one of the पञ्चभूतs. So this flame merging into अग्नितत्त्वम् otherwise called the extinction of the flame is normally called निर्वाणम्. Here the जीवात्मा flame which has got a seeming form because of the body-mind-complex merges into परमात्मा 'अग्नितत्त्वम्' which doesn't have form because the body-mind-complex falls because of the end of प्रारब्ध. So निर्वाणम् is equal to extinction is equal to resolution of the flame into अग्नि. Here the resolution of जीवात्मा into परमात्मा. That is called मोक्ष which means विदेहमुक्ति. You should remember that this विदेहमुक्ति promise is given only from the standpoint of the other ignorant people, as far as the ज्ञानि is concerned, he doesn't bother about विदेहमुक्ति because विदेहमुक्ति is the शरीरम् resolving. Whether शरीरम् resolves or not and whether शरीरम् takes another birth

or not they are all games in अनात्मा. In my binary format पुनरपि जननम् and पुनरपि मरणम् is no more worth bothering about. As far as I am concerned, I am आत्मा which is neither जीवन्मुक्त nor विदेहमुक्त but I am नित्यमुक्तः in spite of the events happening at अनात्मा level. In millions of सूक्ष्मशरीरम्s, whether one सूक्ष्मशरीर takes another body or not, why should I bother. In fact,

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् ॥ कैवल्योपनिषत्
१-१९ ॥

Therefore जीवन्मुक्ति विदेहमुक्ति is the description for अज्ञानि संसारि, ज्ञानि मुक्तः talks about नित्यमुक्त only. Both जीवन्मुक्ति and विदेहमुक्ति are by-products which he doesn't think about. So मोक्षम् ऋच्छति here विदेहमुक्तिम् प्राप्नोति. ऋच्छति is in the मूलम्, is equal to गच्छति. Thereafter शङ्कराचार्य gives the significance of the statement because otherwise people will think that they can postpone मोक्ष. Like कृष्ण saying in eighth chapter if you remember God at the time of death you will attain मोक्ष. So to remember God at the time of death you have to practice now itself. Similarly here also there is a possibility of misinterpretation therefore शङ्कराचार्य says this is कैमुतिकन्याय for ज्ञानस्तुति. And what is the message? किमु वक्तव्यम् – if the old जीवन्मुक्तs will get विदेहमुक्ति what to talk of young जीवन्मुक्तs. किमु वक्तव्यम् – what to talk of. ब्रह्मचर्याद् एव सन्न्यस्य – those people who take to सन्न्यास from ब्रह्मचर्य itself, to indicate young age. यावज्जीवम् – lifelong यः ब्रह्मणि एव अवतिष्ठते – the one who abides in ब्रह्मन् only. In ब्रह्मन् means as ब्रह्मन् only. सः – such a long जीवन्मुक्त ब्रह्मनिर्वाणम्

ऋच्छति – he will certainly attain विदेहमुक्ति should कृष्ण tell. That means even without telling it is very very evident that we all will get विदेहमुक्ति even though we are not supposed to bother about that. We have to claim अहम् नित्यमुक्तः अस्मि. So with this the commentary on seventy-two is over. The अन्वय is, हे पार्थ! एषा ब्राह्मी स्थितिः (भवति) । एनाम् प्राप्य (कश्चित्) न विमुह्यति । अन्तकाले अपि अस्याम् स्थित्वा (सः) ब्रह्मनिर्वाणम् ऋच्छति । ब्रह्मनिर्वाणम् is सप्तमी तत्पुरुष. ब्रह्मणि निर्वाणम् ब्रह्मनिर्वाणम्. निर्वाणम् meaning ऐक्यम्. ब्रह्मनिर्वाणम् means ब्रह्म ऐक्यम् प्राप्नोति. With this the second chapter of the गीता is over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.